THE

WORLD'S HOPE.

VOLUME X.

J. H. PATON, EDITOR AND PUBLISHER.

Almont, Mich.
1892.

INDEX VOL. X.

	Page
Adam and Christ	335
A Great Convention	218
A Hymn of Praise, (Poetry)	345
All Have Access, (Poetry)	268
Amen, (Poetry)	352
An Hour of Thought	157
Among the Pharisees	208
An Open Letter	174
Answer to Criticism on The Golden Link	239
A Review	26
Are We in Christ? (Sabbath Question)	246
Facts About the Sabbath	250
Are We Saved?	276
Are You Sanctified?	236
A Word from Yale College	110
Baptism a Jewish Rite	301
Be Like God	156
Be Not Deceived	342
Blessing of Knowledge	172
Body and Bride	381
Building, (Poetry)	213
Christian Ambassadors	13
Christmas Joy	377
Confidential	28
Criticism on The Golden Link	206
Daniel's Four Beasts	225
Day Dawn, (Poetry)	109
Deeds and Words, (Poetry)	384
Differences	326
Destruction not Endless	91
Destruction of Sennacherib's Host, (Poetry)	23
Don't Worry	220
Epistle to the Hebrews,	29, 43, 105
Explanation, Modification, and Investigation	285
Extracts from Letters,	14, 30, 62, 78, 94, 110, 126, 142, 158, 189, 206, 221, 238, 254, 266, 279, 303, 314, 334, 350, 366
Faith	284
Faith and Works	353
All Live Unto God	354
Not Faith Alone	355
Two Bible Illustrations	357
Fear Not—Be Not Afraid	371
From Bro. McIntyre	59
Fullness of Christ	125
God Our Father	273
God Works on Time	160
Gospel for the Rich	60
Harmony of Scripture	241
Limited Parables	242
Unlimited Parables	244
Hearing and Living	233
Herald of Glad Tidings	318
Holiday Presents,	284, 300, 316, 359, 380
Hope	272
Hope of Glory	75
Humbled by Suffering	103
In Memoriam	61
Is God Changeable?	300
Is it Substitution?	302
Is Man's Will Free?	263
Jehovah—Nissi	9
Knowledge of the Truth	323
Love Greater than Law	80
Love of the Truth	321
No Eternal Weeping	64
Notes on Sunday-School Lessons	
Christ's Kingdom	5
A Song of Salvation	7
Overcome with Wine	7
Hezekiah's Prayer and Deliverance	22
The Suffering Saviour	23
The Gracious Call	39
The New Covenant	42
Jehoiakim's Wickedness	57
Jeremiah Persecuted	58
Judah's Downfall	58
Promise of a New Heart	73
Zion's Comfort	87
The Way of the Righteous	89
Opposition to Christ's Kingdom	106
God's Works and Word	108
The Lord My Shepherd	123
Prayer of Penitence	123
Israel in Exile	138
A Song of Praise	139
Daniel and his Companions	154
Nebuchadnezzar's Dream	155
The Fiery Furnace	170
The Den of Lions	171
Messiah's Reign	186
Christ's Ascension	201
Descent of the Spirit	202
The First Christian Church	204
The Lame Man Healed	214
Peter and John Before the Council	215
The Apostles' Confidence in God	234
Ananias and Sapphira	235
The Apostles Persecuted	251
The First Christian Martyr	252
Philip in Samaria	270
Philip and the Ethiopian	271
Quarterly Review	282
The Lord's Supper	282
Saul of Tarsus Converted	295
Dorcas Raised to Life	297
Peter's Vision	297
Peter at Cæsarea	310

	Page
The Gospel Preached at Antioch	313
Peter Delivered from Prison	329
The First Christian Missionaries	330
Paul's First Missionary Sermon	346
The Apostles Turning to the Gentiles	347
Work Among the Gentiles	362
The Apostolic Council	363
A Brief Review	378
The Birth of Christ	379
Our Common Salvation	361
Our Pilgrimage, (Poetry)	76
Overcoming	93
Parental Love, (Poetry]	11
Patience, (Poetry)	261
Plan of the Ages	316
Preaching Christ	209
Punishment	299
Punishment for Correction	364
Questions on the Sabbath	332
Rejoicing in the Lord, (Poetry)	208
Report from Algonac	269
Report of Buchanan Meeting	188
Request for Prayer	236
Right Will Triumph	253
Rooted and Grounded in Love	109
Second Death	262
Shining as the Sun	257
Silence of God	205
Song of the Burden-Bearer, (Poetry)	221
Submission and Rest, (Poetry)	236
Substitution and Devil	187
The Christ Mission, (Poetry)	74
" Coming Crisis	348
" Father Declared	289
Practical Revelation	292
The Church of God	293
" Golden Link	12
" Living God	368
" Lord Within, (Poetry)	220
" Lowly One, (Poetry)	288
" Resurrection	240, 336
The Shining Path, (Introduction)	1
Two Views (of Christ's Work)	2
The Better Day, (Poetry)	5
The Day Approaching	17
Only Waiting, (Poetry)	21
The Coming Kingdom	33
Two Phases	33
Invisible Phase	34
Visible Phase	35
Illustrations	38
The Seed of God	49
The Seed Promised	49
Promise to the Seed	51
The Two Planes	52
Another View	54
Endless Priesthood	65
Two Phases of Priesthood	66
Christ the Antitype	67
The Multitudinous Priesthood	69
Eternal Judgment	81
Two General Judgments	83
Judgment of the World	85
Stages of Judgment	97
Judgment of Christ	98
Judgment of the Church	99
Eschatology	113
The Great White Throne	114
Living and Dead	116
The Sheep and Goats	118
The Two Covenants	129
The First Covenant	131
The Second Covenant	133
New Covenant Unconditional	133
Common Misapplications	135
Beyond Sin and Death	137
Endless Generation	145
Fire No Hindrance	145
Is Earth Man's Final Home?	146
A Thousand Generations	148
Truth a Safeguard	150
Textual Proof	151
Mode of Translation	161
Common View of Translation	162
Two Modes of Translation	167
Redemption of the Earth	177
World of Mortals	181
Job a Type of Mankind	183
The Coming Man	193
Evil and Sin	194
The Man Kingdom	196
Cleansing His Feet	197
Under His Feet	199
The Supremacy of Christ	44
The Wider Hope	178
Thinking People	349
Thoughts on Spiritualism	90
Three Words of Strength, (Poetry)	284
To Pittsburg and Return	141
True Freedom, (Poetry)	187
'Twill Not Be Long, (Poetry)	157
Two Kinds of Fear	369
Two Orders of Priesthood	365
Until the Lord Come	77
Wait, (Poetry)	317
Way to Heaven	78
What Comfort!	366
What is the Difference?	10, 26
What of the Night?	317
Man of Sin	321
A Scriptural Test	340
Who Will Be the Greatest? (Poetry)	304
Why Did the Lord Jesus Die?	356
Why Did We Keep Easter?	186
Work and Reward	345
Reward by Growth	347

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 1. ALMONT, MICH., JANUARY 1., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.

THIS shining path is not the way from Earth to Heaven, as that is commonly understood. That is, the "day," "the great day," "the perfect day," so often mentioned in the Bible, refers not to the invisible, spiritual or heavenly state to which Christ ascended, and which is doubtless the destiny of "the spirits of just men made perfect," (inasmuch as Christ, the Head, ascended as the Forerunner); but it refers to the day of perfect light and sinless purity and blessedness yet to be realized *on this earth*, when "The Lord's Prayer" will be answered: "Thy kingdom come; thy will be done *in earth*, as it is in heaven." "The path of the just is as the shining light that shineth more and more [from Eden down, or rather on and up] unto the perfect day," [on earth.]

Does this seem like an assumption, without basis in the word of God? Is it in any way startling? It may accord with the preconceived idea of many; at first sight it may seem to accord with the thought of many more; and yet on careful consideration, and the development of what it involves, it may appear that the views of many require modification, and perhaps enlargement. The writer confesses that this has been the case in his own experience, even within a short time; and in writing this paragraph, he desires to arrest the attention of every reader, and if possible to jog them out of any rut of thought on this subject into which they may have fallen, and to put them on the alert to expect something, to sit as jurors listening to what evidence may be presented, and calmly and kindly to "prove all things, and hold fast that which is good."

The view which the writer is about to present, is not Adventism, Universalism, Orthodoxism, nor any other distinctive ism which he knows. It is not even in all respects like his own former teachings published during the last fifteen years, though he thinks it is the legitimate outgrowth of the light obtained and imparted in these years. He assumes that there is truth in all the three

systems above mentioned, and it is his earnest desire and aim not only to treat their advocates with kindness and respect, but, as the bees gather honey from every flower, he would, so far as possible, make use of the truth in them all. Truth is our heritage, and that by which we live, and for the purpose of leading into "*all* truth," "every word that proceedeth out of the mouth of God," the Holy Spirit was given, and the perfect day can never come until "The knowledge of the Lord shall cover the earth as the waters cover the sea," and "All shall know the Lord, from the least to the greatest," and "All flesh shall see the salvation of God."

No sect, or system of teaching, ever came into existence by chance, inasmuch as the Lord "worketh all things after the counsel of his own will;" and therefore it seems evident that each of the various bodies that have risen must have been providentially used for the development of some *part* of the truth. The temptation has been for each sect to think that their part was the whole truth, and to fence themselves in by a creed. And even many who have claimed to be free from all man-made systems, so far as creeds are concerned, have virtually staked themselves down so that they could not grow or advance in the knowledge of the truth. They never change, and condemn all who do change. Especially if a man has written a book, and thus publicly committed himself to any view, there is a natural pride of consistency that makes it hard for him to own that he was mistaken in anything. But the truth is that no man can grow without changing, especially in the sense of enlarging his views. No man can both be bound to a creed, whether that creed be simply mental, or written, and yet advance in the path of light, which we are assured "shineth more and more unto the perfect day."

Of course, there is a changeableness that is not healthful—a swinging about, like the vane on a steeple, now here, now there, and then back again, without any balance of reason and judgment—what the apostle calls being "carried about by every wind of doctrine," according to the cunning craftiness of wilful deceivers—but that is a very different thing from a steady growth and advancement along the shining way as a result of a careful and prayerful study of the word of God. The writer has the conviction that he has been thus enabled to grow, and has the consciousness that his advanced view magnifies the wisdom and love of God, and brings glory and honor to the name of Christ, as well as blessing to the hosts of mankind. And yet he does not wish to present the matter in a positive or dogmatic way, but would speak as unto wise men, giving his ideas and his reasons for them, leaving the readers to judge for themselves as to their truth, by their best reason, and their knowledge of the word of God.

TWO VIEWS.

THERE are two general views of the work of Christ, or of the great plan of salvation, held by different classes of Christians. The more common view, perhaps, is that which looks upon this "sin-cursed world" as a place in which the Lord prepares a people for heaven. It gives comparatively little hope for

the earth itself; sooner or later it is to go down and out in the fires of the last day, which also brings perdition upon ungodly men; but those saved out of earth and its ruins will live forever and enjoy the presence of God and the angels in heaven. Though accepting the Bible as authority, and professing to believe in the grand visions of the prophets, which foretell the coming of the better day, many have formed the habit of thinking that this sinful and selfish state "will *always* be so," and that the only hope for man is to accept Christ, die out of this wicked world, and go to heaven, where all such will be good and happy. Those so believing ignore the redemption of the earth from the curse under which it so long has groaned.

The other view, which is held especially by a large class of Adventists, utterly repudiates the idea of any of the human race ever going to heaven. It makes prominent the fact that the earth was made for mankind, and lays hold upon the many prophecies foretelling the good time coming, when earth shall be freed from the curse; and it claims that after the fiery ordeal, which is to destroy the wicked, the few who have believed in Christ (Some include with these all who have died in infancy, and others leave them out.) will be raised from death immortal and live forever on the earth.

If the other view sometimes tends to a spiritualistic extreme, this surely tends to the extreme of materialism. These both agree that the plan of salvation is sooner or later to end, and that only a limited portion of a limited race will be saved —Orthodoxism consigning the unsaved to endless torment, while Adventism would only deprive the unsaved of their existence.

No wonder that many accept the latter as the more merciful view, and find relief in it, when they cannot accept of universal salvation. And it need not surprise us that the Lord has permitted many to accept the destruction of the wicked as a stepping-stone to the larger and better hope for mankind. Along this line thousands and thousands in the past generation have been led to believe in the destruction of the sinful nature in man, and in the consequent development of the spiritual nature of all into the image of God.

There is nothing however in the idea of the universal salvation of man that is out of keeping with the view of the *end* of the plan, and of a *limited race*, as held by the other two classes. Some believers in the larger hope hold to the final removal of all to heaven, but have no clear idea of what will then become of the earth; and others who are equally confident that all will be finally saved, cling to the Adventist idea that all will live forever on the earth—as immortalized, earthly and material beings.

There are, of course, various modifications of these views held by some classes and some persons in the different sects. One class of Adventists, though as materialistic as the rest, holds that the righteous will be removed to heaven during the millennium, and that then, after the final destruction of the wicked, they will return to earth and live here forever. They evidently regard heaven simply as another *locality* where material, *earth-*

ly bodies can live as well as on earth, instead of being a *state* in which the inhabitants, having done with earth, have *spiritual* bodies which are not adapted to earthly life. Another class, who it may be admitted has more light on the Plan of the Ages, holds that the Bride of Christ will share the heavenly state of the Bridegroom, but that the mass of mankind (except those whom they call the "finally incorrigible," whom they suppose will lose their existence) will have an "everlasting life" on the earth, without immortality. This class seems to overlook the fact that if men are to have perfect, earthly bodies, with at least as "perfect human natures" as Adam had when created, it would involve the continuance of generation.

There is doubtless some showing of reason and certain Scriptures in favor of all these different views, and it is not to be doubted that through them all the Lord is preparing a people who will obtain the harmony of truth and witness for it. Order will be brought forth out of the seeming confusion. Not being able to see harmony in any of the views mentioned, the writer has been inclined, as many of the readers know, to deal mainly with the evidences that all mankind will finally be saved, and to lean toward the spiritual and immortal destiny of all, without giving due attention to that class of Scriptures which speak of the *earthly* phase of the everlasting kingdom of Christ. Now he is convinced that both of the views considered are partly right and partly wrong:—that Christ's work includes the peopling of *both heaven and earth;* that a part of his mission is to destroy the curse of sin, enmity, pain, sorrow and death *out of earth;* and that thenceforward the earthly work will go on *forever*, and that when they are ripe and ready for the change, the inhabitants of earth will be translated, as Enoch was, into the higher state. This of course will involve endless generation, endless priesthood, and the endless increase of the inhabitants of the kingdom of God.

The present purpose is to write a series of articles on this subject; and in this one the aim has been not so much to deal with evidences, as to prepare the way by a statement of the position. To the writer's mind the evidence has for some time been looming up, and it has become a matter of great joy. It will be seen that there is after all a marked difference between the *larger* hope and the *largest* hope for mankind. Indeed, there is a greater difference (in the matter of salvation, and the glory of God accruing therefrom,) between the universal salvation of a limited race, and the present view of the endless increase of the glorified ones, than there was between the old view of a partial salvation and the larger hope we have been proclaiming. The one, though grand, is limited, and the other, like the Lord, is infinite.

This advanced light, as the writer is pleased to consider it, emphasizes the mission of THE WORLD'S HOPE. Our God is "the God of all hope," and as he is better known in the breadth and fullness of his purpose and plan, we are permitted to abound in hope more and more; and it is "a hope that maketh not ashamed, because the [boundless] love of God is shed abroad in our hearts by the Holy Spirit which is

given unto us." There is "Eternal Hope" for the earthly race, and yet the grandest realization when "mortality shall be swallowed up in life" —immortal life.

In the development of this theme, as the way opens before him, the writer proposes to treat of Christ as the ground and key of all hope: of clearly revealed Bible principles based on the priesthood of Christ: as well as with particular passages of Scripture. Let us again together search the Word to see whether these things are so.

Before closing this article, it seems due to the memory of our departed brother, Dr. John Fondey, (who being dead yet speaketh), to say that some things connected with the present view were first suggested to the writer's mind by articles from his pen, which were published in the HOPE, under the caption of "Endless Generations." There were some things that he was not able then to clear up, or the writer to understand. In a private letter, Bro. Fondey was requested to give further evidence if he could; but he seemed to think it should be plain from what had already been written. In all this, as in all else, we may be assured that the Good Father has been overruling. To Him be all the praise and "the glory in the Church and in Christ Jesus unto all generations forever and ever," or "world without end."—Eph. iii. 21, compare old and new versions.

As an appropriate expression of joyous hope, in keeping with the advanced thought, the following hymn is here appended:—

THE BETTER DAY.

I am waiting, ever waiting,
For a brighter, better day,
Just beyond the clouds and shadows,
That surround my lonely way;
For a day of light and gladness,
Such as earth has never known,
When, in equity and justice,
Christ shall reign on David's throne.

Now the world is full of suffering,
Sounds of woe fall on my ears;
Sights of wretchedness and sorrow
Fill my eyes with pitying tears.
'Tis the earth's dark night of weeping,
Wrong and evil triumph now.
I can wait, for just before me
Beams the morning's roseate glow.

I am waiting, hoping, praying
For Messiah's glorious reign;
For I know he'll rule in justice;
Right and truth will triumph then.
Worldly pleasures cannot win me,
While I wait for that bright day;
Worldly splendor cannot charm me,
While its light beams on my way.—*Sel.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ's Kingdom.—Isaiah xi. 1-10.
(Lesson for Jan. 3.)

"AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." The picture here is of a tree cut down, but whose roots are yet alive, from which springs forth a vigorous shoot. The house of Jesse was in ruins, and the throne of David was vacant, when Christ was born. The tree seemed dead, but there was life in the root, and, quickened by the light and heat of heaven, it sprang up.

Some think that Jesus Christ is no longer a man—that he laid down the human nature on the cross, and that he is now simply divine. How then can he be related to the house of Jesse? How can he be the lineal descendant of David and the heir to his throne? There is a vital connection between the stem and the root, and if Christ at his death laid down forever all human elements, then that connection was severed, and there is no longer an heir to David's throne.

A glorious era lies ahead for this earth. It has been the field of awful carnage. Wars innumerable, the fruit of human hate and envy and ambition, have raged over it until there is scarcely a foot on land or sea that has not at some time reeked with human gore. God alone can measure the awful sum

of anguish that has here been felt. But he knows. He has heard the groans. He has measured the tears. No faintest sigh has escaped his record. Why have men ever felt it necessary to imagine a hotter hell than this? But it is a long road that has no turn. Men have lived as brutes for six thousand years. They have fought and devoured one another. They have oppressed, enslaved and imprisoned one another. "Might is right," has been the cry, and the strongest has been the acknowledged king of the herd.

But men were born to a better destiny than this. There is a Godward side to their nature that is even now fast coming to the front. Nerves that were made to thrill with joy will not always find their only exercise in suffering. Hearts that were made to love will yet learn that hate means death to the hater:—that to love is to live.

"The heaven, even the heaven of heavens, is the Lord's, but the earth hath he given to the children of men;" and a glorious heritage it shall be. Man, its rightful king, shall yet master its forces, and bring under control all its resisting elements. Its storms shall cease at his command. When the storms cease raging in his own soul; when his own nature is brought under control; he will find the task of subduing the world outside an easy one. Till then his feeble hands may beat themselves vainly on the doors barred against him that guard Nature's secrets. Yet it is written: "Thou hast given him dominion over all thy works." "We see not yet all things put under him; but we see Jesus." The work is complete in him, and the fulfillment of the promise assured through him. This wonderful conquest and revolution is to be brought about by the influence of one perfect life. A throne is vacant on the earth. It has many aspirants, but none have yet appeared who could fill it. It is waiting until all nations shall recognize Him whose right it is, cast their crowns before him, and crown him Lord of all.

"The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and it shall make him of quick understanding in the fear of the Lord. He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears: [that is, he shall not be governed in his decisions by appearance nor report]: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Many kinds of capital punishment have been tried by earth's rulers; many forms of legal murder have been inflicted on the innocent and the guilty. Here is a new kind: "With the breath of his lips shall he slay the wicked." Christ slay anyone!—he who came not to destroy but to save! Yet the wicked must be destroyed, but it will be by the breath of His lips, the sword that proceedeth out of his mouth, which is the word of God. "The breath of his lips" would be the *spirit* of that word, would it not?—and all the ungodly are to perish before it. How many thousands of wicked people have already been killed by that word! One man will tell us that it was the passage, "Come unto me, all ye that labor and are heavy laden," that killed him; another will relate how he fell before the sword in the passage, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And so through the whole scope of the word of God. It cuts its way and kills the wicked; and so will it ever be.

"They shall not hurt nor destroy in all my holy mountain." The hurting will then all have been done. Pain and tears and sighing will then be at an end. What a glorious time and place in which to live! And it is surely coming. "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." How can men hurt or destroy one another when they know God? "These things will they do," said Jesus, "because they have not known the Father nor me."

The root of Jesse shall then be for an ensign for the peoples. All nations shall assemble under one flag then, and be guided by one Leader. "His resting place shall be glorious." Such prophecies give good ground for saying that the Golden Age of the earth is before us, not in the past.

A Song of Salvation.—Isaiah xxvi. 1-10.
(Lesson for Jan. 10.)

"In that day shall this song be sung in the land of Judah." The land of Judah has not done much singing in the centuries past. Her songs have been wailings; her harps have been hung on the willows; her music has been mourning and lamentations. But there is a blessing for the mourners, and Judah is included in that benediction. Her songs shall yet fill the world with sweetest music. "We have a strong city; salvation will God appoint for walls and bulwarks." The cities of earth have been strongly fortified, but none strong enough to last. The best and strongest of them have been but festering sores on the sides of this groaning earth, and one after another, they have fallen into ruin and decay, leaving but scars, showing where men have toiled and suffered. But here is a city whose strength is salvation, and it shall abide.

"Open ye the gates." For what reason does this city have gates? Surely none who are *in* will ever wish to go out, for "without are dogs and sorcerers and whore-mongers and idolaters and whosoever loveth and maketh a lie." The gates of the city are not to be shut at all. Surely they are open that those outside may enter in, and they will enter just as soon as they learn to keep the truth; for nothing that defiles shall enter there."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." He that keeps the truth will himself be kept. He dwells in an atmosphere of peace even while storms are raging round. A man who has the peace of God on his brow and the truth of God in his heart cannot be tainted with evil influences. Evil men slink away from his presence. Their oaths and ribaldry die upon their lips as he approaches. His environment is peace. Invisible wings are hovering round him to ward off danger and sin. His mind is anchored in God, and therefore the buffeting billows of earth cannot move him. "Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength." The margin reads, "The Rock of ages," the immovable, unchanging One, who while the ages roll past, remains the same.

"Thou that art upright doth direct the path of the just. Yea, in the way of thy judgments, Oh Lord, have we waited for thee." Israel may truly say they have waited for God in the way of his judgments. He has not forgotten them. Amid the storms of persecutions and their bitter, homeless, hopeless wanderings, he has had his eye upon them, and will yet bring them to their desired haven.

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness." God never afflicts willingly. If his chastenings bring the peaceable fruits of righteousness to the believer, will they do less for the world? The prophet says not. The inhabitants of the world are yet to learn righteousness in the way of God's judgments. Israel, having had experience in the matter, could speak with assurance.

Overcome With Wine.—Isaiah xxviii. 1-13.
(Lesson for Jan. 17.)

"WOE to the crown of pride, of the drunkards of Ephraim, and to the fading flower of his glorious beauty which is on the head of the fat valley of them that are overcome with wine." This was written when the kingdom of Samaria, or Ephraim, was falling under the power of Assyria. Their downfall was probably, to a far greater extent than is imagined, due to drunkenness and, of course, its kindred evils. Palestine is a land of grapes; and excess, sensuality and idolatry were their prevailing sins. A similar 'woe' to the above might be written in warning to our own land today. Having every environment that could foster prosperity, peace and success, there is yet that fatal canker-sore of drunkenness that is eating out our heart. How can a nation prosper that deals out poison to its subjects to increase its own revenues? In the sight of God, this fair nation, in all its pride and prosperity and wealth, is but a bloated bar-tender dealing out damnable drugs to an army of drunkards. Every cent taken for license is a millstone weight around its neck that shall sink it to hell.

Who constitutes this nation? You and I, my Christian friend, are part and parcel of it. Bone of its bone and flesh of its flesh,

(*Continued on page 9.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH 1
THE BETTER DAY. (Poetry) 5
NOTES ON SUNDAY-SCHOOL LESSONS,
Christ's Kingdom, (Jan. 3) 5
A Song of Salvation, (Jan. 10) 7
Overcome with Wine, (Jan. 17) 7
EDITORIAL ITEMS 8
JEHOVAH—NISSI 9
WHAT IS THE DIFFERENCE? 10
PARENTAL LOVE, (Poetry) 11
THE GOLDEN LINK 12
CHRISTIAN AMBASSADORS 13
EXTRACTS FROM LETTERS 14

BOUND HOPE, VOLUME 8.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞ Send names for sample copies of HOPE.

(*Continued from page 7.*)

we share its responsibility, its crime, and must partake of its downfall. How can we clear our skirts from this guilt? How shall we be free from the blood of all men? Only by unceasing and vigorous protest. Only by praying, talking, acting and voting on the side of right. Only by ceasing not to warn every man day and night with tears of the impending doom. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little. Yet for all of this many will go backward and be broken and be snared and taken. For they have erred through wine, and through strong drink are out of the way. The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink. They err in vision, they stumble in judgment. God pity fair Columbia in her shame and in the awful retribution that is sure to overtake her. God help us all that we be not involved in the sin and be not partakers of her plagues.

—L. A. A.

JEHOVAH-NISSI.

In the beautiful picture-teaching of the Old Testament, Egypt represents the world holding God's people in bondage, and Pharaoh typifies Satan, the god of this age, by the pleasures and entanglements of the world, hindering convicted ones from knowing redemption.

The contest here is between God and Satan, and is carried on by God alone. God breaks up the power of Pharaoh, who rushes madly on to his own destruction, in his violent hatred to the enslaved sinner, while the very same Red Sea is Israel's salvation, deliverance and separation from the power of sin and the world. All is done by God for the people. They had but to obey, applying the blood of redemption, and stand still to see all their enemies cast in the depth of the sea.

They begin their wilderness life, a life of separation to God, no leeks, no onions, no fish, no gardens. They soon find trials, no water, no food. But the Lord furnished them comfort in their trial, Christ the bread of life and the Rock of supply of the Holy Spirit, the water of life.—Exod. xv. 22,-xvii. So far God has done everything for his people. Now appears a new enemy.

Amalek comes and fights.—Exod. xvii. 8–16. Amalek is the son of Esau, the type of the carnal nature; and represents the flesh, the great troubler and opponent in redemption. The flesh does not trouble us in the world, but when we taste the sweet and invigorating power of the indwelling Holy Spirit, the water from the smitten rock, (John vii. 37,) then the flesh lusteth against the Spirit.—Gal. v. 17. Now "Go out, fight." Compare xiv. 13, 14. Then the Lord fought for them. Now the Spirit fights in and through them.

We must give the flesh no quarter. We must conquer it by the spirit of self-denial, which is the Spirit of Christ, while he, as our Moses or Apostle (Heb. iii. 1.) is interceding for us on "the hill," that is, in the heavens. —vii. 25. Blessed be the Lord, his hand never becomes heavy. He ever liveth to make intercession for us, and by faith in him we can always shout 'victory,' as we resist the flesh.—See Rom. viii. 37 and 1. Cor. ix. 26, 27 and xv. 57. But how? By "the sword of the Spirit which is the word of God."—Eph. vi. 17 and Exod. xvii. 13. See how hateful the flesh is to God. "War from generation to generation." "His latter end shall be that he perish forever," or in margin, "even to destruction," and in R. V., "his latter end shall come to destruction."—Num. xxiv. 20.

For failing to utterly destroy Amalek, for saving the best of the flesh, Saul lost his kingdom.—1. Sam. xv. And so many a Christian will lose the seat in the throne because of his self-indulgence. The apostle says we are "joint-heirs with Christ *if* so be that we suffer with him, etc. (Omit the usual colon after Christ).—Rom. viii. 17 and 2. Tim. ii. 12. Oh! let not ease and self-love take away our crown.

H. Veysey.

Toledo, O.

☞ THIS number of the Hope is very late, for several unavoidable causes. This may make the next late also, but we hope soon to be on time again. The many prompt renewals of subscription are gratefully received.

WHAT IS THE DIFFERENCE?

WHAT is the difference whether we engage in the service of God or not, if all will eventually be saved? We do not so much wonder at this question when it comes from the worldling; but when we hear old professors tell their experience in social meetings, of the wonderful happiness they experienced when they first felt their sins forgiven, and of the love, peace and joy that none can know but the child of God; and then at the slightest allusion to universal salvation, will get up and declare that if that be true, there is not the slightest use in living a Christian life, such statements leave chance, at least, to wonder how they weld the two testimonies together.

In thinking over the difference between enlisting in the service of God, or remaining in a worldly service, the history of the late war flashed upon my mind as a fit illustration of the present dispensation, and the ushering in of the next. Our country was bound in the chains of slavery, and the slave-holder and his sympathizers were clamoring for more territory, eager to control and spread the curse over the whole continent. But in due time Abraham Lincoln was elected president; and the lovers of slavery, sin, and degradation, said, "We will not have this man to rule over us." Uncle Abe at once takes in the position of things, and calls for troops to enlist and put down the rebellion; and in due time he proclaims that the captive shall go free. Again and again he calls for troops. The call reaches every home and hamlet in the northern states. Many were called, but only such were chosen as were suitable for the task. The call lasted as long as men would enlist; all had a chance. They were not made kings and priests, but many were elected to offices of honor and trust, and all were respected in defending their country. Still slavery existed; the enemy was not put down. Then comes the draft. The little flock that would enlist have all answered to the call; the thousands now who have enjoyed all the blessings of the government, and still refuse to enlist, must now be drafted, and forced into the service of their country; placed in the front ranks without bounty, rank or honor, to serve their allotted time.

Now as we believe that Christ came into the world by the will of the Father to make an end of sin, so we believe it was by his will that Uncle Abe was elected to make an end of slavery. Both suffered the martyr's death. Christ not only offers eternal life to all that will enlist in the service of the Father, but tells them they shall be kings and priests, and that they shall reign on the earth. And for their encouragement, he says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." This call for volunteers has been heralded for over eighteen hundred years; and still the little flock, the body of Christ, is incomplete. But when it is completed, then we believe that all have enlisted that will enlist. With Christ at their head, they are then prepared to draft the rebellious, or those who refused to enlist, and educate them in the service of God, where they are made to see and understand that every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Let us notice for a moment the similarity of the two martyrs in many respects. Christ was elected to undo the burdens of the oppressed, and set at liberty the captive [the slave to sin and death] and to restore union between God and man; or bring all in subjection to His law. Uncle Abe was elected, we believe by the same power, to abolish human slavery, preserve the union of the nation, and bring all into harmony with its laws. Uncle Abe's call for volunteers lasted as long as men would respond to the call. By this time he has a well-drilled army; officers all elected to their post, and in every way prepared to carry out commands to the letter, and to drill and educate the drafted men in the service of their country. This is exactly what Christ is doing; although one is upon a small scale of an earthly nature, and soon accomplished; while the other is of Divine nature, world-wide, and thousands of years employed in bringing about the desired results. Neither commander has ever offered bounty nor office to the drafted man.

Who cannot see the difference? Who had not rather be a volunteer than a drafted man?

And while we believe that Christ's drafted men [allowing me the expression] will receive punishment according to the deeds done, in the ages to come, and then enjoy the earth made new, we do not believe that Wilkes Booth will ever receive that fullness of loving favor from God and the redeemed [little flock] that Uncle Abe will. "But," says one, "Booth was a murderer; and we read in God's word that no murderer hath eternal life abiding in him." That is very true, but we read in the same verse, that "Whosoever hateth his brother is a murderer." Certainly eternal life abides in no one that possesses a spirit of murder and hatred. But Christ's mission to earth was to dispossess men of this kind of a spirit, and then eternal life can abide in them. Christ was murdered in a most horrid manner; his murderers were men of like passions as you and I; their acts were in harmony with their surroundings and education.

"But," says one, "that will not excuse them; they will be hopelessly damned." Certainly that may be your opinion; but when you consider Christ's dying words, you may change your mind: "Father, forgive them, for they know not what they do." This was Christ's prayer to the Father; and no one supposes that He ever made a request but what has been or will be granted.

It was not my boys, nor yours, that nailed Christ to the cross and pierced his side; but they were someone's boys, and a part of God's human family, which Christ came to seek and to save; and had the scene of the cross been but yesterday, and our dearest friends been its executors, how thankful we should have been that Christ made that audible petition: "Father, forgive them, for they know not what they do." This petition was not made to instruct the Father in regard to their ignorance; but was audible that you and I may learn a great lesson from it.

Below we offer a few lines of selected poetry, and while it is but human, we get a glimpse of the Divine. Reader, please give it more than a passing thought; as it contains subject matter for the best heads, and deepest minds.

PARENTAL LOVE.

[A rich man who had no children, proposed to his poor neighbor who had seven, to take one of them, and promised, if the parents would consent, that he would give them property enough to make themselves and their other six children comfortable for life.]

Which shall it be? Which shall it be?
I looked at John, John looked at me,
And when I found that I must speak,
My voice seemed strangely low and weak.
"Tell me again what Robert said;"
And then I, listening, bent my head,
"This is his letter:—

'I will give
A house and land while you shall live,
If, in return, from out your seven,
One child to me for aye is given.'"
I looked at John's old garments worn;
I thought of all that he had borne,
Of poverty, and work, and care,
Which I, though willing, could not share;
I thought of seven young mouths to feed,
Of seven little children's need,
And then of this.

"Come John," said I,
"We'll choose among them as they lie
Asleep." So, walking hand in hand,
Dear John and I surveyed our band,
First to the cradle lightly stepped,
Where Lillian, the baby, slept,
Softly the father stooped to lay
His rough hand down in a loving way,
When dream or whisper made her stir,
And huskily he said: "Not her!"

We stooped beside the trundle-bed,
And one long ray of lamplight shed
Athwart the boyish faces there,
In sleep so beautiful and fair,
I saw on James' rough red cheek
A tear undried. Ere John could speak,
"He's but a baby, too," said I,
And kissed him as we hurried by;
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace,
"No, for a thousand crowns not him,"
He whispered, while our eyes were dim.

Poor Dick! bad Dick! our wayward son.—
Turbulent, restless, idle one—
Could he be spared? Nay, He who gave,
Bid us befriend him to the grave;
Only a mother's heart could be
Patient enough for such as he;
"And so," said John, "I would not dare
To take him from her bedside prayer."

Then stole we softly up above,
And knelt by Mary, child of love.
"Perhaps for her 'twould better be,"
I said to John. Quite silently
He lifted up a curl that lay
Across her check in willful way,

And shook his head. "Nay, love, not thee,"
The while my heart beat audibly.

Only one more, our eldest lad,
Trusty and truthful, good and glad,
So like his father. "No, John, no;
I cannot, will not let him go."
And so we wrote, in courteous way,
We could not give one child away.
And afterward toil lighter seemed,
Thinking of that of which we dreamed,
Happy in truth that not one face
Was missed from its accustomed place;
Thankful to work for all the seven,
Trusting the rest to One in Heaven.—*Sel.*

QUESTION: Were the above named earthly parents more affectionate, more loving, and more desirous of keeping an unbroken family, than our Heavenly Father? Under the circumstances the offer of the rich man was tempting. They considered their destitute circumstances and decided to look them over. With lamp in hand they commenced at the cradle, next to the trundle-bed, then up stairs. They had not one to spare. Not even bad, wayward Dick could be spared; he most of all needed the cares and prayers of loving parents. They were all their children, bone of their bone, and flesh of their flesh. If they parted with one, it would leave a vacant place in the family, making a scar that all the wealth of the rich man could never erase.

And now, kind reader, can you from an honest heart tell me that you believe that our kind Heavenly Father will hopelessly damn nine tenths of his creation because like bad Dick they are disobedient? If you do believe it, tell me which savors the most of the Divine,—the earthly, or the heavenly Father.

J. S. FISHER.

WAYLAND, MICH.

VOLUME NINE BOUND.

All who would like to have the bound volume, for preservation and future reference, should send their orders at once, that I may know how many to have bound. It will be neatly bound in cloth, with "THE WORLD'S HOPE, Vol. 9," in gilt letters on the cover. The price, postage paid, is $1.15.—EDITOR.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

THE GOLDEN LINK.

THE holidays are past, and THE GOLDEN LINK has done good service as a Christmas Gift; but its work is not ended; still the orders are coming. The general testimony is in its favor. The substance of many comments is: "THE GOLDEN LINK is a fine looking volume, and is very readable. I like it very much. It is a fascinating story; besides it teaches many important truths on the various topics of the day, and on the Plan of the Ages. I think it is destined to do much good, by reaching new readers on these grand Gospel themes." Quite a number have ordered extra copies to send to their friends.

Of course, there are some unfavorable criticisms. Some object to one thing and some another. There are some who do not agree with the Author in her ideas of this, that and the other point. This is to be expected; though commending the book, I have not indorsed every idea; but I am glad she has used her own method of striking at popular evils. The criticisms do not hurt either the book or its writer. It must be read to be appreciated.

We have a new supply of books on hand, and are ready to fill all orders promptly. Price, postage paid, $1.00. Address: "Laymen's Hope Publishing Co." Almont, Mich.—Ed.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or eight dollars a dozen; in paper cover, fifty cents, or four dollars a dozen.

Address: J. H. PATON,
ALMONT, MICH.

CHRISTIAN AMBASSADORS.

An ambassador is one who is authorized to represent or act for another in the fullest manner possible; especially a minister sent by one sovereign or ruling power to another, and entrusted with a message, or to transact the public business between the two powers. Thus the United States sends its messengers to all other nations, and the other nations send theirs here. These are the ambassadors of the world, by which there is a constant interchange and acquaintance between the nations.

But there is another kind of embassage of which we often think but little. In the great governments of the world it is usually neglected, and yet it is sent out by the greatest government in existence, and its messengers are clothed with authority from the King of kings. They are the ambassadors of Christ sent forth to all the ends of the earth to preach the Gospel.

As the Jewish tabernacle foreshadows the the Church of Christ,—its altar typifying the cross, its golden candlestick the light from on high, or the Gospel,—so does it typify the embassage of the Priests of God. None but the priests could go in and out of that sacred place.

"How then," some one may ask, "can it typify the Christian Church where all are free to enter?"

Because every one who puts on Christ is a priest of God. It does not matter who you are, nor what talents God has given you, if you accept the Saviour, and are true and faithful to him, you are of the priesthood, and an ambassador for Christ.

This chapter, 2. Cor. v., is full of beautiful and inspiring thoughts, and I do not wonder that some people regard it as one of the crowning chapters of the word of God. Some so think of Luke xv., others of John xiv., and still others of 1. Cor. xv., with its precious promises of immortality beyond the grave. But they are all coronal gems, and the crown would not be complete if one were left out.

We can prove nothing worth while with here and there a chapter, but any ism can be sustained by such a method. But when we take the whole Bible, it proves itself the Word of God, and that He reigns; that Christ was the Son of God sent to seek and save sinners, and he will not rest until every lost soul is found and brought home.

Let us thank God for all the promises in this book. This with the rest: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And the apostle adds: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven;" which of course is our spiritual body; and we cannot have immortality until this mortal has been laid away. And Paul was therefore willing "to be absent from the body, and to be present with the Lord." He knew that flesh and blood could not enter the kingdom of God, and that we *must* be absent from the body, in order to receive our inheritance of eternal life.

When we remember that Paul was trained at the feet of Gamaliel, learned in Jewish lore, arrested by the light from heaven, on his way to Damuscus, and then trained by the Holy Spirit for the apostleship, we cannot help believing that he know of what he was talking.

Paul did not seek the grace of God, but it sought and found him. The Lord had a work for this zealous Jew that no other living man could do. He was made then and there an ambassador for Christ;—just as the Lord arrests us in our worldly career, and makes us his ambassadors. And the best of it is, that we can *all* become ambassadors, and carry Heaven's messages into every land, and to every person, high or low, rich or poor, good or bad;—by our daily lives, our deeds as well as our words, proclaim that God is in Christ reconciling the world to himself, and hath committed unto us the word of reconciliation. As Christ reflected the Father, so must we, his followers, reflect Christ to the world; and in order to do this, we must crucify self and selfish desires, and aim to become more like the Master. And as ambassadors for Christ, we pray you in his stead, to put self away, and be reconciled to God.

ERMINA C. STRAY.

REMARKS: In dealing with Paul's statement about being "absent from the body, and present with the Lord," there is a tendency on the part of some, to overlook what he says in the third and fourth verses about the "naked" or "unclothed" state between death and resurrection, which Paul did *not* think desirable. In other places he shows when and how he expected to "be with the Lord."—1. Thess. iv. 13–18.—EDITOR.

EXTRACTS FROM LETTERS.

I WISH to renew my subscription. Please find inclosed one dollar to pay for THE WORLD'S HOPE another year.

May the dear Lord more and more bless you, and your service for the Master, in proclaiming the exceeding riches of his grace.

Yours in faith, and hope for all. "Praise the Lord!" M. J. S.

SYRACUSE, N. Y.

PLEASE find inclosed Two Dollars, one to renew my subscription for the HOPE, and the other for "The Golden Link." Except my Bible, I have no other reading so dear to me as the HOPE. I love its plain yet deep teaching. I should be very lonely without it. I hope and pray that God may still bless you, my brother, with every needed blessing, that you may live long to carry on the good work.

BOSTON, MASS. L. J. E.

EXCUSE me for being so negligent in not sending my subscription sooner. Enclosed find $1.00 for the HOPE. I want it as long as you publish it. I am taking several papers, and the HOPE is the best of all. It is read over and over again. May God bless you and your work for many years. How I would love to take you by the hand, and give you a good brotherly shake. J. J.

EAST DUBUQUE, ILL.

INCLOSED find one dollar to renew my subscription for the HOPE.

I as ever remain your sister, waiting for the great salvation to be brought unto us at the revelation of The Christ, to fulfill all the promises made to Abraham and His Seed, that in *him* should all the nations of the earth be blessed.

I am glad, Bro. Paton, this great salvation is to be the *free* gift of God, even eternal life through Christ, and not by any works of righteousness that we have done.

FRANKLIN, N. H. H. E. W.

I INCLOSE One Dollar for our subscription for the HOPE for another year. We like the paper and feel much interested in the truths it contains and advocates, and always look forward to its arrival with pleasure. We shall want this year's HOPE bound as soon as it is ready. J. B.

BROOKLYN, N. Y.

I WRITE to say I am not able to pay you anything on the HOPE now. I wrote you that I thought I could send you two dollars last June, but I was not able. As our garden failed, I came off behind-hand. Do not think, dear brother, that I am trying to get the paper for nothing. Our Father knows all about our circumstances. You may stop sending me the paper if you wish, but it would be hard for me to do without it. I know your poor list is large enough. I will pay you when I can sell next year if you continue sending the HOPE. Your sister, L. K.

HIGHLAND CREEK, ONT.

[The paper will be sent. It is never withheld from the poor when they let us know they want it.—Ed.]

I NOW would write you a few lines and send a dollar to renew my subscription, which I should have done sooner but for sickness. I would not like to get along without the HOPE, as it often cheers me and keeps me up. When each paper comes, I seem to have new life, and feel that Jesus is near to bless me. I cannot tell you how much good the November number has done me. I have read it over and over. I refer to the article on the text: "Where two or three are gathered in my name, etc." Not feeling well, I read it again this morning, and enjoyed it so much. It seemed just as if it had been written for me. You spoke of baptism and the communion. I have thought much about them. I do not think they save us, but that they are commands, and that we should follow our Saviour.

I feel that I am failing in body, that the outward man is perishing, and that the place which knows me now will soon know me no more, but I am comforted by the hope and assurance that I have a mansion in heaven, and that I shall meet the loved ones of earth who have gone before.

When I saw the notice of the General Meeting at Yale, I thought how much I would enjoy meeting with the brothers and sisters, but I could not travel on the cars alone. I prayed that the Lord might be with

yet all and bless you with his power from on high. A. E. P.

WATERVLIET, MICH.

WHILE at my work, this thought came to my mind: that the Gospel age will end in the same manner as the Jewish age ended and the Gospel age began, considering the condition and circumstances of that day. The Jews were taken out by the Lord to do work typical of Christ; and when Christ came, they did not know it, though their work was the type of him that came. Strange indeed! Would it be more strange if the Gospel preachers would not know the time when the Gospel age is to close? This I believe to be a fact. The Jew was obedient to the law, but that did not help him to see the Jewish age closing and the Gospel age coming in. The Gospel preacher may be true in preaching the Gospel, but that does not enable him to see the Gospel age now closing and Christ's long-expected kingdom lapping on to it. Christ's kingdom is the one wherein dwelleth righteousness—where his will shall be done in earth as it is done in heaven.

I am impressed with these things, and long for the day when the marriage will be consummated—when Christ, the Lamb, the bridegroom, will come for his wife, which is the church. The children must surely be after the marriage. M. G. C.

EDENVILLE, PA.

AFTER reading the Sample Pages of "The Golden Link," I think I must have it. Inclosed find the dollar for it. After reading it I shall put it in the W. C. T. U. Library. Your article in the HOPE of Nov. 15, "Where are we?" I enjoyed very much. In our Union, they call for encouraging items from the members present. I selected from that article and read: "The Powers of the heavens (the old ruling powers) are being taken. They are to be displaced by a better system of government. The agitation of new ideas is world-wide, and we are already in the dawn of a better day, and the power of the oppressor is already being broken." Women are daring to assert their rights as citizens, and men are coming to believe that women are citizens, and that they are called for such a time as this. They little knew when they started the Crusade in Ohio that it would be world-wide, but so it is; and they have come to stay, until king Alcohol is dethroned. We cannot quite see how it is to be done, only we do know that the Lord's will can never be done in earth as it is in heaven until this curse of all curses is removed. The Liquor Traffic is the greatest oppressor we have today; and still professing Christians make it legal, and then talk about the poor drunkards never inheriting the kingdom of heaven, and repeat the Lord's Prayer every Sabbath. Oh! shame on such a Christianity. If I love that kind of men, it is with a love of *pity*. But as God is God, and as Christ is the Son of God and the Saviour of the world, his mission must succeed. I am not discouraged, but I am quite disgusted with the Powers that be. Are they ordained of God?

Yours looking for a better day,

BROCKPORT, N. Y. Mrs. J. W.

REMARKS: For answer to our sister's question, I would ask her and others to read Paul's statement, in Rom. xiii. 1–6. Was Paul mistaken when he said: "There is no power but of God: the powers that be are ordained [ordered—margin] of God?" It appears evident from the following words that Paul's idea of the "powers that be" was that they should not be "a terror to good works, but to the evil;"—bearing not the sword in vain, but as God's servant executing wrath upon him that doeth evil. This being God's purpose in permitting or ordaining human government, when the tables turn, and they become a terror to the good, and foster the evil, it would seem to be high time for a change.

But is it not safe to say that in the low state of man the worst government is better than no government? And is it not true that the better government comes as fast as men are prepared for it? To believe otherwise is to admit that the Lord has been beaten by his adversary; and this, to him who has confidence in Him, "who worketh all things after the counsel of his own will," is clearly absurd.

It is a matter of joy that the prophetic times and the moving of the minds of the people unite in proclaiming the better day

near at hand. Those who see it clearly will stand on the right side.—EDITOR.

BRO. PATON, I have come into a condition where nothing can trouble me, at least not long at a time. I begin to realize a deep meaning in the words: "In him we *live* and move and have our being." I feel as if the Saviour were around me and near me, pervading and filling all the space, and I no longer feel lonely or sad. What a joy to get just a glimpse of his loving-kindness and goodness, and his almighty power to fulfill all his loving purposes toward the human family. Oh! I do bless God for *life*, and the knowledge we have through his prophets of where we stand, and the grand and glorious outlook in the *near* future of the incoming age of peace and rightousness. Is not *your* heart filled with gladness? It seems as if no one seeing these things, and having faith in their accomplishment, could ever faint or be discouraged. AVIS.

AGAIN I address you with many thanks to you and all who remember the poor. I pray that they may be prospered here and hereafter. Every year I think I will be able next year to pay for the HOPE, but it seems hard to do. Afflictions cause me to be hard pressed financially. I do not know whether I shall be able to pay for the paper for 1892 or not. I should miss it very much if I were not to receive it. Some articles in it interest me much like the Bible.

Brother Paton, perhaps you would not care to know how I stand with God. I am willing that he lay upon me what he will in order to make me according to his will. And yet with all willingness I am sinful and cannot do as I would; and I do certainly fall short of being a true Christian. So I desire the prayers of all true Christians.

THAYER, MO. W. V. K.

AGAIN I will write you a few lines to express my appreciation of the HOPE. I am not able to express my thanks to you for past favors. I have been reading the HOPE for two years, and my interest has been constantly increasing, until now I feel that I cannot do without it. I lend every copy to all that I can induce to read it, trusting that it may prove as bread on the waters to be gathe many days hence.

Inclosed find two dollars to renew my s scription for 1892, and for THE GOLDEN LI I want the latter for a present to a frien and I will endeavor to get others to send f it.

With best wishes for your success, I a yours in Christ, H. C. W.

FT. GRIFFIN, TEX.

YOU will find inclosed One Dollar to renew my subscription for the HOPE. It is dearer to me than ever. I think I have never been in darkness or doubt upon any portion of Scripture, but the next HOPE has seemed to come just in time to help me out; and many is the time I have been made to rejoice for the timely aid it has brought me. I feel that I am much indebted to its teaching.

ROMEO, MICH. M. M. F.

INCLOSED find One Dollar, for which please send me two copies of MOSES AND CHRIST. The one I got from you a short time ago, I loaned to several of my brethren, and so I have to send for two more, as they were so much pleased with it; and I must say that I too am greatly pleased with it.

It seems, Bro. Paton, that you are accused by some of denying the ransom, but I cannot see it in any of your teachings. G. W. S.

FROSTBURG, MD.

WE enclose you one dollar for the HOPE for 1892. We feel that we could not do without it. It is sunshine in our declining years, bringing with it comfort and good cheer. We are very anxious to meet you again, here. But if so be that we do not, we wish you to pray for us, that we may be found close, close to our blessed Lord and Master in the *better* world.

Your brother and sister in hope,
MR. and MRS. M. B.

HOWARDSVILLE, MICH.

I AM an invalid—a "Shut In"—and suffer very much. I am one of the Lord's poor children. I read the HOPE with interest, and thank you for sending it so long free. Will be pleased to receive it as heretofore. Would like to pay for it if I could but I cannot, as I am both poor and sick. I lost my health and all that I had of this world's goods, by fire, seven years ago. I am very much alone and dependent. I have a very trying experience, but the Lord helps me to bear it all. MRS. H. M. W.

PHILADELPHIA, PA.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 2. ALMONT, MICH., JANUARY 15., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 2.

THE DAY APPROACHING.

TWELVE years ago, the book, DAY DAWN, was written, giving evidence that the period of forty years, from 1875 to 1915, is the dawn of the Millennium; and the writer has never yet had any reason to regret either the name of the book or the position then taken. The prophetic periods of the Bible, developed in that book, make a network of evidence marking both the beginning and ending of this forty-year period; and the signs of our times, the agitations, the evolutionary and revolutionary elements in both church and state, are strong testimonies to the truth of the position. The old order of things as to human government—the embodiment and outward expression of Satan's kingdom—is drawing to a close; the times of the Gentiles are near their end; and the restoration of Israel and the reign of Christ are beginning.

Neither has any good reason appeared for discarding the outline of the Plan of the Ages, with its three worlds, and their succession of Patriarchal, Jewish, Gospel and Millennial ages or dispensations. The light has been shining progressively down through even the darkness of the world's night of six thousand years, revealing by the focalizing of its rays our position in the day dawn.

That it was intended by the Spirit of truth that the light of prophecy on this subject should be seen and have a practical effect is shown by the two following passages: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2. Pet. i. 19. "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."—(or "drawing nigh."—R. V.)—Heb. x. 24, 25.

How clearly too it has been shown in these years, since the morning began to dawn, that the Gospel age

was not the final dispensation of mercy for men, but was only for the development of the elect—a cabinet of royal priests—who are to reign with Christ during the Millennium, and that mankind of the past, present and future are to be blessed through that priesthood.

The Lord has indeed given us a very satisfying portion of truth out of his treasure-house. But we are not to think that we have it all. The writer well remembers, when he and others first saw that no son or daughter of Adam could be finally lost, that in conversation with a dear brother the question was raised as to what more there could be to learn. It seemed like such a grand climax, that nothing more or greater could follow. But the light has greatly increased in many ways. And in reference to "the ages to come," (Eph. ii. 7.) which includes the Millennium, it may well be said: "Still there's more to follow."

It has always been the tendency of Bible students to crowd too much into one age, and to apply Scriptures to one dispensation that belonged to another. As the light increases, those walking therein are the better able "rightly to divide the word of truth." The majority of Christians have been in the habit of overlooking all future changes of dispensation, of thus indefinitely prolonging the Gospel age, and applying all the Scriptures about election, "the Spirit and the bride," saying, Come, the conversion of the world to Christ, the tares growing with the wheat until the end, and the terrible perils of the last days, all in this dispensation. They pride themselves in their Orthodoxy, and will not fellowship those who do not agree with their general teachi about the destiny of man: and yet they would stop and think, th might see that their interpretatio make confusion worse confounde How can the world be converted t Christ in this age, and yet the tare the bad fish and the foolish virgin be on hand at the Lord's coming?

The majority of Adventis are in about the same dilemma. Seeing no future age of mercy an blessing for men, they apply "th Spirit and bride" invitation in thi gospel age, when they ought to know there is no bride yet, as the mar riage of the Lamb has not taken place. But as they see the evidenc that the coming of the Bridegroom and the end of this age are near they try to be consistent by not mixing the conversion of the world with the growth of tares and wheat until the end, or harvest.

There is an insurmountable bar rier between the Orthodox and Ad ventists. The former cannot accept the impending change at the Lord's coming, because they see that th world must be converted: and th latter cannot believe in the world' conversion, because of the nearnes of the Lord's coming and the end of the age. Both of these classes might be helped out of their dilemma by applying the Scriptures about the conversion of the world (which are not scarce) in a future age.

It need not be surprising if the writer, and others looking for the millennial reign after the Lord's coming, should also have been ap plying some Scripture out of place, or of crowding too much into the next age. Though the dawn of the Millennium is here, it does not fol low that 1915 will usher in "the per

t day." Though the millennial ign is even now beginning, it ould be remembered that it takes hrist and the saints at least the housand years and the "little sea- n" at its close, to subdue his ene- ies, and put down all authority nd power that stand against him; nd as death is said to be the *last* emy destroyed, the period when here shall be no more death, nor ain, nor sorrow, nor tears, nor any- hing accursed, must be after that. his prophecy of John as to the sin- ss, painless and deathless state is rely a glimpse of the perfect day. nd when all "the former things" hich have cursed the earth are passed away," it cannot mean om heaven, as they were never here. It must therefore be the arth that is freed from its terrible ondage, that its inhabitants may e blessed.

That such a perfect day is not due the Millennium, seems evident or various reasons. When the mar- iage of the Lamb has taken place, nd the bride, which is the New erusalem, (Rev. xxi. 9, 10) is mani- ested on earth to extend her "who- oever will" invitation, those with- ut her pale, to whom the invitation given, are still in the condition of dogs, sorcerers, etc," which is the inful and rebellious state of man. he work of the New Jerusalem in hat age is to overcome these evil onditions, lead them that are "with- ut" to "wash their robes, that hey may have a right to the tree of ife, and enter through the gates nto the city." We are also told hat "the leaves of the tree are for he healing of the nations." And it s evident that until the nations are vashed and healed, the perfect day cannot have come. If the Millen- nium were the perfect day, there would be no gathering of deceived nations to battle at its close, against the camp of the saints, and no far- ther fires of judgment to destroy them. Satan, the great deceiver, is only "bound," limited, during the next age, and not fully disposed of until afterward. How long after- ward who shall say?

That there are many prophecies of good things that will find their ful- fillment in the Millennium there is no doubt; but that there are other prophecies of blessing in a mortal state beyond that age of depravity, deception, war and fire, is equally evident.

Christ is not only to reign as a Conqueror of his enemies, like David, the man of war, but he is also, like Solomon, on the same throne, to have a reign of peace. The conquer- ing reign must of course end, and it is at this point, and in this sense, that the kingdom is said to be de- livered up to the Father (that is, the world brought into harmony with God, so that his will shall be done *in earth* as it is in heaven); but the reign of peace is distinctly said to "have *no end*." Turn to Isaiah ix. 6, 7, and see the wonderful steps of progress from the birth of the child until he becomes the "Prince of Peace." And "Of the *increase* of his government, and of *peace*, there shall be *no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with righteousness from henceforth *even forever*. The zeal of the Lord of hosts will per- form this."

Here is a prophecy that evidently applies itself beyond the conquering

reign, and therefore beyond all war and death. Several points are clear: 1. It is the reign of peace by the "Prince of Peace." 2. It is to be "forever"—to have "no end." 3. His government is to "increase." This seems to involve endless generation. It has been otherwise explained, but it seems plain thus, without explanation. The development of a sinless and unlimited race, as one of the results of Christ's success in impressing himself on mankind, so that "All *flesh* [even] shall see the salvation of God," is an object worthy of the "zeal of the Lord of hosts."

An understanding of this matter of continual generation of mortals after all enemies have been subdued, may bring harmony between those who think the reign of Christ for the blessing of men is confined to the *age* to come, and those who think it must continue for several *ages* to come. The *conquering* reign may be limited, and the reign of peace and blessing unlimited. The "ages to come" are perhaps an endless succession of ages, or the "world without end."

Look at Isaiah ii. 2–4. It seems to begin at the setting up of Christ's kingdom, in the dawn of the Millennium, to reach through the conquering work of that age, and beyond the last war, for "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war *any more*."

This evidently must be beyond the battle of Gog and Magog, and beyond the deception of the arch-enemy, and therefore beyond the Millennium: and yet the people are to go on with agriculture in that reign of peace.

That spiritual and immortal beings, like the glorified Christ, or like the angels, should engage in such labor is inconsistent with all we know of their nature and necessities. It must refer to mortals, who had been engaged in the art of war, but who will then have learned to love peace.

It is evident that when war ceases, all *causes* of war must be at an end. Then all selfishness, strife, jealousy, competition, and monopoly that are now manifest in social life, church matters and business affairs must have ceased. These are the very essence of war. There can be no war when each one in honor prefers one another, and lives for the other's good. This is simply the practical application of the Spirit of Christ—God's will done on earth. It is not strange to think that immortals should do God's will; but it is the proof of the power of grace when mortals shall do this.

In Isaiah xi. 1–9 is a grand outline of the work of Christ, including the conquering reign, when "with righteousness he shall judge the poor, and reprove [or argue] with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked;" and then reaching on to the time of peace, when the youngest and most dependent children shall be free from danger, for "They shall not hurt nor destroy in all my holy mountain: [mark the reason] for the *earth* shall be full of the knowledge of the Lord, as the waters cover the sea."

This is surely the characteristic of

perfect day, and yet the passage shows that it is a mortal state, and that generation is still continued.

A similar passage to the above is found in Isaiah lxv. 17–25. It treats of the "new heavens and a new earth," so different from the present accursed and suffering state of things that it is said "the former shall not be remembered nor come into mind." The absence of tears and the fullness of joy are clearly marked. Here the earthly work and its benefits are specified: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." It is not a time of monopoly and wealth, which always imply poverty and want; but it is a time of abundance and equality, when both labor and its fruit are properly distributed and enjoyed. It is not an immortal condition, as these earthly needs show, but yet their life shall be "as the days of a tree," and they "shall *long* enjoy the work of their hands." And generation is still continued, but under what improved conditions, and what freedom of woman from the original and long-continued curse: for "They shall not labor in vain, nor *bring forth* for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

These are clearly the conditions of mortals beyond the Millennium, beyond the conquering reign of Christ, and in the perfect day, when there shall be no more curse. The twentieth verse in the above passage is a seeming objection. It speaks of both death and curse, which is apparently not in keeping with the absence of tears and trouble, and the fullness of joy, spoken of in the passage. It appears to be a prophecy that finds its fulfillment in the millennial age, or in the conquering reign, as one of the severe acts of judgment which precede and prepare the way for the day of earthly glory beyond. The "new heavens" (or new ruling powers) evidently begin in the millennial dawn, when Christ's kingdom is set up, but it has to conquer its way, and the sinner being "accursed" is a part of the process which culminates in the succeeding ages of blessing. How the Lord will save those who fall under the curse of death can be understood only by those who see the true object of the judgment of the dead; and for the present the writer is dealing only with the prophecies concerning men in the flesh.

It would seem that the prophet must have had the same perfect day in mind, when he said: "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us. * * And the inhabitant shall not say, I am sick."—Isa. xxxiii. 22–24.

For such a day of light, of joy, of health, of purity, sinless, painless, tearless, deathless, it may well be said that all other earthly days were made. And perhaps the whole millennial day, now dawning, and including the judgment scene at its close, may be itself the day dawn of that other and perfect day.

ONLY WAITING.

"Only waiting till the dawning
Is a little brighter grown;
Only waiting till the shadows
Of the world's dark night are flown.
Till the shadows all shall vanish,
In the blessed, blessed day;
For the morn, at last, is breaking,
Through the twilight, soft and gray.

"Only waiting till the presence
Of the Sun of Righteousness,

Shall dispel the noxious vapors,
Ignorance and prejudice.
Till the glory of the sunlight,
Of the bright and perfect day,
Scatters all the powers of darkness:
Lights the gloom with healing ray.

"Waiting for the Restitution,
Promised in the Holy Word:
When a once-lost race, restored, shall
Know and love their Saviour Lord.
When each man shall love his fellow:
Justice give to great and small:
Dwell in love, and dwell in Jesus,
He in us, God all in all."

NOTES ON SUNDAY-SCHOOL LESSONS.

Hezekiah's Prayer and Deliverance.—Isaiah xxxvii. 14-21, 33-38.

(Lesson for Jan. 24.)

A GREAT reform had been brought about in Judah through the zeal and faithfulness of good King Hezekiah. The idols had been removed, their temples demolished, and the worship of the true God re-established. The neighboring kingdom under Hoshea did not share in this good work, but continued in their old idolatrous ways. Then came the siege of Samaria, and the captivity of thousands of Israel. This accomplished, flushed with conquest, and deeming the capture of Judah a little thing, Sennacherib, king of Assyria, sent boastful messages to Hezekiah, demanding submission and tribute. Hezekiah was at first intimidated, and sent presents, cutting off gold from the temple itself to meet the exigencies of the occasion. But after a little calm reflection, his courage and faith returned, and he refused to heed a second and greater demand for tribute. Then came Sennacherib and his armies and encamped before Jerusalem, and sent high-handed threats of speedy conquest and utter destruction unless tribute were at once rendered. He spoke of his conquests over other nations, whose gods he had destroyed. Supposing Hezekiah trusted in Egypt for defence, he denounced the king of Egypt in a phrase that has become classic, "Behold, thou trustest upon the staff of this bruised reed, on which, if a man lean, it will go into his hand and pierce it." He offered him in derision a gift of two thousand horses if Hezekiah could furnish riders for them. If he could not do this, "How, then," he demanded, "wilt thou turn away the face of one captain of the least of my master's servants?"

Judah's embassys besought that these boastful words be spoken in the Assyrian tongue, that the guard upon the wall might not understand and lose all courage. But Rab-shakeh scorned this entreaty, and cried with a loud voice in the Jews' language, addressing directly the guard and advising them to make terms with the great king of Assyria. "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of mine hand?"

The people returned him no answer, and the boastful words were carried to Hezekiah, who rent his clothes and covered himself with sackcloth and went into the house of the Lord,—the place whither our hearts all turn in the hour of extremity. He sent a delegation to the prophet Isaiah with the forceful simile upon their lips, "The children are come to the birth, and there is not strength to bring forth." A great opportunity for victory through God was within the nation's reach. Would they have faith and courage to embrace it? Would their recent reformation and newly awakened loyalty to God stand this test?

The prophet sent a comforting message, full of courage and hope. The Assyrian captains departed for a time, but sent back threats of a speedy return and a satiety of vengeance. It was this letter which Hezekiah brought and spread before the Lord.

His prayer is to the Lord of hosts, or of armies, the God of Israel, the one who had so often intervened for the deliverance of that nation and the destruction of its foes. This is probably Michael, the "great prince that standeth for the children of thy people," the one who throughout that dispensation took the name and acted as the fully authorized agent of Him who made heaven and earth, who shall eventually save his elect, spiritual Israel, by the destruction of their enemies, "the wicked."

"Incline thine ear and hear; open thine

and see." What a beautiful picture these words present of a gracious heavenly friend leaning down and bending his opened ear to catch the faintest whisper, the earnest pleading of the troubled soul; of such a friend scanning with attentive eye the page spread out before him to weigh each word of defiance and scorn.

Hezekiah admitted the truth of Sennacherib's allegations, and made it the basis of his plea: "Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

The answer came swift and assuring: "The king of Assyria shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake."

The Assyrian host went to their tents at night, a vast army before whom Judah was but a handful at which they could laugh. Israel outnumbered the Assyrian army next morning. When Sennacherib arose and went through his ranks at daybreak, his brave myriads, in whose valor he trusted, were powerless to stretch forth a single arm for conquest or defence. God had gathered their boastful, blasphemous breath back to himself. They lay there, a hundred and eighty-five thousand men, stretched rigid on the plain. How vain a thing it is to fight against God! How mighty is prayer!

DESTRUCTION OF SENNACHERIB'S HOST.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay wither'd and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!—*Byron.*

All destructions in the old dispensation are typical not of the destruction of men as individuals, but of the principle of wickedness, which they represented. All deliverances of God's ancient people are types of the final deliverance and salvation of the elect, God's offspring. The enemies of Israel of old were the Philistines, the Midianites, the Assyrians. Who have been the enemies of God's people in this age? Surely not nations nor men, for God and the church alike have sought to save men and nations. Rather have their enemies been principles of evil in their own hearts and in the communities in which they have dwelt. Jesus is to be the Deliverer and Saviour, not from the pride and wrath of Sennacherib, nor Goliath, nor Og, the king of Bashan, but "he shall save his people from their sins."

The Suffering Saviour.—Isa. liii. 1-12.
(Lesson for Jan. 31.)

"Who hath believed our report, and to whom is the Arm of the Lord revealed?" Jesus is God's strong right arm of salvation. Sitting at his right hand, he is, to use a human phrase, God's right hand man, the one through whom the work is to be done. Now to whom has this Arm of the Lord been revealed? Christ came to reveal the Father, but who shall reveal the Son? He himself remained hidden, the mystery of godliness. The world neither saw him, nor knew him. The time for his revelation was not yet. But there comes the day of the revelation of Jesus Christ. The Lord shall make bare his Arm in the sight of all nations. "Behold, he cometh with clouds, and every eye shall see him," and thus all the ends of the earth shall *see* the *Salvation* of God. Christ is that salvation embodied. Simeon said, when he took in his arms the little stranger of Bethlehem: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation."

But the Arm of the Lord is not yet revealed to many. But few indeed have understood the heart of Christ or comprehended

(*Continued on page 25.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. Doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 2 ... 1
ONLY WAITING, (Poetry) ... 2
NOTES ON SUNDAY-SCHOOL LESSONS,
Hezekiah's Prayer & Deliverance, (Jan. 24) ... 2
The Suffering Saviour, (Jan. 31) ... 2
DESTRUCTION OF SENNACHERIB'S HOST ... 2
EDITORIAL ITEMS ... 3
A REVIEW ... 3
CONFIDENTIAL ... 3
EPISTLE TO THE HEBREWS ... 3
EXTRACTS FROM LETTERS ... 3

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞DO YOU READ good stories? You should read THE GOLDEN LINK. Price $1.00.

☞Send names for sample copies of HOPE.

(*Continued from page 23.*)

his mission. "That I might know *Him* and the power of His resurrection," was the aim of Paul, who claimed not yet to have apprehended. Christ vailed from our sight that his glory might be tempered to our capacity! Our own hearts veiled has thus far been the rule. But this vail is to be taken off, and we shall behold as in an open glass the glory of the Lord, and be changed into the same image. This completes our salvation. It is when we see him as he is, that we are made like him.

Of old he was seen by the Jews as a root out of a dry ground, without form or comeliness, having no beauty to be desired. Their distorted vision changed the "tender plant," the "lily of the valley," the rose of Sharon, to an ugly, mis-shapen root. A wrong heart perverts judgment and distorts vision. None can give a true rendering of even the commonest matters of life except those whose hearts are true and pure. What wonder then that the Jews, full of malice and hate and hypocrisy, could not see Jesus "as he is?"

"We hid as it were our faces from him," as one averts his eyes from an obnoxious sight. A man of sorrows and acquainted with grief, why should the pleasure-loving world esteem him? We shrink from grief and pray God with strong crying and tears to shield us from sorrow. Christ courted grief. He took her to his heart. She was as a beloved friend to him. He did not avoid the sharpest suffering. He refused on the cross the stupifying potion. He came to earth for the very purpose of getting acquainted with grief, and why should he turn away from her embrace?

"Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted." Many are the afflicted ones who are hastily and unjustly condemned as deserving greater chastisement than others, when the truth may be that God sees in them qualifications for greater usefulness and that after they have "suffered awhile" they will receive from him complete vindication and great honor. "Whom the Lord loveth he chasteneth." Heaven's favorites are the stricken and the smitten ones, not those on whom fortune blandly smiles.

"The Lord hath laid on him the iniquity of us all." This is one of the strong texts of those who believe in the doctrine of substitution. He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him. Well, if it be true that he received punishment for our sin *in our stead*, it is also true that the experience was of *great gain* to him. And if his suffering prevents our suffering, it also prevents our share in the gain. But these texts do not say he was punished *in our stead*. He suffered on *our account*. The innocent always do suffer on account of the guilty. No man can sin without involving the entire race in his guilt and its consequences. This is owing to the unity of the race and involves a principle that leads to the inevitable conclusion that the entire human family will share one common destiny, for weal or woe. But the guilty suffer too. Christ became one of us. And because he was a Representative one, his sufferings were representative. He descended to the lowest hell. He did not hang on the cross *instead* of the world. He *was* the world. In an epitome his anguish, physical, mental and spiritual was the pain of six thousand years of tears and trouble. "Now is the judgment of this world."

"Yet he opened not his mouth." Christ silent, while lies and blasphemy and assault hailed down upon him, is one of the grandest object-lessons of his life. There is no time when silence is more effective than when men are lying about us. There is no retort so stinging as absolute, dignified silence. There is no refuge so safe from the sharp arrows of the wicked.

"He had done no violence; neither was any deceit in his mouth." Can any of us imagine a *violent* Christ? Once he took a scourge of small cords and drove the money-changers from the temple, but it cannot be proven that he STRUCK anyone. Indeed the very idea is an outrage on our conception of Christ. He, the meek and gentle one; he, the kingly soul before whom Pilate stood abashed and the mob fell backward to the ground; he, to raise his hand in violence

against any! It was the majesty of his manner and their own guilty conscience that drove those men forth. Will Christ ever be violent? Is it not the *same* Jesus who is to return to earth? If then the great mass of men upon his return are to be swept off from the face of the earth, who is to do it? Not Christ, for he comes not to destroy, but to save.

"The pleasure of the Lord shall prosper in his hand." What is the pleasure of the Lord? He delighteth not in the death of any. He is not willing that any should perish. His will or pleasure is that all should be saved.

"He shall see the travail of his soul and be satisfied." He shall see his seed, or the fruit of his pain. If a corn of wheat fall into the ground and die, it bringeth forth much fruit. Christ is not as easily satisfied as some imagine. It was no light sorrow that he bore. Shall he be satisfied if one out of a thousand is saved? If one out of a hundred, out of ten, out of two, is saved? Will he be satisfied if one out of a hundred, out of a thousand, is lost? Will he be satisfied if one wandering sheep strays out of the fold? Whatever it may take to satisfy him, we know will be accomplished.

"I will divide him a portion with the great, and with the strong." Who are the great and strong in God's reckoning? Not the mighty ones of earth. Christ has no lot or part with them. It is written, "Thy gentleness hath made me great." "The joy of the Lord is my strength." His strength and his greatness will be on the line of gentleness, meekness and heavenly joy. "Because he hath poured out his soul unto death." Even in the estimate of this world there is no greatness so heroic as that of self-sacrifice, no strength so sublime as self-conquest.

—L. A. A.

A REVIEW.

I RECEIVED the books, DAY DAWN and MOSES AND CHRIST, which I find to be delightful "Light of Truth" for the hungry and thirsty. DAY DAWN interests me more than my favorite "Millennial Dawn," on many accounts, but mostly because it is better calculated to reach the masses needing just such a plain and easy style of developing the truth. And I now intend to travel and sell these books, useful in doing harvest work.

I cannot refrain from adding a few lines to express my thankfulness for the benefit I received in reviewing the HOPE of July 15. Today I was suddenly aroused to a consciousness of the truth in the heading of your first article,—"God in Christ;"—that this subject has not been so treated by any other writer, except it be by Bro. A. in his "All Things are of God." And this number seems to be an aid to the slow-minded brethren opposing Bro. A., for his bold assertion that "All things *are* of God;" that is, "God (was) in Christ," reconciling the *World* unto his sovereignty. Here is the key—"All things are possible with God."

If we could at all times catch the *spirit* of the word, it would unfold itself in such a manner as to reveal the sublime fact, that all things *are* of God, for our nearer relationship in all things to him, and for him to magnify his own name as the Almighty Sovereign and Controler of all things. He says: "I am the Lord, and there is none else; beside me there is no God. I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things."

If this should fail to fix attention by its positive expression for his own glorious Sovereignty then here is another more positive assertion of the mysterious truth: "Shall evil befall a city, and the Lord hath not done it?" "As they were multiplied, (that is, confederate against his Sovereignty,) so they sinned against me." If we still reject this spirit of the truth, then:—"They shall stumble in the day—(that is, the day of the Lord,) and the prophet also shall stumble with thee in the night;" * * * and they are "destroyed for lack of knowledge."

There cannot possibly be any "inharmony," in thus reconciling the "creature man" to the sublime Sovereignty of him who says *he* creates evil with the good—in the same life-giving "tree of knowledge." Yea, by this He establishes his own harmony of the Word."—See Gen. ii. 9.

It is "*God* in *Christ*." If opposers to this sublime doctrine of the Scriptures would cease their own preconceived interpretations of the dark sayings of "God in Christ," there would come to them the spirit meaning of the words of him who "spoke as never man spake," to declare the immutability of his own counsel. It requires a nearer relationship to God, by the spirit of absolute submissiveness of our own understandings to that hidden, mysterious declaration of the wise man: "The Lord hath said that he would dwell in the thick darkness," (secrecy); and the words of the prophet David: "I will open my mouth in a parable: I will utter dark sayings of old."—Ps. lxxviii. 2, and xlix. 4.

Elihu, one of Job's instructors, declares the fact that "there is a spirit in man, and the breath of the Almighty giveth them understanding." This spirit *is* the inspiration of God, and "He giveth not account of any of his matters," although there is in some of the best of writers a disposition of a contrary judgment towards a fellow of God, because of uttering a "hard saying" giving a purer light in speaking of some of the "deep things of God."

It is "God in Christ" that enables a believer to understand Paul's definition of the Spirit of Priesthood "after the order of Melchizedek." Paul explains the humanity of one chosen of God to represent the Spirit power of this sacred, eternal office:—"Now consider how great this *man* was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils." It was the inspiration of the Almighty, by *his* "Spirit," that made the greatness of the "king of Salem,"—a city of Palestine,—and not the natural attainments of a king of that famous city, who received tithes of Abraham typically, as foreshadowing the coming of "Our Most Merciful High Priest," of the order of inspired Priesthood, —inspired by an oath of the Almighty God.

God is a Spirit; man may and does receive of that Spirit of mysterious ministering for God, but that man must also possess the Spirit of the Christ, and Jesus, the Christ of God, was begotten of God, through the "sinful flesh" of our natures, in the woman, the female of man.

Thus is fulfilled the inspired statement of the prophet Jeremiah: "For the Lord hath created a new thing in the earth; a woman shall compass a man," (metaphorically turn into a man.)—See Jer. xxxi. 3–22, Var. Test. I admit a stronger digestion of this singular prophecy, however, but it is only intended, I think, for those "believers," who may understand and receive the words of the Master: "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater(!) works than these shall he do; *because I go unto the Father*." It is the "high calling" of those believers, who are able (through inspiration) to receive his words. This is "God in Christ:" Blessed be His Holy name!

All, then, who see and realize the spirit of this article,—"God in Christ,"—can very readily see the correspondence of the article in "Bible Harmony," that "all things are of God, to the church;" the Body of Christ. Evil was created of God, a negative good for man, so as to the more readily exercise his delegated power of "overcoming" evil with good, that is, the good of the first and original law of God—Love.

As you say in your "God in Christ," Love prompted the creation of man. "The thought is prompted by his very nature,"—that is, his very essence or quality, to speak humanly. Yes, my dear fellow-servant, that very evil in our natures, causing suffering and trial (judgment,) is but the begetting element of eternal joy and happiness for everlasting life, if we "follow him," our "pattern man,"—see John xiii. "For I have given you an example, that ye also should do as I have done to you."

If there is any one passage of Scripture to negative "substitution," this will answer all the purpose. Yes, Jesus was our example in his loving obedience and submission to the sovereign will of the Father. God willed his suffering and death, that he might have the pre-eminence over his "brethren in all things."—See Paul's epistle to the Hebrews. "I delight to do thy will, oh God."

It was God in Christ, (See Isa. vi. 10.) that prompted the unbalanced mind or understanding in the Jew, to doubt his sacred activity of benevolent design in his words re-

corded in John vi. 53; and many of his dear brethren in our day are "not able" to comprehend nor receive the spirit meaning of those words, and when they are explained to them, immediately they become offended, and cannot "walk" further with you because of the evil spoken of this "way."—See Acts ix. 2. compared with xviii. 26. See also Acts ii. 27, 28. Here is rest for the "flesh in hope!"

Paul rejoices in his sufferings of evil on account of this hope, not only for himself, but for all acquainted with the "power" (See 1. Cor. ix. var. notes.) of this hopeful obedience. Truly there are many that seek, but "are not able" to come to a "knowledge of the truth," as it is in Christ Jesus. Evil is of such a nature as to be both a savor of life and death; and this is the great drawback, not only of the Jew, but also of all not understanding the flesh—sin part. He took part of our sinful natures—the flesh of Christ, as it is now revealed unto the obedient believer.

Truly God is in Christ, reconciling the world unto himself! All shall at last know him, realize that things—evil as well as good—work together in "harmony"—for good to all who receive him. Please refer to Rom. v. 19–21. and vi. 17–22. and vii. 18–25.

IRONDALE, MO. J. COBB.

CONFIDENTIAL.

THERE are some things which I would rather speak in the ear of trusted friends than make public. But I think I am safe in calling most of my readers my friends, and so I write. Even this I find difficult, as I am bolstered up in bed while I attempt it. For a week past at this date (Jan. 16.) I have been prostrated by something like pneumonia. For weeks before I had been fighting with *la grippe*, but keeping at work, and thought I had gained the mastery. But by exposure to some very cold weather, this result came. For some days it seemed probable that my work might be ended, but there are good indications of returning health, though I am very weak. My desire is that my mind may be at rest in Father's hands.

It seems likely that this will result in suspension from preaching for a time, which, with the sale of books, is about the only available means of supporting my family. And this sickness and other circumstances have made an unusual expense; so the question has come up how I might honorably increase my income. And this brings before me, as I have been asking the Lord about it, a matter on which I had often thought before, namely: Is there not some way by which more of the books might be put in circulation?—thus securing the *double object* of increasing the light and increasing my revenue, in the present strait.

There are many books lying idle, that should perhaps be out proclaiming the truth abroad. They represent value financially which to me is tied up. The question is whether there are not those who could and would be willing to make a special effort to help send them out to ministers and other friends, who might find sooner or later, as so many others have done, great good from reading them. Who can tell how much good might be done by a well-directed and long-continued effort!

With the double aim above stated, both of which I hope will be understood and appreciated, I offer the books DAY DAWN and MOSES AND CHRIST, which are under my own control, at the following reduced rates:

DAY DAWN, cloth-bound, 3 copies for $2.00
" " paper cover, " " " $1.00
MOSES & CHRIST, cloth-bound, three copies for - - - - $1.00
MOSES & CHRIST, paper cover, five copies for - - - - $1.00

This includes the postage paid by me, which it will be seen is making them very cheap. Do not ask for single copies at above rates. But I will send one copy each, cloth-bound, of DAY DAWN, MOSES AND CHRIST and THE GOLDEN LINK, to one address for $2.00. Or to new subscribers, I will send THE WORLD'S HOPE, for one year, and one copy each, cloth-bound, of DAY DAWN, and MOSES & CHRIST for $1.65.

I trust this plan and its objects will be approved by the readers of the HOPE. It will be seen that each one who chooses to act is thus constituted an agent and furnished with books and papers at agent's rates.—ED.

To give each one who desires it an opportunity to act as agent for THE GOLDEN LINK, we will send three copies of the same, postage paid, to any address, or to three addresses sent at once, for $2.00.—L. HOPE PUB. CO.

EPISTLE TO THE HEBREWS.

(Written by Request.)

This marvellous essay begins, not with the name of any inspired writer, but with GOD, and presents our Lord Jesus Christ in a series of antitypical characters.

Chapter i. shows us the Son of God, in contrast and contradistinction with prophets and angels. He was not only the mouthpiece, the expression of God when he was sent the first time, but when the Father brings Him the second time, (R. V. margin) into the habitable (Gr. *oikoumene*), He gives him the name of God, the mighty God, the Father of the (glory) age, as in Isaiah ix. 6, 7. But even then, the King of kings, the God of that age (as the adversary is the God of this age, 2. Cor. iv. 4,) will own his Father as God. The Father says to the Son, "Thy throne, O God, is unto the ages of ages," and "God, thy God, hath anointed thee."

In 1. Cor. xv. 27, 28 we read that it is the Father who hath put (then) all things under Christ's (the Anointed's) feet. Then shall the Son (the Lord of lords of that age) himself be subject unto his God and Father, (Eph. i. 3.) who put all things under him, that God, the Eternal God, who only hath immortality or life in himself, may be all in all.—Deut. xxxiii. 27; 1. Tim. vi. 16; John v. 26.

Chapter ii. presents our Lord as the Son of man, quoting in verses 6–8, from Ps. viii. As man, did Jehovah put all things under him. Here first in a series of twelve times in this epistle does he receive the name "Jesus," made lower than angels for the suffering of death, "to-the-end that, by favor of God, in behalf of every one he might taste of death." (Rotherham's translation.) Notice again God's place,—"For it was becoming in him (that is, God) for the sake of whom (are) the all things, and through means of whom (are) the all things, when many sons unto glory he would lead, that the Princely Leader of their salvation (Christ) he (God) should make complete through sufferings."

And not only as Son of man through death does he sanctify his brethren, but also so that "through means of (his) death he might paralyse him that was holding the dominion of death, that is, the adversary," and might release "his captives." This prepares us for the priestly character or antitype.

Meanwhile in chapter iii. we have the Lord as the antitypical Moses, the Apostle or sent one of God as a servant, while "The prophet like unto Moses, was faithful as a son over God's house (R. V. Margin.) whose house (of God) we are, the church of the living God, formerly the pillar and ground of the truth," but now, alas! the great house wherein are vessels for honor and for dishonor. (1. Tim. iii. 15; 2. Tim. ii. 20, 21.

H. Vesey.

THIRD EDITION OF DAY DAWN.

The Third Edition of Day Dawn is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or eight dollars a dozen; in paper cover, fifty cents, or four dollars a dozen.

Address: J. H. Paton,
Almont, Mich.

VOLUME NINE BOUND.

All who would like to have the bound volume, for preservation and future reference, should send their orders at once, that I may know how many to have bound. It will be neatly bound in cloth, with "The World's Hope, Vol. 9," in gilt letters on the cover. The price, postage paid, is $1.15.—Editor.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

EXTRACTS FROM LETTERS.

In much bodily weakness, I take my pen to return thanks for the regular and friendly visits of the HOPE, though I have not been able to remunerate you. My last sickness has prevented me from reading only a part of the last three numbers, but I am some better now. But as during the past twenty-two winters, I have been laid by, or shut in, from doing business or work of any kind, I find myself still unable to pay my subscription. I still hold firmly to the view therein set forth as to the work and final victory of Christ over all opposing influences and powers. As to your conclusions as to details in some things, I am not, with my present mental eyesight, able to accept of them all. But whichever of us is in error now, the truth will be made plain sometime.

THE WORLD'S HOPE is always a welcome visitor. Your brother in the one hope,

OSAGE, IA. J. D. S.

INCLOSED find one dollar to renew our subscription for the HOPE. I cannot afford to do without the little paper, for it brings sunshine and comfort to my once desolate heart. May the good God bless its teachings more and more until the "good tidings of great joy, which shall be unto all people," shall fill the whole earth. M. C. H.

AUGUSTA, ME.

INCLOSED please find a dollar to renew my subscription for the coming year. The HOPE is always welcome, and comes very regularly, well filled with good news. Wishing you a happy and prosperous year, I am yours in the Lord, M. B. S.

PITTSBURG, PA.

FOR six months or more I have been one of your free readers, and I sincerely thank you and praise the Lord. He has not only blessed the reading of the HOPE to me, during that period in which I have received it by his favor through you, but he has also furnished me with a dollar to pay for it for 1892, and thus make room for some other one to receive it free who has no dollar to pay. Find the money inclosed. G. R. C.

PITTSBURG, PA.

FIND inclosed two dollars, one to renew my subscription, and one for THE GOLDEN LINK.

The HOPE comes filled with good food which strengthens the inner man, and enables us by faith to grasp the things unseen; and we go on our pilgrimage rejoicing in the larger hope for all mankind, through the Lamb of God which taketh away the sin of the world.

That our dear Father may bless you richly out of his storehouse of grace in the coming year, that your readers may all be benefited as in the past, is my prayer. E. M. D.

BUFFALO, N. Y.

INCLOSED find two dollars, one for THE GOLDEN LINK, and the other to renew my subscription for the HOPE. I have many needs just now, but would far rather deny them all that the HOPE may continue to reach me. These are indeed eventful times, as stated in a late paper. How encouraging it is to us that you have led so many of us out of the mist and fog of denominationalism! How delightful it is to see the outcome of it all through the plan of the ages! How a man, after reading DAY DAWN and your valuable paper, can still hold that God purposes to save only those who avail themselves of the Gospel now, and that the doom of all others is fixed at physical death, is one of the mysteries of the nineteenth century: but so it is. I. S.

BOLIVAR, O.

WE want THE GOLDEN LINK, and inclose one dollar for it. I have for some time anticipated great pleasure in reading the book, but have delayed sending, hoping that some others would send with me. I have enjoyed very much Sister Stray's articles that have from time to time appeared in the HOPE.

I wish I could tell you how much pleasure your little paper has given us. Every one is an inspiration for better Christian work. I enjoy reading the letters, so many helpful thoughts are given.

Now I am sure that husband and myself join with many others in wishing you and yours abundant blessings, both spiritual and temporal, for the coming year. MRS. S. G.

ST. CLAIR, MICH.

I INCLOSE my subscription for 1892. I received THE GOLDEN LINK, and it has been read with interest. It is a handsome volume, and is a credit to the publishers as well as the author. W. W. S.

LEAKSVILLE, N. C.

I SEND you one dollar to renew my subscription for the HOPE for 1892.

I am well pleased with all your articles on the great hereafter. I put the HOPE into all hands I can, hoping to open some blind eyes. I thank the great God of heaven and earth that the HOPE and your book DAY DAWN ever came into my hands. Without the great light thereby received, I might, like thousands of others, now be living in midnight darkness.

But I am often censured for believing that the devil will never succeed in holding the advantage over the great God of heaven and earth. J. H. H.

HARDY, IND.

IN reading the HOPE today, it brought to my mind the thought that my subscription has expired, and that I might be one of those who would not receive another paper unless heard from, so I inclose one dollar to renew, for I would not like to be without it. Often when I have felt cast down, it has come like a dear friend to cheer me, so full of help and comfort; and as I read, I thank our dear Heavenly Father for it. May the Lord help you still to continue in the good work, is my prayer. A. D.

LONDON, ONT.

INCLOSED I send you ten dollars. Please send two copies of THE GOLDEN LINK, as follows: * *. And to my own address, send one copy of DAY DAWN, a GOLDEN LINK, and Vols. 5, 6, 7 and 8 of HOPE, bound. And renew my subscription for 1892. Change my address from Michigan to Mississippi, as below. I am delighted with your publications. I hold them next to my Bible. That you may be spared to do much more good is my prayer.

Please let me know what you think of Christian Science. E. C.

GULFPORT, MISS.

REMARKS: I think there is a difference between "Christian Science," so called, and Christianity, as taught in the New Testament. It seems almost certain that if there had been no difference, a different name would not have been adopted. The leader or leaders in this modern movement evidently meant to mark some important difference, when the name was chosen. If it were simply the revival or emphasizing of the good old way of Christ, a Bible name would have been enough.

I am not disposed to say that there is no good in "Christian Science," nor that only bad people adopt it as their avowed faith and practice. I have met believers in Jesus Christ, who had been led to regard "Christian Science" as the true Bible teaching; but some I have met seemed neither to know nor care much about either Christ or the Bible. Perhaps the best of the "Scientists" claim to heal disease and save from sin "on the same principle" as Jesus did his work of healing and saving. If I understand them, they do not claim to heal "in his name," in the sense that Jesus was God's way, or channel, or Mediator, between Himself and mankind; but they claim *direct* communication with the Father, as Jesus had. (If I am mistaken, I would willingly be corrected.) They do not own the Lord Jesus as the Head, the Firstborn and Forerunner, and this is a fundamental difference between the "Science" and the New Testament teaching.

"I think their "Science" is more Mental than Christian. There is no doubt much power in the mind, (in some minds, at least) to throw off disease. This power may not be confined to good people. I think there is a marked difference between the method of Christ in dealing with disease and sin and the method of the "Scientist." The former met sin and disease as facts, *as real enemies*, and conquered them with his divine power; while the latter claims to heal(?) and save(?) by *denying the existence* of disease and sin. The latter appears absurd, because only the sick *can be* healed, and only sinners *can be* saved from sin. If the enemies are not real, then we do not need a real Saviour. I think the New Testament way gives Christ the greater honor, by showing that Satan is strong, but that Christ is "stronger than he," and binds the strong man, and spoils his goods.—EDITOR.

I AM late in sending you some money, but I have had justifiable reasons for delay. Inclosed find two dollars. We must keep ourselves right with the outside world, for they expect our actions to be right. I am trying in my own way to "overcome," and it requires careful watching. ["This is the victory that overcometh the world, even our faith."—ED.]

I am glad you are replying to Bro. A. on "The Ransom." I wish to be clear—if we can—on that point. The proper way, I would think, is to do as the physician would in a case of physical disease,—"Diagnose the case," somewhat in this way: What is man's condition since his act of disobedience, and his subsequent sentence? Then we might see what has to be done to redeem him out of it, and make him a real child of God.

As I see it, his disobedience enlightened him—made them as gods, knowing good and evil, contrary to orders, when they would naturally feel somewhat independent, and want to go their own way. And about so it occurred; for by that act they became "alienated from God;" and then a little afterwards, after having the "brakes put on the wheels," so to speak, in the curse on the earth, they were sentenced to return to their original nothingness (through death and corruption) to dust from whence they were taken.

Now here was the problem, to redeem them from all this. Of course, it will come in installments. Christ had to become man, be tried, without God [? Ed.] until he nearly starved, in the cursed earth, without a place to put his head, etc., and still to trust Him, and then to die, and come up out of death and corruption, and afterwards to redeem the earth from the curse. Then the Ransom, I think, consisted in going through man's full experience and triumphing over it, as the Second Adam, and then giving his nature and the wealth he has purchased to the children of men,—making them in reality the children of God in nature—possession.

Christ shewed the true way by which the "knowledge of good and evil" could be possessed and used by man and still be a son or child of God,—by the strong assisting the weak, instead of taking advantage of them, as is man's nature.

I am merely touching on these things. I have thought a great deal about them, and like all your writings on these themes. Bro. A. is strong in the Lord, but might go too far in some things. I like your article on "Where are we?" I think it is just about right. R. A. A.

MILLBROOK, ONT.

REMARKS: I am glad to receive and give our brother's letter, and heartily indorse his thought that it was necessary for Christ to go "through man's full experience, and triumph over it." The point I question is that Christ was ever "without God." It seems to be the thought of Bro. A., and Bro. R. (however much they may otherwise differ in their opinion as editors) that Christ was so changed in becoming a man that he ceased to be what he was before—that after the coming in the flesh (commonly called the incarnation) he was nothing more than a man. This change—this loss of the pre-existent life or selfhood—Bro. A. from his standpoint consistently calls death. But was it death? Was any life lost? Some of us think not. Leaving the *glory* he had with the Father seems different from losing his *life*, or his divine personality. To come *in* the flesh, or to take *upon himself* our human nature and form, seems to require the passing over and continuance of his divine personality. He was and is the same person, as to his divinity, before, during, and since his earthly manifestation.

The apostle declares that "God was in Christ reconciling the world unto himself." And Jesus himself said it was the Father dwelling *in* him that did the work. Then it seems evident that Jesus was never "without God," during the time when he was homeless and poor on earth, not having where to lay his head. If he had been a mere man, having the same nature as Adam, and being without God, what reason is there to suppose that he would not have done just as Adam did? The tree must bring forth fruit according to its kind. There can be no reasonable doubt that both Adam and Christ did just what they were intended to do. The difference between them seems to have been just this: the first was a mere man, and was therefore overcome, and the second was God in man, and therefore overcame. The first proved the weakness of the flesh, so far as attaining "life indeed" is concerned; and the second proved the power of God unto salvation, or life. It was necessary that he should assume, or take upon himself, our nature, in order that he might destroy the enmity and bring man up to God. That coming into the flesh was not death; indeed it was not the death of the spiritual that was needed, but the death of the lower nature, and Christ accomplished this as a result of his presence in and conflict with the flesh and the powers of darkness. Christ did not die twice, and the death that he died was the death to sin, the destruction of the enmity of the lower nature, and thus he opened the way, became the Forerunner, and brought mankind in himself to God.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 3. ALMONT, MICH., FEBRUARY 1., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 3.

THE COMING KINGDOM.

THE Lord's Prayer has seven petitions, the second of which is, "Thy kingdom come," and the third, "Thy will be done *in earth*, as it is in heaven." It is evident that the perfect day on earth is the *end* in view, and the coming of the kingdom the *means* to that end.

The kingdom of God may be considered as the organized power which is to reign, subdue, and secure the desired end; or it may be considered in its moral and spiritual elements. In this latter sense, the apostle says: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Rom. xiv. 17. These are characteristics of heaven, and are to be realized on earth, as a result of the Saviour's reign. The angelic choir sang out at his birth: "Glory to God in the highest; and *on earth peace*, good will toward men." How could anything short of such a victory over all opposition, so that his will may be done in earth, as it is in heaven, glorify God who sent his Son to take "away the sin of the world," and so to be "the Saviour of the world?"

TWO PHASES.

The kingdom of God, as an organized, ruling power, which is to come, to conquer all His enemies, and then to follow on in the reign of peace, will doubtless have *two distinct phases*—heavenly and earthly, invisible and visible, immortal and mortal. There are Scriptures that clearly refer to Christ and his Church as the kingdom of God. And there are other Scriptures that as clearly speak of it as the restored kingdom of Israel. It seems necessary to link the two together, and consider them as two parts of the same kingdom, in order to harmonize these Scriptures, and bring together the advocates of both.

The Church even in this dispensation is called the kingdom; she is the kingdom in preparation; but she does not really begin her reign until Christ takes her to himself, and their joint reign begins, at the sounding of the seventh trumpet. Then

the kingdoms of this world become subject to the Lord and his *Christ* [that is, his *anointed ones*]; "and he shall reign forever and ever."—Rev. xi. 15. The same promises are made to every overcomer that are made to the chief overcomer—the Lord Jesus. "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. He is to judge [rule] the world, all admit; but so are the saints.—1. Cor. vi. 1-3. He is to rule the nations; but so are the overcomers.—Rev. ii. 26, 27 and iii. 21. They are to be a royal priesthood [emphasis being laid on the priestly office] and to "reign on the earth," (Rev. v. 9, 10.); that is, all kingdoms "under the whole heaven" shall be subject to their control.—Dan. vii. 14, 27. And we are plainly told that when the kingdom is the Lord's, and he is Governor among the nations, "All the ends of the world shall remember and turn to the Lord."—Ps. xxii. 27, 28. This certainly looks like the conversion of the world, as the result of the reign of Christ, and as a condition of the perfect day. And it is speaking of earth, not of heaven: —God's will done in earth.

INVISIBLE PHASE.

That Christ and the Church, as overcomers, are to be in the spiritual and immortal state when they rule the nations, will hardly be doubted; but it may not be as clear to all that the spiritual and immortal ones are (as a rule) *invisible* to mortals, though having power to appear, when necessary. To those familiar with the Scriptural record of the appearing of angels and of the risen and glorified Christ, this should need no proving. They are in the condition of or near to God, who is "the King immortal, eternal, and *invisible*." "No man hath seen God [the Father] at any time." "Whom no man hath seen, nor can see"—while in the flesh. Yet, "Blessed are the pure in heart, for they shall see God," in the perfect state. Christ as the firstborn into God's condition, has entered that heavenly state as our Forerunner, and we have the assurance that following him "we shall be like him and see him as he is."—1. John iii. 2, 3. This is a purifying hope, and relates to the state in which Christ and his jointheirs shall have power over the nations, to bless them.

It is not distance, but *condition*, that renders heavenly beings invisible to mortals. It is this condition rather than locality, that constitutes heaven. The *throne* is "prepared in the heavens, but his kingdom ruleth over all" [under the heavenly state.] —Ps. ciii. 19. This and similar prophecies are to be understood as referring to the Messiah's reign or throne, as a "prepared" throne could hardly refer to God's throne which had no beginning. "The Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness."—Ps. ix. 7, 8. That this refers to the reign of Christ, the New Testament clearly shows: "For the Father [himself] judgeth no man, but hath committed all judgment to the Son * * because he is the Son of man." —John v. 22-27. "Because he [God] hath appointed a day in which he shall judge [rule] the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 31. "For to this end

Christ both died and lived again, that he might be Lord of both the dead and the living."—Rom. xiv. 9. And he is therefore "ready to judge the living and the dead," "at his appearing and kingdom."—1. Pet. iv. 5 and 2. Tim. iv. 1. "If we suffer, we shall also reign with him," and "judge the world" too.—2. Tim. ii. 12 and 1. Cor. vi. 2. "Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; [motives or causes of action]; and then shall *every man* have praise of God."—1. Cor. iv. 5.

These passages show that Christ and the saints are to be the joint rulers and judges; that the throne, or seat of power, is in the heavens, the exalted state of the invisible God; that all below that state, living or dead, are to be the subjects of that reign of judgment; and that its object is blessing to all who are judged.

VISIBLE PHASE.

But while the *heavenly phase* of the coming kingdom has been made thus prominent, we are not to overlook the *earthly phase*, which involves the restoration of the nation of Israel and Jerusalem—a fact made prominent in prophecy, though almost entirely ignored in the modern religious teaching. The tendency is to spiritualize such prophecies, and apply them only to the Church. But it need not lessen the spiritual value, to allow them their natural application to the earthly kingdom, for in this, as in all else, the natural is an earthly type of the heavenly, by the law of correspondence. The heavenly phase of the kingdom is to find an expression or manifestation through the earthly phase, on the same principle to some extent as the invisible God was manifested in the flesh in the person of Jesus Christ. The heavenly ones may indeed deal directly with "the dead," as they are not in the flesh, but "the living," the nations on earth, can best be reached and blessed by men in the flesh, and for this reason the heavenly kingdom will have its earthly instrument.

It is evident that the disciples of Christ expected the restoration of Israel, when after the resurrection of Christ, they asked: "Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts i. 6. It is easier for men to say than to prove that they were mistaken: that they did not even in this apprehend the divine purpose, because the Holy Spirit had not yet come. But while they could not understand the spiritual things until the Spirit should teach them, they could understand the restoration of Israel, it being a natural thing. And this is probably the reason why there are so many now who can see *only* the natural, and utterly reject the spiritual phase of the kingdom.

But if the disciples of Christ had been in error in this matter of the restoration of the kingdom to Israel, that would have been the best possible opportunity to correct them. Instead of this, however, the Saviour by implication said they were right as to that *fact*, by answering: "It is not for you to know the *times* or the *seasons*, [the very thing for which they asked] which the Father *hath appointed* by his own authority."—R. V. margin. If this does not teach that the Father has ap-

pointed a time [not in this case for the coming of the Lord, as some have wrongly inferred, partly because they do not believe in the promised restoration of Israel] for such a restoration, it would be difficult to express such an idea in our language. The only thing the Saviour discouraged in the case was their curiosity as to knowing the *time*. But even this, being in a certain way revealed by the Lord through the prophets, the Holy Spirit, then about to be given, in his work of leading "into *all* truth," would make known in due time.—See "Times and Seasons," in DAY DAWN.

But we need not be confined to what these disciples thought, nor to any fair inferences based on their question and the Saviour's answer. Turn to Luke xxi. 24, and find a prophecy of Christ which shows that there is at least one restoration of Jerusalem that was not fulfilled at the return from ancient Babylon, but was due in the future from his day on earth. Referring to that desolation and overthrow that did not even begin until the end of his ministry, he said: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles [nations], until the times of the Gentiles be fulfilled."

It would be vain to apply this prophecy to the Church, as it has been so literally carried out so far on Israel as a nation. But though this peculiar phase of their terrible experience began at the end of Christ's ministry, the "times" of Gentile rule over them began long before—at 606 B. C. It was then that Jerusalem was conquered by Babylon, and the Gentile monarch became "the head of gold" of the great image of Daniel ii. It was then that the diadem was removed from "the profane, wicked prince of Israel," to be overturned, until it should be given to Christ, whose right it is.—Ezek. xxi. 25-27. There are good reasons for the position that "seven times," or 2520 years, was the foretold duration of this Gentile rule, as symbolized by the "Image" mentioned, and the four great beasts of Daniel vii., and that it would therefore reach from 606 B. C. to the Spring of A. D. 1915.—See "Times of the Gentiles," in DAY DAWN. These "times" and the terrible experiences of Israel during the suspension of their kingdom were clearly pictured, or typified, by Nebuchadnezzar's "seven times" among the beasts, the short times in the life of a man representing the long times in the experience of a nation.

This suspension of the kingdom was pictured to the king's mind by the cutting down of a great tree.—See Dan. iv. 9-14. But its "roots" were not to be destroyed. The application of the vision was made by the prophet Daniel.—See verses 19-26. And the "roots" remaining was made to foreshadow the restoration of the kingdom, when the right lesson was learned:—"Seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will: * * and thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."—See also verses 34-37.

The idea of restoration is imminent in all these Scriptures—resto-

ration of the kingdom of Israel. And that the design of the Lord in dealing thus with that nation is to teach them wisdom, and make them a means of blessing to other nations, is often mentioned. This is implied in the Saviour's own words when he finally pronounced desolation upon them: "Behold, your house is left to you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39.

That there is mercy for them is implied in the dying prayer of the Saviour: "Father, forgive them, for they know not what they do." Christ never prayed in vain. In Zechariah xii. we learn that in a coming day they will look on him whom they pierced, and mourn in penitence, under the influence of "the spirit of grace and supplication," which the Lord will pour upon them. And Paul, in Romans xi. 25–32, shows that after "the fullness of the Gentiles be come in," the Deliverer will "turn away ungodliness from Jacob," and that "All Israel shall be saved." And Isaiah xlv. 17 says: "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded *world without end;*"—which, by the way, taken in connection with the statement in the following verse, that the Lord made the earth not in vain, but made it to be inhabited, is reasonable evidence of the endless continuance of Israel as a nation.

God made a covenant with David: "Thy seed will I establish forever, and build up thy throne to all generations."—Ps. lxxxix. 3, 4. "If he commit iniquity, I will chasten him with the rod of men, [by a long suspension]. * * But my mercy shall not depart away from him. * * And thy house and thy kingdom and thy throne shall be established forever."—See 2. Sam. vii. 12–16. See also Psalm lxxxix. 29–37. "His seed will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, * * then will I visit their transgression with the rod, * * nevertheless my loving kindness will I not *utterly* take from him, nor suffer my faithfulness to fail. * * His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon."

It is worthy of notice that Christ is said to take the throne of David, and to reign over the house of Jacob forever; and that of his kingdom there shall be *no end.*—Isa. ix. 6, 7 and Luke i. 32, 33. And Jesus promised the twelve apostles that "In the regeneration [that is, in the times of the restitution or restoration or the new creation], when the Son of man shall sit in the throne of his glory, ye also shall sit in twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. These passages seem clearly to require not only the restoration, but the endless continuance of Israel as an earthly nation, and in direct connection with the heavenly phase of the kingdom of God.

Jeremiah xvi. 10–21 gives a distinct prophecy of Israel's sin, her scattering into all lands, and her gathering again into the land God gave to the fathers. The "double" recompense for her iniquity has expired, and the time has come for her recovery to begin. The signs of the times agree to this. This is one

of the marks of the dawn of the thousand years—the Millennium.—See "The Two Dispensations," in DAY DAWN.

In Acts xv. 14-16, we are told of the building again of "the tabernacle [or house] of David, which is fallen down," and that it is to be done after he has taken "out a people for his name" (a bride) from among the Gentiles. "When the Lord shall build up Zion, he shall appear in his glory," (and Paul shows that the saints shall then appear with him in glory.—Col. iii. 4) and when the heavenly and earthly Jerusalems are both in harmonious operation, the grand work of blessing men will be carried on successfully.—See Ps. cii. 16-22.

"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem, and she shall be called a city of truth." Old men and old women shall dwell there, and boys and girls shall play in the streets. "And they shall be my people, and I will be their God, in truth and righteousness."—Zech. viii. 3-8. See also Ezekiel xxxix. 21-28. He will gather them into their own land. "I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord."—Jer. xxiv. 6, 7. "Behold, I will gather them out of all countries, * * and will cause them to dwell safely; * * and I will give them one heart, * * I will not turn away from them, * * and they shall not depart from me."—Jer. xxxii. 37-40. See also xxxi. 27-37. If the ordinances of heaven fail, the sun, moon and stars, then, but not till then, will Israel cease to be a nation before the Lord. See also xxxiii. 7, 8, 10, 11, 15, 16, 19-26.

These are but a few of many prophecies that treat of the restoration, blessing and perpetuity of Israel. They could not have referred to the return from Babylon, as many suppose, because the scattering among all nations took place after that. If it be claimed that these blessings were conditional and were forfeited by disobedience and the rejection of Christ, let it be observed that at least three of the passages named (Jer. xvi., Zech. xii. and Rom. xi.) take that rejection into account, and show that the blessings follow it. And some of these passages pledge the honor of the throne of God that after this restoration, Israel shall no more depart from him. But Jerusalem, inhabited again, in her own place, shall be the continual handmaid of the heavenly kingdom in the work of blessing mankind.

ILLUSTRATIONS.

There are several Bible illustrations of the *two phases* of the kingdom of God. Elijah and Elisha appear in this light, after the exaltation of Elijah. He was invisible, but Elisha had a double portion of his spirit, and went back and healed the waters, (a type of the healing of the nations) saying: "There shall not be from thence any more death nor barren land."—2. Kings ii. 21. As Elijah is the representative of the power which is to "restore all things," (Matt. xvii. 11.) he acted through Elisha as his visible instrument, and thus they foreshadowed the invisible and the visible phases of the kingdom of God.

The transfiguration scene may have the same significance. Christ had promised that some of his disciples should see the kingdom of God come, or the Son of man coming in his kingdom; and "after six days" he took three of them, Peter, James and John, into a high mountain (a type of the kingdom) and gave them that wonderful vision. And there were three on the heavenly side, and three on the earthly side, in that mountain:—representing, apparently, the two phases of the coming kingdom.

There are many who are not willing to allow that the scene was an adequate fulfillment of Christ's promise; but Peter, one of the witnesses, afterward referred to the vision on the holy mount, and said, "We were *eye-witnesses* of his majesty."—2. Pet. i. 16-18. If he was satisfied, no others should demur.

The New Jerusalem, the great cubic city of Revelation—the length, breadth and height of it being equal—seems in itself to embody the higher and lower phases of the coming kingdom. It reaches into the heavens—1,500 miles high—and yet it is on the earth. It has a throne from which proceeds the water of life for the outside nations to drink. Its walls are salvation, and through them are twelve gates for access, and at the gates twelve angels, and on them the names of "the twelve tribes of the children of Israel." It makes little difference whether the names apply to the gates or the messengers; in either case the grand picture seems to show that the twelve tribes are connected with the gospel work of the coming time. The saints in the throne, established in the heavens, will be the invisible power acting through Israel in the flesh. That nation restored and converted to Christ probably will be the first absolutely Christian nation,—a nation governed by the golden rule, the law of love, the law of Christ. "And out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and "all nations," in due time, "shall flow unto" the mountain of the Lord's house (Isa. ii. 2-4.); and when that state of peace and goodwill shall prevail, God's will shall be done in earth, as it is in heaven. Who would not join in the blessed prayer: "Thy kingdom come?"

NOTES ON SUNDAY-SCHOOL LESSONS.

The Gracious Call.—Isa. lv. 1-13. (Lesson for Feb. 7.)

"Ho, every one that thirsteth, come ye to the waters." Nine-tenths of the human body is water. Probably the same proportion of liquids and solids exist in the organism of the universe. Next to light, water is the most essential element of life's environments. How its various forms delight the beauty-loving eye. Whether seen in the gloriously tinted clouds that heap the blue background of the sky, in the rainbow, in the dew-drop, in the snow-flake, in the power of the cataract's endless surge, in the wide waste of the ocean's gray waves, in the placid bosom of the sun-kissed lake, the murmur of the mountain rill, or the delicious gurgle of the upheaved fountain—surely earth would be shorn of beauty as well as of life, should God gather back into his hand the glorious gift of water.

No other desire is so intense, so awful, as thirst. Water alone will sustain life for many weeks, but like the mown grass, we wither in a day if it be withheld from us. It is the type of purity and the agent of cleansing. It might be called earth's life-blood thrown by the great sun-heart into parts the most minute and distant, and kept in constant motion.

How fit a type then is the rain that cometh down; and the snow from heaven, that watereth the earth and maketh it bring forth and bud, giving seed to the sower and bread to the eater, of that living Word that cometh forth from the mouth of God, the fountain of living waters gushing forth as a mighty river to water the waste and barren earth.

(*Continued on page 41.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 3 33
NOTES ON SUNDAY-SCHOOL LESSONS,
The Gracious Call, (Feb. 7) 39
The New Covenant, (Feb. 14) 42
EDITORIAL ITEMS 46
EPISTLE TO THE HEBREWS—No. 2 43
THE SUPREMACY OF CHRIST 44

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞ IT seems that "The Supremacy of Christ" in this issue must in the main be heartily approved and enjoyed by our readers. The Lord has given our brother great breadth of vision and power of expression. If any would like to circulate that sermon, especially among their Orthodox friends, let them send ten cents or more for it to J. B. Whitford, pastor M. E. Church, Oxford, Mich. It will do good work.
—EDITOR.

(*Continued from page 39.*)

Perhaps there is but one other power as mighty as the drawing force of a vacuum, and that is the pressure of the full fountain. Humanity in its spiritual needs, made to be filled with God, is the vacuum. The Almighty, with love's energies bursting forth, is the full fountain. These two complementary powers produced Christ, the world's drink, its bread, its light, its life, and God's expression—his Word. The bursting cloud sent down its showers; the thirsty earth *prayed* them into its own parched bosom. God so loved that he gave; the world so hungered that it took. He shall come down like showers that water the earth. The course of this glorious gospel of the blessed God in the history of time has been like the course of a mighty river through a desert, causing it to bring forth and bud.

God's word to the thirsty is "Come and drink." He needs us to ease the pain of his own full heart. He needs us, and that need created us, and created in us a capacity for God. That capacity, quickened to a consciousness of itself, cries out, "I thirst for the living God. Oh, when wilt thou come unto me?"

"Without money and without price." Water, air, light, heat, earth and its natural products, "that which groweth of itself"—all the raw materials of earth are man's common heritage. No one has a right to hedge in any portion and set a price upon it. He may set a price upon his own labor, but not upon God's free gift. Whoever does this robs God and makes his house a house of merchandise and a den of thieves.

"Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." We are apt to be chary of spiritual good and use our privileges as if God doled them out to us grudgingly, and as if they might at any moment be withdrawn; whereas his generosity is only limited by our faith in it.

> "He gives as the sunshine, he gives as the river,
> Wasting its waters forever and ever."

Our prayer should be not merely to be filled with the Spirit, but to be enlarged to hold more of it. Our soul may thus delight itself in fatness.

"I have given him for a witness." God has need of testimony in a world that has so terribly falsified his character, misrepresented his purpose, and misunderstood his love. Christ witnessed in word and deed and life to a God of absolute goodness and love.

"A leader and commander." One may command who does not lead. It is easy to tell what to do, but not always easy to do as we tell. The most successful commanders go before their armies. Christ not only said, but did. He went ahead and beckoned us to follow him. He never says, Go, but Come. All cruelty is washed out of the command, "Take up thy cross," by the sweetness of the remaining words, "Follow me." He who commanded men to resist not evil, himself turned his cheek to the scorner, and when he was reviled, reviled not again.

"Seek ye the Lord while he may be found." Will there, then, come a time in the experience of any when He may *not* be found? I think so, in an important sense. I think there comes a time in the lives of those who are here called when all things favor a start in Christian life. The Lord is near. He is seeking them, but there is something for them to do. They must respond; they must accept; they must confess. And in proportion as they neglect this opportunity, stifle the promptings of their hearts, quench the Spirit and turn a deaf ear to the voice of God, so will he be hard for them to find thereafter. Such another opportunity will not likely come to them in this life. I do not say that they will finally be lost. Such a doom would be inadequate to the offence; but they most likely will lose *this* life in not putting it to its best use. Such are said to perish, because there is so little of real value in their character that can be saved and used to make the future man.

"Let the wicked forsake his way, and the unrighteous man his thoughts." How shall a man forsake his thoughts? He can only do it by forsaking *himself*—his old self. "As a man thinketh, so is he." Better thoughts are quickened in us by a power outside ourselves. The living waters from the fountain of truth flow through our minds, and the filth is washed away. Yet the defiling source of evil thought must be cut off.

We must die to sin. A thirsty man stood on the banks of a stream waiting till it cleared itself. A man passing by called out, "If you want that water to run clear, better drive out the hog above here." There is a hog in most of us that must be driven out before our thoughts can give place to God's thoughts, and our ways become his ways. "Finally, my brethren, whatsoever things are true, are honest, are just, are pure, are lovely, are of good report; * * *think* on these things."

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

The New Covenant.—Jer. xxxi. 27-37.

(Lesson for Feb. 14.)

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast." Children, human fruit, "the seed of man," are a heritage of the Lord, and are recognized in the Bible as an evidence of divine favor. Could this be true if nine-tenths of the human family were to be doomed to hopeless death? Could it be true if one-tenth were to suffer endlessly? I do not believe that a God of love would have created the race at all, had there been even a chance that one member of it would be doomed to an eternity of pain.

Israel as a nation has always been a prolific people, and perhaps they owe to this fact their continued existence to this day. But is it not likely that in this prophecy Israel stands for a type of the world? In a parable, Christ is represented as sowing the world-field with the good seed, the children of the kingdom. The seed of man, with which God sows his house, will certainly be children of the kingdom.

As the nation of Israel has in the past been "plucked up, broken down, thrown down, destroyed and afflicted," (verse 28) so has the entire race been hardly dealt with. Their experience thus far has been but the dark opening of what shall yet be a glorious day. The clouds shall roll by and their Father shall watch over them to build and to plant.

"Every one shall die for his own iniquity." Who then shall live? Who does not sin? It is well to learn that death does not separate from the love of God, for certainly here is a fiat of universal destruction.

"I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt, which my covenant they broke, although I was an husband unto them." The old covenant was one of external righteousness and involved no change of nature. The new covenant is the gospel which gives few commands, which threatens not, but whose principles are that evil must be overcome with good. "I will put my law in their inward parts and write it in their hearts." Law must be thus intrinsic to be of any value. The stars are a law unto themselves. All the forces of nature, so exactly balanced, so perfect in system, are controlled by a principle *within*. Man in the flesh has acted according to the law of his being, but that law and that being both are to be set aside, for the law of the Spirit of life in Christ Jesus is to make us free from the law of sin and death.

"For they shall all know me," saith the Lord. God has taken the race in training to teach them this knowledge. There are some things that we may *know*. We know that we live. The agnostic says that we know nothing beyond this, and he talks of the great Unknowable. Let him talk, but he can voice only his own experience. He cannot speak for the man who is as conscious of God as he is of his own life.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Nations are of the earth, and here

is the strongest possible assurance of the eternal perpetuation of earthly conditions.

"If heaven above can be measured and the foundation of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Well, Israel has been more wicked than any other nation ever had a chance to be. It has had the greatest light and committed the greatest sin. Yet it is not to be cast off. Will any other nation be cast off? Will not this same clemency apply with equal force to individuals as well as nations? Surely the mercy of the Lord endureth forever. Praise ye the Lord. L. A. A.

EPISTLE TO THE HEBREWS.—No. 2.

The Antitypical Moses.

In chapter iii. 1-6, the Jewish believers are exhorted to "consider attentively" the Lord Jesus Christ as the Apostle or Sent One of God, of whom Moses was so illustrious a type, to whom the Lord said: "Now come, and I send thee unto Pharaoh;" (Ex. iii. 10,) and "God so loved the world that He sent His only begotten Son."—John iii. 16.

Moses brought the people out of Egypt, (the world); the Lord Jesus delivers us out of this present evil world (or age.)—Gal. i. 4.

Moses was a prophet; Christ, though like him, a being from among his brethren, was the greatest of prophets.—Deut. xviii. 15; Acts vii. 37.

Moses received and gave the law of the Old Covenant; Jesus Christ brought in the gospel of the New Covenant, the expression of grace and truth.—John i. 17.

Moses declared God's will, so our Lord spake the words of him that sent him.

Moses was a servant; Christ was a Son. Moses was faithful, a word translated by several Jewish writers as meaning "One to whom secrets are confided with the utmost confidence of their being safely and conscientiously kept." How much more are all the treasures of wisdom and knowledge imparted to the Son (rendered by Rotherham "hid away.")—Col. ii. 3.

Moses had these secrets to reveal to the house or household or Israelitish family. The Lord Jesus gives us to know God, to whom he is the way, of whom he is the truth. To him it was given to have life (Gr. *Zoe*) in himself, and he has brought life (*Zoe*) and incorruption to light through the glad tidings.—2. Tim. i. 10.

Moses spoke to the Israelitish nation. The Lord Jesus is the Light to lighten the nations, (as well as the glory of God's people Israel,) and to be God's salvation to the ends of the earth.—Luke ii. 32; Isa. xlix. 9.

Moses was a servant or steward in the house; the Lord Jesus is a Son over the house. The house for Moses was composed of a nation of unregenerate men, on an earthly plane, to obey outward laws; the house of Christ is a spiritual house, made of living stones, whose house are we if we hold fast the freedom of speech and the boast of the hope firm unto the end.—(Roth.) Some copies read God's house, (see margin of R. V.) and certainly the saints compose the house of God, the Father's house, (1. Tim. iii. 16; John xiv. 1.) in which are many abiding places for God, even those who keep Christ's word from love to him, as he said: "My Father will love him, and we will come unto him, and make our abode (mansion in v. 2) with him."—John xiv. 23. The house is the Church of God, which the Son of God is building by his Spirit.—(Heb. iii. 4; xi. 10; Matt. xvi. 18.) Blessed be God, the Divine Architect, the Master Builder, is himself the Foundation, the Rock of Ages, (Isa. xxvi. 4) the Living Stone, the Corner Stone, the Top Stone, and will not fail to accomplish the work of rearing this temple, this city for the nations to enter and therein to worship.—Eph. ii. 21, 22; Rev. xxii. 14.

H. Veysey.

580 Indiana Ave, Toledo, O.

☞ I am much improved in health, for which I am thankful to God. I would here express my gratitude to friends for the many kind letters and other tokens of loving sympathy. They are determined, with God's blessing, to uphold my hands. The special offer on books has also received marked attention, and it is hoped that the good work may continue as casting bread on the waters. The same offer still holds good. Some things have been crowded out of the Hope this time. I have been glad, in the present strait, that it could be made up without much personal attention. Bear with me, and give me your continued prayers. Volume nine, bound, will soon be ready to send out, if the binder keeps his word.—Editor.

THE SUPREMACY OF CHRIST.

A Sermon delivered at a Union Service of Baptist, Christian, Congregational and Methodist Churches in Oxford, Mich., by J. B. Whitford, Pastor M. E. Church.

TEXT:—"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians ii. 9-11.

AMONG the royal symphonies of Beethoven the *fifth* and *ninth* are regarded as his masterpieces. The andante of the fifth, and the adagio of the ninth, are the brightest and most wonderful flowerings of his musical genius. And among the stately utterances of Paul, setting forth the supremacy of Jesus, there are none comparable to the crystalline passage of the text. With a bold and vigorous eloquence, a rich and joyous rhythm, a soul aglow with light, he proclaims the sovereign power of Jesus. It is a choral outburst, the centre and climax of his sayings. It seems the more remarkable when we think of the age in which it was uttered. The triumphal march of Christ through nearly twenty centuries, gathering around him the brightest intellects and the purest souls, robs this prophetic statement of Paul of its original startling effect, as time robs roses of their perfumes. With us, the supremacy of Jesus is a fact of history. The moral movements of the world confirm it, and tell us how it is fast becoming a universal fact. But Paul declared it at the beginning of Christianity, when all political and religious institutions were hostile to Jesus, and when to be His followers meant expulsion from the literary and fashionable circles. The learning of the Greeks, the military power of the Romans, and the ceremonialism of the Jews, were arrayed against him. But notwithstanding the strength of these opposing forces, Paul becomes jubilant and speaks of the overtopping name of Jesus, and how he would command supreme and universal obedience.

The language of the text must have startled the people of that period. It had the appearance of extravagance, frenzy, delirium, religious fanaticism. The words of sages are measured, weighed, and dressed like the chiseled stones in Venetian palaces or Solomon's temple. But these words of Paul seem to lack the balanced calm of the philosopher, that betoken the dominance of reason and the controlment of passion. How feeble Jesus must have seemed in comparison to the massive intellects of Greece? How impotent to cope with the might and majesty of the Roman soldiery? Can a dewdrop dam back Niagara?—a firefly outshine the sun? or an infant crush a giant?

Lying back of the dawn of the Christian era were groups of great names. Greece had its Homer, Pericles, Socrates, Plato and Eschylus. Rome had its Julius Cæsar and a senate of men of uncommon strength. Cæsar had been victor in a hundred battles, subdued three millions of men, and in the face of combined opposition seized and held the reins of universal dominion. Before Cæsar the world crouched. The Hebrews had their prophets, their poets, their statesmen. Their names were sacred and immortalized in poetry and song. Think of Moses, the law-giver, the statesman, the hero, the scholar, the saint! Think of the romantic, the miraculous, Elijah, his brazen boldness and meteoric brilliancy, the wonder of the ages! Sudden and startling as a comet, dreadful as an avalanche! Think of David, climbing from the sheepfold to the throne! Of Isaiah, who stands like the giant form of Lebanon, rising above the clouds, and

> "Whose head in wintry grandeur towers,
> And whitens with eternal sleet;
> While summer, in a vale of flowers,
> Is smiling rosy at his feet!"

Think of Ezekiel, who has been called "a treasury of gold and gems, but triple-barred and guarded by watching seraphim!" Of Daniel, who flamed as a saint amid the glittering abominations of Babylonian life! These and many others were revered by the Hebrews. But the apostle speaks of Jesus as having a name more exalted than any other, mightier than all the military chieftains; a name to brighten in splendor by the inflowing tides of civilization and the onward march of events.

As innumerable stars cluster and revolve around a central sun, as around the shining petals of the eternal rose, Dante saw countless spirits move; so around Jesus cluster the sweetest essences of life. The richest experiences, the ecstatic emotions, the harmonies of music, the glories of art, the enchantments of literature, the inspirations of love, are associated with the name of Jesus. When we call the names of Nebuchadnezzar, Alexander and Napoleon, we remember how they kindled the fires of war, and swept the world like wrathful angels of extermination. When we call the names of artists we think of the forms of beauty in painting, statuary and in great cathedrals. When we call the names of Homer, Dante and Milton, we think of great literatures, pointing to the lofty in thought, and expressing the lordliness of mind. Copernicus and Newton will tell us of the mechanism of the heavens, and of a great brotherhood of worlds bound by eternal fealty to a universal law. When we call the names of Handel and Beethoven we think of great symphonies and oratorios; but when we call the name of Jesus, it over-vaults and over-tops and over-shadows every other, as though a sun had risen among the morning stars, because it tells of a love as

immeasurable as the universe and glowing as the Light of lights. Could we marshal together all the magnificent flora of tropical and equatorial regions, and weave the flowers of every hue into garlands, the beauty would not equal the *beauty* for which his name stands. Gather up all the spices, the precious ointments, the attar of roses, and you have made only a rude approach to the *sweetness* of his name. Or treasure up the fruitage of a thousand summers, and you would not equal the *wealth* of his name.

Underneath all forms of justice, truth and grace is this name. You cannot blot it out. Men have tried it, but how fruitless their efforts! The names of kings carved in stone and brass have been effaced. But the name of Jesus, written on the tablet of human souls, inwoven and interwoven with all that is sacred and pure in literature, underlying every noble institution, mother and inspiration of all things lovely and of good report, will never be lost. Before you can blot out the name of Jesus, you must sweep away the finest literature, burn every temple of art, destroy every benevolent society, every asylum, hospital, every retreat for the downtrodden, every statute, enactment and constitution pledged for the weal of humanity; you must reduce woman to a dark and damning slavery, call back every missionary from heathen lands, burn every Bible, and then you have not succeeded. For deep down in the recesses of millions of hearts there is a spot where angels come and go and drop the hidden manna, and Jesus sits in the centre and makes all things new. Glorious retreat, it is God's first temple in paradise and God's last temple on earth.

Jesus is supreme. Commencing life at the lowest round, cradled in a manger, yet raised to the throne of universal dominion! What a flight, an elevation, an omnipotent uplifting! The swaddling clothes became the garments of a king and conqueror! The tears that fell blossomed into a luminous arch to girdle the throne! "And there was a rainbow round about the throne like unto emerald." The reed in his hand became a rod of iron: the cross, the sign of eminence and glory.

Not by virtue of his academic training, ripe scholarship, classic attainment, intellectual superiority, after the Greek fashion, did he outshine all others; not by social prestige or aristocracy of descent, although he came in the line of ancient kings. He was not classed among the Pharisees and Sadducees. He had nowhere to lay his head. The wealthy, the cultured, the aristocratic, closed their doors against him. Jesus was looked upon as a perverter of the nation, a disturber of men's beliefs. His inattention to ceremonial observances aroused the indignation of the Jews. He took a few meals with publicans and sinners, and they were touched by the fascinating sweetness of his life. Unwritten dramas passed before them, as they caught glimpses of a world radiant with heavenly purity.

But Jesus became supreme by the unsullied purity of his life, the sovereignty of his love, the measureless sweep of his sympathy, the unapproached and unapproachable grandeur of his character, the oceanic fullness of his spirituality and the glory of his divinity. Renan says: "The Christ of the Gospels is the most beautiful incarnation of God in the most beautiful of forms. His beauty is eternal; his reign shall never end." Again he says: "Whatever may be the surprises of the future, Jesus will never be surpassed." And another gifted author tells us: "When Christ appeared, the clouds which hovered over the spirit of Socrates and drifted before Plato's vision, broke into a constellation of sweet and awful truths." But in a strain of ecstacy and triumph, Montgomery exclaims:

> "But who shall paint Him? Let the sweetest tone
> That ever trembled on the harps of heaven
> Be discord; let the chanting seraphim
> Whose anthem is eternity, be dumb;
> For praise and wonder, adoration—all
> Melt into muteness, ere they soar to thee
> Thou sole perfection! theme of countless worlds."

Jesus stood solitary and alone. In that spiritual organism were continents of power. The infinite and the immeasurable were his. He stood within the great radiating centre of spiritual life and power. He purged the inner vision and unveiled the world of souls. He brought men where they could touch the chords of the eternal harmony. His life, so ideally beautiful, became the organizing centre around which other lives could develop into symmetry, sweetness and richness. The power sheathed in that robe of flesh touched souls as light touches tree and flower, and they came forth into blossom and fragrance. And because of this subtle power, omnipotent, all-conquering, eluding all chemical and philosophical tests, transcending anything and everything pictured by the ages, *He is supreme*, and has a name that overshadows every other name. Lettered scepticism has examined the character of Christ, and in the light of accumulated testimony—the testimony of eighteen hundred years—declared him the result of supernatural processes.

Jesus is supreme in literature. The richest literature of the world honors and crowns him. We have a literature that possesses a froth and sparkle, yet upon its flowers hang the heavy dews of indelicacy, immodesty and sin. A literature that creates its own divinities, constructs its own temples, and glorifies its own

lustful passions. The literature so eagerly devoured by the unthinking masses is without moral excellence. We look in vain for one spark of genius, one flash of holy light, one touch of inspiration, one solitary ray from the upper deep. In the misty moonlight sprites and spooks appear and fairy queens dance and woo with amorous kiss. The novel sustains the same relation to great literature that a waltz sustains to a mass of Mozart or an air of Pasiella to a symphony of Beethoven. And yet thousands prefer a waltz to a symphony, and a ballad to an oratorio. Even the best of novels are more like the stained glass in the windows of a temple than the temple itself. But think of the temple built out of the sciences, histories and poems, aisled and pillared, interfoliated and intercolumned with the glory of God, everywhere spread out in beauty and enchantment.

Could we see all the volumes written on the beauty and majesty of Christ, the pearls of thought and wisdom enriching all forms of civic, intellectual and moral life, chastening and refining society, removing crudities, softening asperities, cleansing visions, exalting minds, we should see how Christ is inseparable from the brightest and best in literature.

The prophets and bards of Israel wove Jesus into their writings as notes are woven into music. The princely son of Amos, burning with the fires of inspiration, looked with more than eagle-vision down the ever-widening vista of the ages and beheld Jesus as the central figure of the world's great drama. The writings of the holy Hebrews are pervaded with the sweetness, suffused with the joy, and impregnated with the love of Jesus. What prompted the "Divine Comedy" of Dante, "Jerusalem Delivered" of Tasso, "Paradise Lost" of Milton, "The Messiah" of Pope, "The Pilgrim's Progress" of Bunyan, but the Bible? And to take Christ out of the Bible, would be like taking lights and shadows out of painting, sounds out of music, calcium out of lime, carbon out of diamond, matter out of physics, numbers out of mathematics, truth out of history, and the flame from the candlestick. The purest poetry, whether epic, lyric, or dramatic, enshrines Christ like a central jewel in a setting of gold. The most piercing intellects as well as the whitest souls have looked upon the Bible as the most exquisite flower that ever blossomed in the field of reason or of science. The Bible is the fountain-head of literature. Where can we find a great poem, a monument of genius, without seeing the marks of the "River of Life," the blossoms of the "Tree of Life," and the footprints of Christ? And as long as Christianity is a panacea for all woes, a catholicon for all diseases, a refuge for all storms, inspiration of the world's best thought, and the mother of the highest poetry, we may look for the continued supremacy of Jesus in literature, and the dawn of that day when he will be confessed by every tongue and pen, and adored by every knee to the glory of God the Father.

Jesus is supreme in art. The whole realm of art, including painting, music and architecture is ruled by him. All the great paintings, the great cathedrals, and great symphonies and oratorios, have been created and inspired by religion. What are the paintings most admired by the illumined souls of the civilized world today, but those representing some fact in the life of Christ? The finest chiseled gods and goddesses of Greece, the fawns and nymphs painted on the canvas are dim and shadowy monsters in comparison to the lovely forms that represent Christianity in the language of color. Between the noblest paintings of Praxitiles and the splendid angels of Angelico there is the distance of a hemisphere. So devout and spiritualistic was this painter of Florence, that he painted the mysteries of our faith on his knees. His angels pure as light, transparent as glass, afloat in the brilliant azure of immensity, attest the reverence of his intellect and soul. Take away the softening and refining influence of Christianity, and a Madonna is impossible. A Madonna is the embodiment of snow-white purity, of love chastened, and that seeketh not her own:—a character undreamed of where the glory of Christianity has not shone. Music and architecture are dedicated to Jesus. Temples have been erected to represent the mysteries of the Cross, and from the varied styles of architecture, all the way from the vast and colossal of the Asiatics, to the beauty and harmony of the Greeks, came the Gothic style to mirror forth the upward flight of the transfigured soul. The cross has sparkled in the crown, gleamed in the warrior's shield, drooped on the bosom of beauty, glittered on the spires of temples, swung from the elegant robes of priests, been o'er gilded shrines, been borne aloft on banners, and manipulated in the hour of death. Surely in art, Jesus has a name above every name, and his supremacy cannot be questioned.

But far above all written literature, far above the supremest products of the mind, far above the creations of art, there is a realm bright as the light, serene as the pearl, the realm of spiritual affection, and here Christ is supreme. Here he stands highest. Here he is enthroned. Here he has a peculiar right to reign. Here his nature seems to us as if woven out of pure light, which is the effluence of God. Here we discover his crowning glory and the justification of his supremacy and universality.

The life of Christ, judged by the standards of unregenerate men was a failure. He amassed no wealth. For three years he taught, and the people marvelled. Some said he was demented; others said he was in league with Beelzebub, the prince of devils. When he spoke of the *New Creation*, Nicodemus marveled. When he described the vast estates of his spiritual kingdom, the people could not see beyond the treasures of the Roman Empire. He was put to death as a traitor, a criminal, in the most shameful and agonizing form. And yet around that tragic scene blossomed exquisite flowers, such as the prayer for his enemies, the tender farewell to his mother, and the pardon of the thief. He was taken from the cross and lodged in a sepulchre, and night overshadowed the world. It looked as if the very *name* of Christ would be blotted out. Who would have dared to dream, standing under that sky of ink, almost hiding the face of God, that Christ could overcome all obstacles, bring all the wrangling discords of men into sweet accord, and his name be the most overpowering in the world? And yet in the darkest hour Jesus told of his supremacy, of drawing the world to himself. He was standing at the centre of spiritual causation, and it was easy for him to foresee the triumphant future. When Legendre formulated the axioms of mathematics; when Rubens reached the symmetry in art, Mozart the harmony in music, they could say: *These will abide, for they are eternal qualities.* The naturalist can see the coming flower and fruit in the germ; the artist can see beauty in the unchiseled marble. And Christ knowing and seeing the potential in man, and being himself the glowing tropic Centre, could see the world gathering around him like the stars around a central sun.

Is there a name today so potent, so far-reaching, so all-conquering in the civilized world as the name of Jesus! Great as may be our admiration for the sons of genius, we cannot worship them. But when the soul is becalmed by a higher life; when its hours are serene and luminous, it turns to Christ to pay its homage and adoration. Well might the prophet exclaim: "*His name shall be called wonderful, etc.*"—Isa. ix. 6. Well might Paul create and play the marvelous symphony of the text.

The supremacy of Jesus is seen in his power upon the soul. Millions have enthroned him as the King of kings and Lord of lords. Here all great men fail. We admire them, but we cannot adore them. We love to think of Milton in an age of darkness, of evil tongues, "and with dangers compassed round," gazing on "the bright countenance of truth in the quiet air of delightful studies;" we love to think of Chateaubriand in a day of warring elements, of blackest unbelief, throwing down before the French people his *Genius of Christianity.* We love to think of Howard leaving his elegant retreat and moving among criminals and outcasts, to elevate, ennoble and save. We love to think of Hannah Moore and Florence Nightingale diffusing sweetness as the sun diffuses light, and hundreds more, but we cannot worship them. We immortalize them in history, poetry and song, but they are not the objects of our worship. One man represents science, another philosophy, another literature, another music, another painting, another military genius; but in the serenest mood and passion of the soul we turn to Jesus and find in him all answers to our questions, and acknowledge his supremacy. His name is transporting to the church militant, and will be the richest chord in the harmony of the church triumphant. Supreme in literature, supreme in art, supreme in the realm of affection, supreme in the holy temple of the soul, he will be supreme in science, and his universal supremacy will be acknowledged by a reverent and kneeling world.

"Kings shall fall down before Him,
And gifts and presents bring,
All nations shall adore him,
His praise all people sing;
For he shall have dominion
O'er river, sea and shore,
Far as an eagle's pinion,
Or love's light wing can soar."

There is a passage in the book of the Revelation fraught with tremendous significance. The seer describes the destruction of Babylon, the subjugation of all principalities and powers, the closing up of earth's panorama, the ransomed millions rendering the Hallelujah chorus reinforced by the harpers harping with their harps, the marriage of the Lamb, and then the radiant climax: "*And on his head were many crowns.*" Prophets ascending the Mount of Holy Inspiration caught glimpses of this glorious day when the Son of Man, the Son of God, will wear many crowns, and be the object of a supreme and universal adoration. Music will bring its harmonies, painting its symphonies of color, royalty its crowns, statuary its snow-white angels, kingdoms their sceptres, empires their wealth, science its discoveries, and literature its glories. They are coming from all departments of learning to bow to the incarnate One and crown him Lord of all. The highest flowering of individual and national existence is the enthroning of Jesus. His name will yet make the universe tremble with spontaneous, irresistible enthusiasm. He who extended the orbit of our existence into infinity, gave the soul a new life and made it rich in beauty and affluent in harmony, will ever be supreme in human veneration and love.

In one of the galleries of Europe there is a painting that represents Christianity in its infancy, undermining the Roman Empire. In the upper section of the painting you witness the imperial Cæsar marching in triumph to the capital. Here are the armies that ruled the world. Here are captives from many lands, horses and elephants in scarlet and purple, and jewels that dazzle with their brilliancy. Everything has the appearance of permanency and durability. But underneath, there is a band of Christians praying in the dark and dismal catacombs. In these inky abysses the empire is about to fall. While studying this painting, I saw as in a magnetic vision Christianity undermining every temple of error and every kingdom of darkness. I saw the immobile and pantheistic East dashing down her idols and emerging from her sea of dreams into liberty, light and life. I beheld the Shaster, the Koran and the Breviary annihilated. And a new creation peopled with souls that mirrored forth the true, the beautiful and the good, as lakes of amber in the mountains reflect the calm of the quivering stars. I beheld the souls of men released from the tyranny of the senses and the bondage of materialistic conditions, and endowed

> "With octaves of a mystic hight and depth,
> Which step out grandly to the Infinite,
> From the dark edges of the sensual ground."

The universal symphony in honor of Christ's supremacy we have heard only in fragments. It will yet be heard in all its fullness. Its harmonies will not only roll through every temple of religion, but through every temple of science. Science and religion are to be united in immortal wedlock to maintain reciprocal empire forever. Were their voices essentially dissonant, then they could not harmonize. Were they destined to pursue divergent paths, then they could not walk together. But their natures are made to blend. They are fitted for each other, "like perfect music unto noble words." And as Jesus rules the realms of literature and art, he will rule the whole circle of the sciences and be supreme. This choral outburst of Paul declaring the absolute sovereignty of Jesus over things in heaven and earth, and the many crowns upon his head, mentioned by John, are no golden fancies, or iridescent dreams, but calm, dispassionate statements of positive truths. Their realization and fulfillment are certain, final, beatific, glorious. Deep, dank shadows rising like noxious exhalations from a corrupt society, may elongate the interval that divides the nebulous present from the cloudless future; and violent outbreaks in social and political life may indefinitely protract the issues of the encounter, but these issues are as certain as truth, beauty and goodness are imperishable and eternal excellences. If we are still in the twilight, it is the twilight of the morning brightening into the effulgence of day, and not the twilight of evening darkening into night. And if we hear of dissonant voices, like the untuned instruments in an orchestra, in the forms of men unwilling to confess the supremacy of Jesus, let us remember all this precedes the full and luminous disclosure, and is like the preparatory work of skillful artists ere they roll from string and pipe the grand music of the masters.

The world's great scientists have never hesitated to bend their knees to Christ. The Newtons and Herschells walked the coasts of heaven, and caught glimpses of some immense Basilica rising in the astral city of God, and shouted, so the centuries might hear: "Sun, moon and stars praise him." The Hitchcocks and Millers have read the fauna and flora, the rocks and fossils of the earth, and exclaimed: "The earth is the Lord's and the fullness thereof." The Angelos and Rubens', the Raphaels and Correggios, have toiled to paint the spiritual depth and beauty of the eternal Christ. And in the visions that fell upon them from the Empyrean they exclaimed: "All hail! for we have seen the King in his beauty." The Handels and Haydns, the Mozarts and Beethovens, have clothed in melody and harmony whatsoever things are true, and pure, and lovely in his life, and have not hesitated to persuade others to "Praise him with stringed instruments and organs." Thus, from the realms of science, literature, art and religion, they come with their diadems to crown Jesus, as Lord over all, blessed forevermore.

But what language is ductile and perfect enough to paint the final issue? Will shadows always hover in the sky of the universe? Will clouds always dim the great White Throne? Will evil be eternal? Or will it be ruled out, as discords are ruled out of music, and as blemishes are removed from the canvas holding an angel or a Madonna? Will knees be always found so stiff and dead that they cannot bend? Will tongues be always found so paralyzed that they cannot confess Christ? The text clears away the mists and gives an answer, clear and unmistakable. And is not the rumbling among the nations akin to the sound of a going in the tops of the mulberry trees, and which meant the passage of the Lord, a prophecy of universal liberty, light and love? The gradual renaissance of China, and the more sudden ones of India, Japan and Africa, point to a widening civilization, and a growing disposition to bend, not stubborn but supple knees to the Lord Jesus. The world is marching toward the Millennium. And there must come a Millennium for the universe, as well as for this world, ere the skies arching every soul, shall be as pure and brilliant as the hue of Oriental sapphire.

In that wonderful poem, the "Divina Commedia," the author paints a luminous universe, without a shadow or a cloud. Souls are supreme in bliss, because supreme in light. Everywhere there are seas of jasper or of liquid pearl in which the image of the Holy One is mirrored and reflected. The eternal rose unfolds and flowers, and around its flaming petals beatified saints and angels circle. There is no shadow nor even haze of gold like that of an Indian summer, but light, intense, ineffable and supernal. I leave the poet to paint the picture:

> "Faces had they of flame, and wings of gold;
> The rest was whiter than the driven snow;
> And, as they flitted down into the flower,
> From range to range, fanning their plumy loins,
> Whisper'd the peace and ardor which they won
> From that soft winnowing. Shadow none, the vast
> Interposition of such numerous flight
> Cast, from above, upon the flower, or view
> Obstructed aught. For, through the universe,
> Wherever merited, celestial light
> Glides freely, and no obstacle prevents."

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 4. ALMONT, MICH., FEBRUARY 15., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 4.

THE SEED OF GOD.

EVERY advanced idea on the line of truth sheds light on passages of Scripture otherwise dark, and also emphasizes or gives added force and beauty to the Scriptures in which light has been seen. This principle is clearly illustrated in the use of all those Scriptures that speak of Christ as the promised Seed, and the Seed to whom God's covenant of promise is made—when viewed in the light of endless generation, or endless increase of the children of God.

The object of this chapter is not only to admit that all hope for mankind is necessarily based on our Lord Jesus Christ, and to re-affirm that there is a well-grounded hope in him for all mankind, but also to show that in him is a fountain of life that is absolutely unlimited, that from him issues forth a stream of life-giving power that can never be exhausted, and that therefore will never cease. Limited generation, a race of mankind that can be numbered, and a consequent end of the gracious work of God in Christ, therefore seem impossible.

That one generation will follow another, "world without end," is not only taught in Ephesians iii. 21, (as well as in many other Scriptures, some of which have been heretofore considered,) but it is also shown by the Apostle that this will be a revelation of the glory of God, Christ Jesus and the Church.

THE SEED PROMISED.

LET the Bible truth that Christ is God's Seed be reconsidered. This idea is not weakened by the fact that he is said to be *Abraham's* Seed, in the minds of those who have seen the important truth that in the allegorical teaching of the Bible, as explained by Paul in his letter to the Galatians, Abraham represents God the Father, and Isaac represents his Son, Jesus Christ. He is not only God's Seed, but he was promised to men as a means of blessing. He is the basis of God's covenant of grace. It was therefore said to Abraham: "In thy seed shall all nations," "all kindreds," "all families of the earth be blessed."

People are liable to read and use words without considering their fullness of meaning. They do not always stop to think what is meant by Christ being God's Seed. If it be said that an onion or a beet or any plant has gone to seed, they have a definite idea of it. They understand that the life-producing power of the plant has been concentrated in the seed. Why may not this simple illustration serve to convey to the reader's mind the idea contained in Christ being the Seed of God? Oh! that all might realize that he is the personal embodiment and expression in human form of the nature, character, attributes and life-giving power of the Infinite Father. Without any attempt to explain the *philosophy* of the incarnation, that is, the coming in the flesh, (See Matt. xi. 27), let it be emphatically affirmed that "*God* was in Christ, reconciling the world unto *himself*."—2. Cor. v. 19. In Paul's letter to the Colossians, he refers to the same grand truth when he says of Christ, "Who is the image [the reflection or expression] of the invisible God; * * for it pleased the Father that in him should all fullness dwell;"—"all the fullness of the Godhead bodily."—Col. i. 15-19; ii. 9. In verse third, he says, "In whom are hid all the treasures of wisdom and knowledge." It is hidden for the very purpose of being revealed—one of the divine paradoxes—"God manifest in the flesh." The flesh was at once the veil and the means of communication.

This teaching of Paul was not original with him, but was based on the teaching of the Master himself. He said: "I can of mine own self do nothing," and yet, "My Father worketh hitherto, and I work."—Compare John v. 30 and 17: His humanity was the visible instrument of the Father, and therefore his mission was that of the Word of God, and to declare the Father.—John i. 1-18. In harmony with this, when Philip said, "Shew us the Father, and it sufficeth us," Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."—xiv. 8-11.

The same grand idea that God's truth, life and judgment-power are given to and manifested by Christ, is expressed in John v. 19-27. "As the Father hath life in himself, so hath he given to the Son to have life in himself;" and "hath committed all judgment unto the Son;" and here is the reason: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him."

Now, all these Scriptures, and others which show that the Father hath given all things into the hands of the Son, even all power in heaven and earth, are expressive of the sense in which Christ is the Seed of God. The seed is the embodiment of the life-giving power; and if we limit the life-giving power of Christ, we virtually limit God the Father, or deny his infinity, and therefore

dishonor both the Father and the Son. Let Christ be honored by our assurance that his life-giving power is infinite.

And why should the propagating power, the regenerating vitality, of this Divine Seed be limited? In some sense, all seeds are manifestations of the reproducing power of God; and all true seeds have an unlimited power of producing after their kind. Take a kernel of corn, and plant it under proper conditions, and the corn that could be produced from it, in successive crops, would in a short time plant all the world with corn; and each kernel would still possess the life-giving power of the first seed, and unlimited power of reproduction. So it is with all seeds. Surely then we cannot put a limit on the generating and regenerating power of the Creator of all seeds.

And what is it but putting a limit on the life-giving power of God to say that generation will cease, and therefore that Christ's work of bringing mankind to the knowledge of the truth will also come to an end? The Calvinist limits the work of the Spirit of Truth to a few—the elect. No doubt the majority of Christians today have learned that such a limit is unscriptural, and that a much larger number than the Calvinist thinks will be reached by the life-giving Spirit. But that majority are yet putting a limit on grace, only at another point. They say many will be saved, but not all. It is a grand liberation from the bondage of limitations when men can see that God's grace will successfully reach in due time all that have ever lived or shall live. That is a hope large enough to be universal; and yet, as commonly understood, it is limited, because it limits the number of vessels into which that grace will be poured, by limiting the generation of mankind. Oh! how grand it is to see that the "ages to come" are not numbered; that the "exceeding riches of God's grace" will never cease to be manifested; and that the Infinite One will ever be making vessels to be filled with his love and to magnify his name. There is a freedom and joy in seeing this largest of all hopes for mankind.

PROMISE TO THE SEED.

THERE is a peculiar passage in Malachi ii. 15, which in its marginal reading gives the expression, "Seed of God:"—"And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed"—or "a Seed of God." This seems to hold as in a nutshell God's purpose in creation—to express himself in a Seed—and through that Seed to create a Godlike race.

God not only promised a Seed, but he made a promise *to* that Seed. As the Seed, Christ is God's only begotten Son—the only such one possible or necessary, because "in him dwells *all* the fullness of the Godhead bodily." The promise *to* that Seed or only begotten Son is: "Ask of me, and I shall give thee the heathen [the nations, the world of mankind] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 8. One class of teachers tell us that the earth will be destroyed, and another class, that a large portion of mankind will be utterly and finally lost. But is it not absurd to think that any part of God's promise to his own Seed will fail to be realized?

Paul plainly shows not only that Christ is the Seed promised, but also that the promises were made to him. —Gal. iii. 16 and context. It has been shown that as the Seed of promise he contains the fullness of God. Now let it be seen that as the Seed to whom the promise was made, he contained the world of mankind in himself as a seed contains the crop. He is the kernel of wheat mentioned by himself, which without dying would abide alone, but by dying bringeth forth much fruit. —John xii. 24. How much fruit (even *all*) the context shows. It is true of every seed that it holds in itself the promise of a crop, and the potency or power to produce it. Finite seeds fail, because there are other powers to prevent them bringing forth their hidden possibilities; but no power can thwart or prevent the fulfillment of God's promise to (and hidden in) his own infinite Seed.

This Bible illustration of a Seed also shows that what Christ is, as to his finished or perfected personality, is God's ideal for man. In other words, Christ will impart his own nature in due time to all the crop. His mission is to bring men to God, that is, into God's condition or likeness. He himself has attained that condition as the Firstborn and Forerunner. His humanity has been glorified with the glory of God. Man's hope is based on the fact that *the* Man has been raised to the throne of God. This was his lifting up, or what Paul calls his being "highly exalted." —Philip. ii. 9. God has thus given him a name—that is, a character and an official glory—at which every knee in heaven and earth shall bow, and every tongue confess him Lord, to the glory of God the Father.

In view of his being the world, as the seed is the crop in potency, and in anticipation of the grand result of his suffering, Jesus said: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth [that is, exalted into the heavenly condition], will draw all men unto me."—John xii. 31, 32.

THE TWO PLANES.

It should never be forgotten that the Lord's method or plan of bringing many sons to glory, or of creating a people in his own image, is and ever will be, "First the natural [or earthly] and afterward that which is spiritual"—or heavenly. (The first in potency and importance is second in development or manifestation. This is why the creative Word—Col. i. 15–17—appears as the Second Adam.)

This way of God has been exemplified in the two phases of the life of Christ—first, as he was, the Word made flesh; second, as he is, with his humanity glorified. What is thus true of Christ in his own Person, shows God's purpose with reference to the race, and each one of the race. This is why there are two heads, Adam and Christ, and two planes of generation, natural and spiritual. All were created in the first Adam and all sinned and died in him.—Rom. v. 12, margin. The carrying out of the great death principle in the multitudes of the race is but a manifestation of what was true in Adam before even he returned to the dust, so that during these ages of suffering all are *born dead*, and under the curse. The race of man is redeemed from the

curse, in Christ, made alive in him, being made righteous in him, (Rom. v. 18 and 2. Cor. v. 21), before even one is actually raised out of the death state. God has thus dealt with the whole race in the persons of the two heads; and therefore it does not seem necessary that each individual of the race should actually die and then be raised from the dead, in order to carry out the plan of death in Adam, and life in Christ. If Christ can, as it evidently is God's plan that he will, by the operation of the life-giving Spirit, destroy the sin-principle, which is the death principle, in the flesh of mankind, then men in the ages to come may be *born alive*, that is, with spiritual life in its primary stage, and therefore no longer under the curse. This seems to be what is meant by all *flesh* seeing the salvation of God. As the foreshowing of such a possibility, this is probably why, when Simeon saw the infant Jesus, he could say, "Mine eyes have seen thy salvation." The Divine Spirit had taken possession of the flesh of Jesus, and it ever fully controlled his mortal body. Such a condition would be in harmony with Paul's prophecy of the destruction of all enemies (even all enmity) and death itself being thus vanquished. This would be delivering the kingdom to God, or bringing the world to God by destroying the sin of the world (John i. 29), or bringing all *on earth*, even, into a state of loyalty to God. Then Christ's *peaceful* reign would begin. Then the people will not labor in vain, nor the mothers bring forth for trouble, for, as Isaiah declares, they will be the seed of the blest of the Lord, and their offspring with them. Then all sorrow and tears, pain and death, will be in the past. The curse will be removed. Graveyards will no longer be needed; and no longer will the hearse and the sad-hearted procession of mourners appear. Christ will prove himself both the resurrection and the life. Those who have died will live, and the living shall never die.—John xi. 25, 26. God has another way of bringing his children to the perfection of spiritual life, than by the way of suffering and death. Enoch, who walked with God, was typically "translated that he should not see death."—Heb. xi. 5 and Gen. v. 24. And being the "seventh from Adam," he probably represents mankind in the perfect day. The relation between the earthly and the heavenly will be so well understood then and communion between them so well established (John i. 51), that graduating from the lower to the higher, from the primary to the perfect, will in no sense be a cause of sorrow or mourning. What the majority of Christians are falsely attributing to death, that it is the gate to glory, will then be true of translation.

If such a state of sinlessness and deathlessness should never be realized *on earth*, and if the whole plan of mortality or earthly life should end when the conquering reign ends, then how could God's will *ever* be done *in earth* as it is in heaven? Will those who object to the view here presented fairly meet this issue and answer this question? It will not do to say, as some have said, that it refers to the time when all the wicked will have been annihilated, all generation past, and all that are left [a precious few] made

immortal to live forever on the earth. This answer ignores too much Scripture and too many facts. It makes no account of all the Scriptures which speak of generations in ages to come, and that God promised to Abraham *two innumerable* companies, "as the stars of heaven, and as the sand upon the seashore," which might well refer to the heavenly and earthly phases of life in the kingdom of God. It belittles the fact that Christ as he is, having gone *higher* than earth, is the Forerunner into the heavens, or state of immortality. And it sets aside the true relation between earth and heaven as the nursery and the broad field of perfected life and growth; and that the glory of God's grace in Christ is to be exemplified in causing even mortals to do His will. Earth is the home of mortals, heaven of immortals. And God's will is to be done in earth. The heavens are to rule, and those on earth will lovingly obey and grow toward the heavenly state.

Reference has been made in a preceding article to a class who teach that only a few will ever enter the heavenly life, and that all others who are to be saved will live on earth forever, without increase, and yet have what they call a "perfect human nature" like Adam, and that thus God's will shall be done in earth. This view is no doubt nearer the truth in some respects than the other one. To leave out continued generation is necessary to that view, because it cannot admit of continued translation to the higher life. But to think of a "perfect human nature" without power of generation is somewhat difficult; and it seems that all might see that the creative faculty, or power to produce others like himself, is the characteristic in which an earthly being most resembles his Creator. Deprived of such power he would be much less than man.

Inasmuch as one object of these writings is to emphasize the future *earthly* phase of the work of Christ, let it be recalled that one part of the promise to the Son, or Seed, is "the uttermost parts of the *earth*," and the other part of it to the inhabitants of earth—the *nations*. Some have endeavored to carry the idea of nationality over into the spiritual world or state, but it seems that the best apology for doing so lies in their not seeing the truth as to the perpetuation of the nations on earth. It appears evident that all distinction of nationality ceases when the perfection of Christ, or of spiritual life, is attained. (See Gal. iii. 28.) And here it is worthy of being repeated that the covenant of God's grace, confirmed in Christ, is that "all nations," "kindreds" and "families of the *earth*" are to be blessed by the Seed.

It cannot be emphasized too strongly that, while God's law covenant is conditional, and there are conditions of faith, repentance, baptism and faithfulness connected with this Gospel age—"the Gospel of the kingdom" which is coming,—the covenant of God to bless all the families of the earth through the promised Seed is *absolutely unconditional*. No amount of special pleading can set aside this fact. God's promise and oath are given that they *shall be* blessed.

ANOTHER VIEW.

It may be well here to suggest another thought as to the Seed, as the reigning power in the coming king-

dom of God. That Christ in Person is called the Seed is plain.—Gal. iii. 19. This article has been built mainly on this fact. In Him God's fullness dwelt. And his humanity was raised to the glory of royalty through suffering.—Heb. ii. 10. But another important truth, seen by many, is, that all who in this age, or these ages, of trial and suffering, become partakers of his nature and members of his body, and "suffer with him," are also called the Seed and shall reign with him.—See Gal. iii. 27-29, 2. Tim. ii. 12 and Rom. viii. 17. That which was a personal Seed in Jesus Christ expands or develops and becomes a multitudinous Seed in the Church which is His Body.

In all the ages of sin, suffering and death, there is a recognized liability of men to reject the light shining in their time, to fail under trial, and of their being exposed to punishment in consequence. It is this that makes the necessity for the judgment of the *dead*, as well as of the living. But, much as some rebel against the idea, the Apostle Peter plainly shows that even that judgment is a rich and merciful provision: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to [that is, like or on the same principle as] men in the flesh, but [grand result] live according to [or like] God in the spirit."—1. Pet. iv. 5. 6. This shows that judgment and punishment *after* death have the same object as *before* death;—that is, "for our profit, that we might be partakers of his holiness."—Heb. xii. 9-11.

When fully understood, the Gospel of Christ has at least two phases—which we may call the Gospel of the Cross, and the Gospel of Judgment and Gehenna. Those who voluntarily, and under the persuasions of his grace, yield to obey Christ, and cut off the right foot or hand, or pluck out the right eye, of offence, and thus suffer with Christ, not only escape Gehenna fire, but are to be intimately associated with him as the Seed of blessing in the coming kingdom. But all others who sin must be "saved so as by fire," and delivered by the judgment process of the future. The Lord knows just how to deal with all, just how much of obstinacy there has been in each life, and just what chastisement or discipline is deserved or needed, and will not fail to administer the same. But he also knows that even the obstinacy and willfulness that have warped so many lives, causing them to resist the good influences thrown around them, and making such punishments necessary, are part of the general inheritance of a sin-cursed humanity, and are in an important sense their misfortune. And will not every misfortune, loss and suffering, in consequence of being connected with the suffering race, find a corresponding recompense? Is not *all* suffering, connected as it is with this divine scheme or plan of creating a race in the Divine image, in some degree, more or less remote, the suffering of Christ? If it can be overruled for somebody's good, it must be related both to Christ's suffering and glory; and any suffering that can *not* be so overruled has no apology for its existence in the universe of a God of love. Useless suffering, if such a thing can exist, must be an unmitigated cruelty. It

(*Continued on page 57.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months 50
To Foreign Subscribers 1 25
Sample to any address ..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 4 49
The Seed Promised 49
Promise to the Seed 51
The Two Planes 52
Another View 54
EDITORIAL ITEMS 56
NOTES ON SUNDAY-SCHOOL LESSONS,
Jehoiakim's Wickedness, (Feb. 21.) 57
Jeremiah Persecuted, (Feb. 28.) 58
Judah's Downfall, (Mar. 6.) 58
FROM BRO. MCINTYRE 59
GOSPEL FOR THE RICH 60
THE GOLDEN LINK 60
IN MEMORIAM 61
EXTRACTS FROM LETTERS 62
NO ETERNAL WEEPING 64

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

(*Continued from page 55.*)

cannot be. And therefore it becomes more and more evident that not only the little flock that sit with Christ in his throne, but the great multitude of servants that will stand before the throne, and even those who shall be as the servants of servants in the house of God, those of the suffering ones most remote from the seat of life and power, shall all be as one grand system—the fullest expansion of the Seed—to bless the *endless* generations of mankind beyond the ages of sin, suffering and death. And when the outcome is understood, no one will ever regret having lived and suffered—however dark and terrible it may have been. And one of the important uses of seeing this truth about God's endless plan now, is to help the suffering ones to see God's hand in it all. It becomes apparent that all the ages of suffering are less than a drop to the ocean, or "but for a moment, and work out for us [for all the sufferers] a far more exceeding and eternal weight of glory."

The view above presented as to the recompense of the most sinful sufferers, as a result of judgment, is more than suggested by the exhortation and statement of Paul: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then [in view of all that has been done, and all the motives prompting thereto] *shall every man have praise of God.*"—1. Cor. iv. 5.

The ages of suffering, from whatever cause, are God's time for the development of, first a personal, and afterward a multitudinous, Seed; and the ages beyond are for the continual expression of God's love and grace in the blessing of all the nations, kindreds and families of the earth, through that Seed. The suffering ones will have the highest glory—the glory of giving; but the world beyond shall know God, be filled with his righteousness, and enjoy that peace on earth which shall have no end. There need be no limit to the expansion of mind and growth in the knowledge of the Infinite One, as revealed in the earth and the heavens.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jehoiakim's Wickedness.—Jer. xxxvi. 19-31. (Lesson for Feb. 21.)

JEREMIAH had dictated a prophecy of Jerusalem's impending doom to Baruch, his scribe. Baruch had read this to the prince and officials of the city. It had deeply impressed their minds. All could see danger ahead, and doubtless all could realize that the existing government was treading in paths of destruction. Would this document, if read before the king, arouse in him a sense of guilt and of danger? It could be tried, but they knew him so well that they took the precaution to hide Jeremiah and Baruch. The king must have been a man of terrible temper and ungoverned passions. These men dared not go boldly into his court with the roll. They laid it up, and then went in and told him of it, arousing his curiosity and interest concerning it. He sent for it, and Jehudi began reading it. The words were plain; they were of fearful import. They went home to the heart of the wicked king like knives. They fell like scathing hailstones about his ears. The angry blood surged up into his face; his eyes shot lightnings of hate and fury. He listened till he could bear no more, then seized the document, riddled it with his penknife, and threw it into the brazier of coals burning before him. His servants sought to save the precious words, but in vain. They were consumed before their eyes.

Then the king commanded to take the prophet and his scribes. Doubtless it would have delighted him to have burned them too. "But the Lord hid them." God's promise is to hide under his wings, from the pride of man, all that flee to him in time of trouble.

But the danger was not averted by burning the roll. One may drug and stifle his conscience and yet not be free from guilt. And the prophets of old were Israel's conscience.

"The word of the Lord came to Jeremiah, saying."—This is a peculiar phrase, used repeatedly in the Old Testament. Who is the Word of the Lord? What is the Word of the Lord? This question is up for vigorous discussion at this time. Is it a person, a being, an entity? "The seed is the Word." The fertilizing principle of spiritual life is the Word.

"Take thee again another roll and write in it all the former words." The peevish wrath of the spoiled king was over-looked. Although undeserving of such patience, he still should not be left without warning. But because of his irreverent treatment of God's word, his house should die with him. He should have none to sit upon the throne of David. His dead body should be cast out, in the day to heat and in the night to the frost. "And I will bring upon them all the evil that I have pronounced against them." Josiah, Jehoiakim's father, had repented and reformed upon hearing the words of the law, and had thus saved the nation from destruction in his day. His son hastened his own doom and the doom of the nation by his hardness of heart.

Jeremiah Persecuted.—Jer. xxxvii.
(Lesson for Feb. 28.)

JEHOIAKIM was carried away to Babylon, and his son reigned three months in Jerusalem, when he too was carried away to Babylon, and Zedekiah, Jehoiakim's brother, reigned in his stead.

The Chaldean army which was encamped before Jerusalem, heard that the Egyptians were coming up against them, and they fell back. Taking advantage of this respite, Jeremiah sought to leave the city "to go to the land of Benjamin." He had prophesied so strongly of Chaldean victory against Jerusalem that he was at once suspected of fleeing to the Chaldeans. So he was arrested and sent to prison. He remained there many days, until he almost despaired of life; for the prisons of those days were terrible places for filth and dampness and discomfort. At last the king sent secretly for him and consulted him, saying, "Is there any word from the Lord?" What a temptation this must have been to Jeremiah to prophesy smooth things, and lull the king to a sense of security! Then the king in good humor would doubtless have liberated him and given him a high position. But his soul was above falsehood or deceit. His answer was plain and pointed: "There is, for thou shalt be delivered into the hand of the king of Babylon."

Then, despite the unfavorable basis for petition, he pleads his own cause: "What have I offended against thee, or against thy servants, or against this people, that ye have put me into prison? Where are now your prophets which prophesied unto you saying, 'The king of Babylon shall not come against you, nor against this land?' Therefore hear now, I pray thee, O my lord the king, let my supplication, I pray thee, be accepted before thee, that thou cause me not to return to the house of Jonathan the scribe, lest I die there."

The king then permitted him to remain in the court of the prison, and commanded that he should be given daily a loaf of bread out of the bakers' street until all the bread in the city was spent.

Judah's Downfall.—Jer. xxxix. 1-10.
(Lesson for Mar. 6.)

THE siege of the Chaldeans against Jerusalem lasted about eighteen months, and then the city was broken up, and the princes of Babylon came and sat in the middle gate. The king of Judah and the chief officers of his army fled from before them at night, "by the way of the king's garden, by the gate betwixt the two walls." But they were pursued and overtaken in the plains of Jericho. And Zedekiah was brought before Nebuchadnezzar at Riblah, where his sons were slain before his eyes, his eyes then put out, all the nobles of Judah slain, and he himself carried in chains to Babylon. The walls of the city were then broken down and the houses burned.

This was the last of the kingdom of Judah, which had endured for five hundred and thirteen years. It fell because of infidelity to God, who had watched over them like a father "rising up betimes, and sending his messengers, because he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people and there was no remedy." Yet, it is a wonderful thing that so small and so weak a kingdom, surrounded by strong and envious foes, should have continued as long as it did.

"The captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time." "Blessed be nothing," in their case surely. This must have been like the judgment of God which reverses human conditions, exalts the humble and brings down the high.

This final captivity was the beginning of Gentile rule which should not cease until the Times of the Gentiles are fulfilled. This was the year 606 B. C., and if Gentile times are seven times, or 2520 years, they will be fulfilled in 1914, or in a little more than twenty years from this present time. The indications are that twenty years will see great changes. It is likely that more of history will be compressed into the next two decades than has usually been experienced by the nations of earth in as many centuries.

This was also the beginning of the seventy years during which the land enjoyed her sabbaths, thus giving the number of sabbaths which were due to the land. Nineteen jubilee years had already passed since Israel dwelt upon the land, and their last jubilee year was due nineteen years before the captivity. Fifty one cycles, or 2499 years, then remained before the great restitution of all things would be due to begin, and this period, beginning 625 B. C. or nineteen years before the captivity, would reach to 1874 where the dawn of the new age began.

—L. A. A.

DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

FROM BRO. McINTYRE.

BRO. PATON:—I am glad to find that you have both the courage and the ability of harmonizing the apparently contradictory statements found in the Word of God. What through erroneous translations and the lack of proper discrimination as to the circumstances under which the word was written, coupled with the prejudices of early education, have beclouded many of the doctrines of the Christian church. Doubtless God had a purpose to accomplish in man's creation. His infinite wisdom must have foreseen man's inability of himself to respond to the requirements of his Creator; 'twas then his infinite goodness and mercy provided a remedy, laying our help upon One who was mighty to save, thereby revealing his love to humanity, who without respect of persons, is the universal Father.

I have lately perused Professor Drummond's publications. It seems to me they are written, specially his reign of law in the spiritual world, without any attempt to harmonize the problems which perplex simple-minded people. He seems to minimize the exercise of prayer. Perhaps that was not his intention, but it is nevertheless misleading. Like a one-eyed man, he sees but one side of God's dealings with men, narrowing, as he proceeds, men's chance of salvation, quoting with seeming triumph the apparent finality, "Many are called, but few are chosen."

Mr. Drummond is a talented man; but talent, as in our legislative halls, is found in *both sides* of the house. So, Bro. Paton, you have nothing to fear from such talented men. Your publication, THE WORLD'S HOPE, has thrown a flood of light on difficult passages of Scripture. May our Father grant you wisdom and grace, to defend and transmit the Divine essence of his character as the fountain of love. But after all, "God only knows the love of God," infinite, eternal, incomprehensible.

I have also perused a small volume written by D. L. Moody, in 1880, entitled "Heaven, where it is, its inhabitants, and how to get there." Mr. Moody is also a talented man, though, in a literary way, much inferior to Professor Drummond; yet, in usefulness, I

think much his superior. But they are equal in their conceptions of limiting (if not the power) the intensity and eternity of God's love to poor erring humanity.

We believe with Mr. Moody, that without holiness, or a change of heart, no man is fit for heaven. We believe in the future punishment of the impenitent; but punishment acts not only as a deterrent by example, but also as a reformatory principle. The duration of punishment in our penitentiaries is controlled by the Board of Pardons, authorizing the Governor to commute or discharge the deserving. Our heavenly Father, we believe, acts on the same principle. The end he has in view in correcting is, "that we might be partakers of his holiness."

We are taught that before the ascension of our Redeemer, he went and preached to the spirits in prison, who paid no attention to the preaching of Noah. Did he go there to taunt them in their sad condition? How unlike that would be to the time when the people wondered at the gracious words that proceeded out of his mouth. In heaven we are not forgotten. He is now our Advocate at the right hand of God.

Some good men would, if they could, shut the future door of hope against millions of our unfortunate brothers. They seem to shut the door with a bang, whose reverberations sound to me like the crack of doom. Let all such ponder on the message to the church of Philadelphia, and remember that there is One who possesseth the key of David, who openeth and no man shutteth, and shutteth, and no man openeth.

JEDDO, MICH.

GOSPEL FOR THE RICH.

COMMEND to them that are rich not to be high minded—not to trust in uncertain riches, but in the living God; that they be rich in good works, always ready to give liberally to those in need and poverty,—thus laying up a treasure on a good foundation for the time which is to come at the revelation of God our Saviour, who will give a just reward to every one according to his works.

Daniel iv. 27: "Oh king! Let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor."

Paul and Daniel were servants of God, approved by him, and guided by the same Spirit. Those who do not see harmony in the teaching of the Bible have yet scales on their eyes. Between Daniel and Paul, notwithstanding the great lapse of time, we see a great and glorious and divine harmony.

Dear Brethren and Sisters in Christ our Lord and Saviour, I wish you, and all who love Jesus and the word of his grace, a good and happy year, amidst the trouble and anxiety of this present evil century. We have to rejoice in our hope of the coming of our Saviour, who died for our sins, and rose for our justification, and take good courage, trusting him as our benevolent God and powerful Master, to whom be glory and honor forever.—Amen.

Oh, dear Saviour, bless us all. Heavenly Father, keep us ready, and forgive us all our trespasses and short-comings, in the name of our Lord Jesus the Christ. The grace and the Spirit of God be with us and in us.—Amen.

JOHN FORCE.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A new book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

A Very Interesting Work.

"A Story of Our Times."

A Book for the Masses.

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.

Almont, Mich.

First orders first filled.

IN MEMORIAM.

On Saturday, January 2d, 1892, Bro. P. S. Westcott, of Potsdam, N. Y., passed peacefully away at the advanced age of about 70 years.

Deceased was a special friend of the writer, and was largely instrumental in starting and leading me out of sectarian bondage into the light and liberty of "the present truth," and the blessed "larger hope." He was for a great many years a deacon and influential member in the Baptist church; but about six years ago he embraced "restitution" doctrine as taught by Bro. C. T. Russell, and soon thereafter was excluded from his denomination for heresy. About three years ago I spent a few weeks with him in his New York home, and from his lips I first heard of Bro. Paton, and received from his hands my first copy of DAY DAWN. Do you wonder that I esteem him so highly, or that I feel so specially grateful to him and God for what he told me, and the book he gave me? I am sure some who read this will not wonder, for they too highly appreciate and love DAY DAWN and its author, and are also, no doubt, indebted to some friend for the knowledge of the existence of such a book and such a man.

Bro. Westcott, although bowed down with age, and almost completely deaf, was one of the most earnest and efficient advocates of Gospel truth—as he understood it—that I have ever met; and I think I never associated with a man who, in his daily life and walk, exhibited more of the Christ spirit and character, and if so, how could I help loving him? And although I have never attempted to write poetry, yet when I received the sad message this morning from his wife, that "husband is dead," should I not be pardoned for at once penning and mailing to her the following lines?

COMPOSED BY J. W. BRITE, PIERCE CITY, MO.

To the memory of my friend and brother in Christ, P. S. Westcott, of Potsdam, N. Y.

He was one of God's noblemen, a specimen rare;
There are only a few such, one here and there;
And among such his name ranks high,
And will not be forgotten, though all of them die.

A man of God, firm, true and tried,
A man for the "truth's" sake crucified,
A man like Daniel, who dared to stand alone,
A man with God's Truth, and not ashamed to make it known.

Though bowed down with age, and infirmities too,
He was patient and meek, humble and true,
And always when burdened and brought to the test,
He quietly submitted with the words, "*God knows best.*"

And once at a "Faith Cure" meeting he was asked by one or more,
Why he did not pray God his hearing to restore.
With trumpet to his ear, his answer came, "*I am God's man;*"
He knows what is best for me, I bow to *his* plan.

And often since then, those words ring in my ears,
And have greatly blessed me, and drove away my fears;
And they bear repetition; when asked by friends my plan,
I do not know, I simply answer, "*I am God's man.*"

He is now asleep in Jesus, or perhaps already "changed,"
And caught up to meet the Lord in the air, as previously arranged,
And soon we'll join him, and continue to sing the Psalm,
That blessed restitution "*Song of Moses and the Lamb.*"

J. W. BRITE.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or eight dollars a dozen; in paper cover, fifty cents, or four dollars a dozen.

Address: J. H. PATON,
ALMONT, MICH.

VOLUME NINE BOUND.

All who would like to have the bound volume, for preservation and future reference, should send their orders at once. It will be neatly bound in cloth, with "THE WORLD'S HOPE, Vol. 9," in gilt letters on the cover. The price, postage paid, is $1.15.—EDITOR.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

EXTRACTS FROM LETTERS.

Inclosed find two dollars on my subscription. I regret that I could not send it sooner; but as I told you at Galien, the trials of the past three years have been almost enough to crush me. If it had not been for the "Blessed Hope," I would not be penning these lines today. Oh! I thank God that he has opened my eyes to see his truth, and given me power of mind to hold fast the form of sound words. I trust he will keep me to the end; for I know that I am kept by the glorious gospel, through faith.

I have been thinking of what constitutes overcoming, in all its bearings. Would you write an article on that subject: "To him that overcometh, I will give power over the nations, etc." To overcome what? State what, in all its amplitude, giving Bible reasons for every point. I would like to talk with you on the subject, as I think it involves more than one might think, and I wish to know the Bible meaning of the term, and not man's opinion. I wish you would write on it, as I think it would do good to others as well as myself; for it is all-important that we should have correct Bible ideas of things, so as to be rooted and grounded in the truth, and thus not to be moved or carried about with tradition, so much of which is in the world.

I think the end or harvest is not far off, [Many see evidences that we are in the midst of it.—Ed.] judging from the appearance things are assuming in the east, when the King shall be seen in his beauty by those who look for him. Oh! may he soon come and stop the tide of trouble, crime and pain, and bring in everlasting righteousness; for I am really tired of the things that perish with the using, and longing for the eternal.

St. Joseph, Mich. M. B.

Remarks:—It strikes me in reading the above letter that he is the one who should at present write up a Bible article on the subject of overcoming, as the Spirit seems to be moving him and giving him thoughts and ideas on the subject. One cannot always successfully write on a given subject simply by being willing to do so; but when one is filled with a subject, and led to it by a combination of circumstances and the moving of the mind, then words flow like a stream from a living fountain. And when truth is realized and verified in and by a personal experience in any particular circumstances of life, its expression is always easier and has the greater power.

To overcome can mean no less than to rise above, or to gain the victory. Whatever the enemies, they must be put under our feet These enemies, in a common way of speaking, are "the world, the flesh and the devil." It may not be exactly Scriptural language, but it is probably not far from the truth. Perhaps it would be right to say that the evil one is embodied and expressed in the foes without (the world) and foes within (the flesh.) And if we can take care of and keep under the foes within, it seems evident that the foes without will trouble us much less than otherwise.

There are errors of teaching to be overcome by the truth, and all the elements in which the human will and the animal nature rise against the will of God. And power with men—"power over the nations"—is the ligitimate result of our personal conflict with and victory over error and self. Those who have gone through a conflict and gained a victory can, by virtue of their experience, enter sympathetically and helpfully into the hearts and lives of others. This is the very essence of the spirit of priesthood (Heb. v. 1, 2) and is the basis of all true, helpful, uplifting, saving, Christian work, both here and hereafter. We can only sympathize with and help others to the extent of our own experience and victory.

This to some may seem a strange idea, but the more it is examined, the more truthful it will appear. It is not designed to disparage nor undervalue mere natural goodness. "Righteousness, peace and joy in the Holy Spirit" are characteristics of God's kingdom, and are the conditions to which Christ will bring the world in due time. But those who are, (or are in the fuller sense yet to be) the priests of God for men, are not those who never had much to fight against, and who therefore lived a smooth and happy life, and were counted good people; but power comes by experience and by suffering.

Thus Paul says: "If we suffer, we shall also reign with him."—2. Tim. ii. 12.

This is as much as to say that power for the uplifting of men comes by experience. It is the want of experience that makes so many morally *good* people, in the churches and out of them, have so little sympathy for the erring, and makes it so hard for them to believe the full gospel of the grace of God that Paul says "bringeth salvation to all men." They "do not see how the Lord can ever make anything out of such wicked people." He of course will have very little trouble with them—these *good* people. But Pharisees, or self-righteous people, are not good priests. It is hard for them to understand the Bible truth that "Where sin abounds, grace much more abounds." It is not possible for them to put themselves in the place of earth's most needy ones, and thinking they cannot be saved because of their obstinacy of will, or extreme wickedness, their power to help such needy ones is very limited.

This principle,—the relation of suffering, and overcoming, to spiritual power,—explains why those who are saved out of these trial or dark ages will occupy the highest places in the kingdom of God. Those who are highest will be able to reach lowest. The nations born in the later times, "the seed of the blest of the Lord and their offspring with them," will find it easy to be good, and having so little to overcome, will not rise to the same priestly attitude. The Lord's ways will be proved equal and of just compensations.—EDITOR.

YOUR talk on "The Shining Path" is noble, grand and inspiring. I hope you will continue it till it becomes a book. I love that subject. It explains the steps or stages of the Plan of the Ages, and makes Prophecy as plain as the rounds in a ladder, and shows the road away from Paradise to the New Jerusalem,—the happy, glorious highway for man to travel with the Bible as a light to his feet and a lamp to his pathway. Oh that all could see the way more perfectly as described in DAY DAWN and this later writing, not from the first to the last of the ages, but from the first to the *endless* or unceasing age or world, as it passes on through the Antediluvian, Patriarchal, Jewish, Gentile and Millennial ages, into the New Earth and Heaven.

During the summer of 1862, I was on the Cumberland Mountains, standing on the old state road where it crossed from the north to the south, looking across the valley in the distance, I could see the same road in which I was standing passing on through my native state, Kentucky, toward my home, near the Ohio river. I never shall forget the scene of that summer day. Oh, what a glorious view we have in the highway leading on, on, on to our home beyond. Moses could not see Canaan from Egypt. He traveled through the wilderness and finally saw Canaan on in the distance, beyond the river. Like him we have passed all the above stages and are now in the Dawn of the Millennium. And if day-break is so delightful, what a joy there will be when the sun is up.

NOAH, KY. N. L. P.

I INCLOSE a dollar to renew my subscription for the HOPE. I was in hope I could by this time send for a quantity of the books DAY DAWN and MOSES AND CHRIST, but I cannot now. I think the time is not far distant when these books will be in demand, because of the light in them now due the true Church. I can see a growing in that direction, and I believe the Holy Spirit will continue to lead until they come into the full light of the morning and recognize the bright and morning Star, in our present Lord. Many do recognize his wonderful presence, but not as a fulfillment of the prophetic Scriptures. I sometimes feel anxious that they should see now, but I remember the Lord is more interested than I *can be*, and he has all resources at command, so I commit some of my anxieties into his keeping, with full confidence in his ability and his loving-kindness.

BROCKPORT, N. Y. L. D. H.

I HOPE this will find you much better than when you wrote for the last HOPE.

I think there is light ahead on "The Shining Path." I think the universe of worlds is yet to be populated and to form a part of Christ's kingdom; and it would not be

strange if this earth should be the nursery.

I inclose $3.00, which apply as below. I wish it were $300.00.

May the dear Lord abide with you and bless you and yours abundantly. W. I. M.

PITTSBURG, PA.

I SEND you a Postal Order for $2.25 for the bound volume of HOPE and a renewal of my subscription for 1892. I would send more if practical:—but I trust the dear Lord will provide for all needs. I trust you have ere this recovered your usual health.

My two sons are much interested in the grand truths that you are helping to promulgate, and for this I am very thankful. They join with me in kindest regards to yourself and Sister Paton.

I would like to have a photo of yourself and Sister P., and so would a number of others to whom I have spoken. So I propose that you mention in the next number of the HOPE that photos of each can be had on application at your office for 25 or 50 cents each. I am sure that many would be pleased to get them. What think you?

EMMA P. BUVINGER.

REPLY:—Regarding the above, I would say that I have always felt a disinclination to offer our photographs for sale. It has seemed that they should be circulated only among personal friends. But it occurs to us that the HOPE readers may properly be regarded as such; and such certainly are those who have been asking this favor, and we have concluded to gratify them, if possessing the likeness of our plain faces will do so.

We can to some extent furnish variety. There are three negatives of cabinet size—one of wife and myself taken together, and two of myself, one in sitting posture full length, the other shewing only head and shoulders, and of course giving a larger view of the face. Our friends may have their choice for twenty-five cents each.—EDITOR.

☞ IT seems that "The Supremacy of Christ" in last issue must in the main be heartily approved and enjoyed by our readers. The Lord has given our brother great breadth of vision and power of expression. If any would like to circulate that sermon, especially among their Orthodox friends, let them send ten cents or more for it to J. B. Whitford, pastor M. E. Church, Oxford, Mich. It will do good work.
—EDITOR.

NO ETERNAL WEEPING.

Bitter as may be the disappointments of life, sad and tragic its realities, there is no room for eternal weeping and endless despondency. A life may be dimmed, but it cannot be extinguished. Sunshine and shadow often mingle; the threads woven in the robe of life are white and black. And in the rendering of some grand symphony or matchless fugue we hear the notes of discord. But it remains for us to walk the royal road of duty like spiritual athletes, carry the wealth of summer in our hearts, turn all discords into harmonies, and life will close as calmly as the paler glories of the night melt into the brighter glories of the day.

Sometime ago I heard a symphony rendered from one of the great tone-poets. The opening passages reminded me of a tumult in a forest when the hurricane blast threatens to uproot every shrine and altar of God's first temples. I could hear the branches creak and crack and the roar of distant waters. No one at first would dream of harmony rolling from such confused and dissonant sounds. But soon the clashing and warring sounds grew weaker and weaker, and away in the distance I could hear the murmur of a tiny rill of melody. Then it seemed like the rippling notes of the skylark in the gray of the morning. The melodious sounds increased. One by one the half concordant notes fell into the abyss. Then came an Andante movement ravishing as a gorgeous vision. And finally such sounds rolled from the instruments that I held my breath to listen.

And as I look out upon the tumultuous scenes of our world, I hear a rude clashing of sounds, the murmurs of disappointments, the wailings of despairing hearts, the lamentations of unrequited love, the sorrowful voices of unhappy homes. But I can hear also in the distance the pure notes of melody. Note is added to note, sound to sound, and melody to melody. Then combinations of tones, and soon the warring sounds all die away. Sweet symphonies fill earth and heaven, and peace and joy are the heritage of all. And now, in the light of a heaven-born philosophy, standing amid the noonday of a higher wisdom than that of earth, I realize God is good, God is love, and that, "He hath made everything beautiful in His time."

> "As many a day which darkly dawns
> And shadows forth a world of cares,
> With sudden light grows clear and bright,
> And noon a sun-gold crownlet wears;
> Thus shall it be with eyes tear-wet,
> The heart shall find its Eden yet."

OXFORD, MICH. J. B. WHITFORD.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 5. ALMONT, MICH., MARCH 1., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 5.

ENDLESS PRIESTHOOD.

TRUTH is absolute, and therefore always the same; but our conception of truth is relative, and must change as we grow in the knowledge of it. In nothing is this more clearly true than in reference to the subject of priesthood. Truth is unchangeable, because God, the Fountain of all truth, is unchangeable. Christ, the Father's expression, said, "I am the Truth," and he is "the same yesterday, today and forever." To know the truth as God has revealed it in him whom he has sent is eternal life, (John xvii. 3), and the Holy Spirit leads into *all* truth, in due time, and therefore the truth, in all its phases and fullness, is ours, because God is the inheritance of his children.

But while the truth cannot change, who does not know that our view of it must change continually as we follow our Guide in the path of an ever-increasing light? Some phases of truth can only be known as a result of experience. We are exhorted to grow in grace and in the knowledge of our Lord Jesus Christ, (2. Pet. iii. 18), and growth involves a constant change—especially in the sense of enlargement. Increase of light enables us to discard error. If we never change in our view or conception of truth,—never gain larger views of the Lord and his plan—it must be for one of two reasons: either we have already reached absolute knowledge of all truth, or we have ceased to be disciples of Christ, as disciples are those who learn and follow. If any do not "follow on to know the Lord," Paul would say to them that there are many things to say, and hard to be uttered, seeing they are dull of hearing; and that whereas they ought to be teachers, they have need that some one should teach them again the primarily or first principles of the oracles of God; that they have need of milk, and not of strong meat.—Heb. v. 11-14.

By reading the above Scripture and its context it will be seen that the Apostle is writing on the subject of the Melchisedec priesthood, which

he declares to be "forever," because it is based, not on "the law of a carnal commandment," but is "after the power of an endless life."—Heb. vii. 16, 17. Here is surely a Scriptural foundation for the idea of an "ENDLESS PRIESTHOOD;" and if the priesthood is to be endless, it implies that there will always be somebody in need of its gracious ministrations. In this there appears to be a reasonable and Scriptural evidence in favor of the endless generation of mankind, and the never-ending growth of the kingdom of God.

TWO PHASES OF PRIESTHOOD.

THE epistle to the Hebrews brings to view two distinct kinds or orders of priesthood—the Aaronic and the Melchisedec—and it is important to see the difference between them and also their relation to each other. The Aaronic or Levitical priesthood was based on the Law, and its work to a great extent consisted in making bloody sacrifices for the purpose of atonement or reconciliation for offenders against that Law. But Melchisedec was a king and priest combined away back in Abraham's time, hundreds of years before the Law was given; and so far as known he made no sacrifices—shed no blood—his priesthood being one of blessing, as represented by the gift of bread and wine, without the idea of destruction,—or rather, after the destruction had been accomplished. See Gen. xiv. 18-20 and Heb. vii. 1.

These two orders of priesthood are related much like the two covenants, one of law and death, the other of promise, grace and life; and Paul shows that the law, being four hundred and thirty years the younger, could not make the promise of none effect.—Gal. iii. 17. From the very nature of the case, the Aaronic priesthood, like the law on which it was based, was to be temporal in its duration—its work of death and atonement being finished, it must end. The Apostle asks: "Wherefore then serveth the law?" [and therefore its priesthood?] And he answers the question: "It was added because of transgressions, till the Seed should come to whom the promise was made."—Ver. 19. But the Melchisedec priesthood, related to God's promise of blessing, has no limit, and it and its work will last as the Seed and its work will last, as previously shown. The Apostle makes the contrast between the two orders of priesthood very emphatic in his letter to the Hebrews, and brings it to a climax when in speaking of Melchizedec he says: "Who was made, not [as Aaron was] after the law of a carnal commandment, but after the power of an *endless life.* For he testifieth, Thou art a priest *forever* after the order of Melchisedec."—Heb. vii. 16, 17. And whoever will carefully read the following verses may see the confirmation of the claim here made that the two orders of priesthood are related to each other as the law or covenant of sin and death and the "better hope" based on God's covenant of life and blessing.

That the word "forever" often refers to limited duration, meaning "for an age," is true, but when it is contrasted with things or times that end, it is fair to assume that it refers to endless duration. And in this case, there are several reasons for regarding the "forever" of the Melchisedec priesthood as endless. 1. As above noted, it is based on

the "power of an *endless* life." 2. This is confirmed by the following: "Here [that is, under the Aaronic or legal priesthood,] men that *die* receive tithes; but there he receiveth them, of whom it is witnessed that *he liveth*," or never dies.—Heb. vii. 8. 3. It is said that he "abideth a priest continually."—Ver. 3. 4. The priests under the law "were not suffered to continue by reason of death: but this man [Jesus, made a priest after the order of Melchisedec] because he continueth ever, hath an *unchangeable* priesthood," and "*ever* liveth to make intercession."—Verses 23–25.

As the priest is immortal, and his office is continual and never to be vacated, the priestly *work* must also be unending. This implies that there will always be a class who shall *need* the mediatorship and help of such an abiding priesthood. Does this, or does it not, require perpetual generations?

Some have supposed that all the saved will ever need these merciful ministrations of Christ, and that therefore this will make sufficient room for the exercise of the prerogatives of endless priesthood. But it hardly seems reasonable that those who are perfected in the nature and life of the Father and the Son should always be dependent for the bread of life, or forever require the intercession of Christ. And it seems the less reasonable in view of the fact that, when perfected, the saints become one with Christ, and share his glory, even the glory of his royal priesthood, for the good of others—those who are as yet not perfected. For, as Paul said, "Without all contradiction the less is blessed of the better."—Heb. vii. 7. And as the object of such blessing is to elevate those under its influence, it appears evident that an endless priesthood must require a continual supply of new pupils in the unending school of life, and this involves the necessity of endless generation.

CHRIST THE ANTITYPE.

BECAUSE the Apostle emphasized the Melchisedec phase of Christ's work, some have supposed that he did not fulfill the typical work of the Aaronic priesthood. If he did not, then a very important feature of the law remains unfulfilled; and he himself taught that it was easier for heaven and earth to pass away, than that even a jot or a tittle of the law should not be fulfilled. Christ in his work fulfills all types. Nothing is more clearly brought to view in the epistle to the Hebrews, than that the whole tabernacle arrangement with its three apartments,—court, holy, and most holy,—its priest, its sacrifice of beast life and the sprinkling of blood in the most holy, are all typical of the heavenly places and of the sacrifice of Christ and his priestly work in connection therewith. What the law foreshadowed, the work of Christ is in reality. He was not only the antitype of the priest, but also of the beast to be slain for the purpose of making atonement or reconciliation. The blood—which is the life—must be shed;—that is, the beast must die, by the shedding of its blood. And it must be slain by the priest. All this was fulfilled in and by Christ. This required that he should have two natures.

What did that beast represent?

This is an important question—one the correct answer to which would untangle much of the much-tangled theology of many people. The beast surely was not a type of the pre-existent life of Christ. That life in the glory he had with the Father was anything but low or beastly. That was not what stood between man and the friendship of God, and which must therefore be destroyed. Then the coming in the flesh was not the sacrifice that made atonement. That was not a death;—the spiritual life was not slain;—it was not the antitype of the beast. Why will some persist in applying it so?

It appears self-evident that there must be some analogy between the beast and the real sacrifice of Christ, else it would not have been chosen as the type. The law required the sacrifice of neither the pre-existent life nor of man, but of a beast. Why? Because the beast represented that which must be destroyed in order that man may be reconciled to God. What, then, is the antitype of the typical sacrifice?—what is the real victim? Evidently it is the enmity, the lower nature, the sin-principle in the flesh, as only this stands between God and man, and as the destruction of this alone can reconcile man to God. To this end Christ took our nature, being made sin for us (2. Cor. v. 21),—the sin-principle being inherent in the flesh,—that he might condemn sin in the flesh, (Rom. viii. 3), that we might be made righteous in and through him. This destruction of the enmity and making men righteous is the real atonement, of which that secured by the death of the beast was a type. Whoever can see this will be under no necessity of believing in the old idea of God's wrath being appeased by the shedding of the blood of the innocent instead of the guilty—as only *sin* is the victim to be destroyed. Neither, in order to escape from that old view, will it be necessary to take the ground that it was Christ in the character of the Melchisedec priesthood who made the sacrifice, or that it was made in the act of coming in the flesh. Melchisedec made no sacrifices. The body of flesh was prepared for sacrifice, and "through the offering of the body of Jesus Christ," "we are sanctified," and after he had offered this sacrifice for sins, he sat down on the right hand of God.—Heb. x. 5, 10, 12. This sacrifice and the going into the holy places to appear in the presence of God with the blood, the evidence of the death of the lower nature, (which evidence is the perfected spiritual nature) was all in fulfillment of the Aaronic work. And only at the highest point does it merge into the higher and endless priesthood of blessing, as represented by the gift of bread and wine.

It is not denied that in a sense it was a sacrifice—a loving act of condescension—for Christ to take our nature. But the point is, that he took it that he might destroy sin in the flesh, and so in himself reconcile the world to God. And so far from the real, atoning sacrifice resulting in his being brought into a lower state, it was the direct cause of his being highly exalted. The order of events is given in Philippians ii. 6-11. 1. He was in the form of God. 2. He took upon him the form of a servant, and was made in the likeness of men. 3. He humbled himself, and became

obedient unto the death of the cross—the destruction of the sinful flesh, which he had assumed for us. 4. For this reason, or "Wherefore, God highly exalted him," and gave him the all-conquering name. His sacrifice of the *low* nature was the atoning sacrifice and resulted in his glorification, and for this reason, his sacrifice and victory became the key of hope, and the assurance of salvation, for all mankind.

The relation between the two orders of priesthood, the Aaronic and the Melchisedec, can best be understood by seeing them in Christ. There is nothing in Scripture to show that Christ ever acted as a priest in any sense until after he came in the flesh. And the priesthood of sacrifice, for the destruction of the lower nature, sin in the flesh, the enmity, for the purpose of reconciling mankind to God, was the first in order, and it paved the way for the endless priesthood of blessing. The enmity must be destroyed, or, in other words, men must be reconciled to God, before the rich blessings of heavenly truth, love and peace can flow to them. It is on the same principle that the conquering reign of Christ must precede his reign of peace. It is thus that "God our Saviour will have all men to be saved [reconciled to God by and through the death of his Son—Rom. v. 10] and [then] to come unto the knowledge of the truth."—1. Tim. ii. 4. This salvation is in fulfillment of the Aaronic, priestly work, and the knowledge of the truth coming afterward is like the bread and wine of the Melchisedec priesthood. The two orders of priesthood are related in Christ's work as the thorny road and the sweet fields of peace and glory under the bright sunshine of the perfect day. Melchisedec was King of righteousness, and also King of Salem, which is King of peace.—Heb. vii. 2.

THE MULTITUDINOUS PRIESTHOOD.

WHAT is true as to the growth of the Seed, from the Personal to the Multitudinous, as seen in the last paper, is also true as to the priesthood. Christ in Person was the Seed of God; so is he the Priest of God. But the Church is Christ's body, and so is called the Seed, and also a royal priesthood.—1. Pet. ii. 5, 9. And in the perfect state, they sing: "And thou hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. v. 10. All that he is he shares with them. The two orders of priesthood as seen in him, are also seen in the saints. They are related as the sufferings and the glory—the former as a means to the latter. Indeed, what is done in Christ is the key and foregleam of God's plan of salvation for the world—he being the Unit of the whole, the one Seed that contains the whole race.

It is worthy of notice that in the Jewish economy under the law there was a gradation as to priesthood. There was the high priest, who represented Christ, the great High Priest in the antitypical economy. There was also a lower order of active priests, under the high priest. Those doubtless represented the consecrated and faithful Christians—the elect out of the Church. Then there was the priestly tribe, the Levites, who seem to have represented the whole company or Church of believers, who, with the few exceptions, are not so fully set apart to

the Lord's work. But it did not stop there. The whole nation was called "a kingdom of priests," (Exod. xix. 6); and if the tribe of Levi represented all the grades of priesthood in the Church, what could the whole nation, with its twelve tribes, represent, but all the nations of suffering humanity?

It is evidently true that the sufferers of humanity become the priests of humanity. This is doubtless the case, to a greater or less extent, whatever be the cause of the suffering. In the nation of Israel, all were more or less related by suffering, and even the least consecrated, or the most rebellious, were related as the "kingdom of priests." So, it seems, will it be with all the grades of the suffering race. Those who are most fully enlightened, and consecrated to the Lord's service, cheerfully accepting the crosses, the losses and troubles that come to them because of his service, will be nearest to the heart of Christ and have the greatest power with men. Others less devoted will be farther from the center of life and power. And so all will be properly fitted into place, and rewarded according to their fitness and their works. And as even the most ignorant and rebellious suffer on account of being connected with a plan which is to result in freeing the future generations of mankind from the sufferings which all in the past have endured, it seems evident that there will be a compensation in their being a part of the priestly nation, however remote from the heart of the great High Priest;—for *all* in heaven, earth and under the earth, are yet to be (through God's judgment process) gathered together in *one*, under Christ.—Eph. i. 10 and Philip. ii. 10, 11. And if we are among the first fruits, and nearer to the Center, we may not boast against the others who have been less favorably placed. We should and will remember that it is "by the grace of God" that we are what we are;—and that too for the purpose of bringing all the others in, and not that we may announce their condemnation and keep them out. And when the most ignorant are enlightened, the most willful subdued and reconciled, and the most deformed in mind or body healed—all through the merciful judgment of the Son of man and his active associates in the royal priesthood—they too will be conscious monuments of the saving grace of God, and therefore fit to fill their appropriate place in the "kingdom of priests," to bless the endless generations to follow, after sin, pain and death are no more.

In view of the endless results, it will be a glory to have suffered. And as the ages roll on, those who have suffered will become less than a drop to the ocean of humanity. But they will stand forever as the witnesses of the righteousness and the mercy of the Lord—their experience being a safe-guard for all future generations, their victory the strength of the world. The saved world, developed into the kingdom of priests by the experience of sin and suffering, and the gracious deliverance, will love mankind as God loves them, and on account of experience will know how to guard the coming generations from sin, and guide them in the way of righteousness and peace, and prevent them from being sick, so that God's will shall be done in earth, and men will

have full time and opportunity to develop all their faculties to the utmost, and instead of being nipped in the bud, or in partial growth of life's true plan, they will naturally and fully ripen for the transplanting or translation to the heavenly state.

Why has the Lord permitted the sufferings of these ages? This is often asked, and the answer is, that only through suffering could such a strong and intelligent priesthood be developed. These—comparatively a mere handful, though numbering many billions—have suffered and died to bring out the truth as to God's character, and to *prevent* the suffering and death of the endless generations. This may not meet the demands of a theology developed in the dark ages, but in present light, it seems to be the Bible idea of Vicarious Atonement. It is not the suffering of the innocent instead of the guilty to appease the wrath of a vengeful God, but is Love's own method of creating an unlimited race in His own image, and making *endless* suffering or death utterly impossible.

If the idea of endless generation be not true, the priesthood of Christ and the saints must soon end; and would it not seem strangely out of harmony with the divine wisdom to develop a priesthood through suffering, causing them to graduate ready for the work of reaching down to lift others, and then in a short time—an age or a few ages—leave them entirely out of the employment for which they were trained and fitted? What *would* they then do? Those who see the priestly work of the saints in the age to come have been pleased to contrast their view with the idea of heaven as a place where there would be nothing to do but sing and play on a harp. But how much better would be their own view when the work should all be done? It has been suggested to some of us that the Lord might create another race to be lifted up after this one is all saved. This would be good. But it seems better by far when it can be seen that the Scriptures give us many evidences of the endless increase of God's kingdom out of the resources hidden in the race of mankind, and that he has thus provided for the free exercise of the faculties of an endless priesthood. They will ever be leading men from earth to heaven.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A new book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

A Very Interesting Work.

"A Story of Our Times."

A Book for the Masses.

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.

Almont, Mich.

First orders first filled.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 5
- ENDLESS PRIESTHOOD 65
- Two Phases of Priesthood 66
- Christ the Antitype 67
- The Multitudinous Priesthood 69

THE GOLDEN LINK 71
EDITORIAL ITEMS 72
NOTES ON SUNDAY-SCHOOL LESSONS,
- Promise of a New Heart, (Mar. 13.) 73

THE CHRIST MISSION, (Poetry) 74
HOPE OF GLORY 75
WAY TO HEAVEN 76
OUR PILGRIMAGE, (Poetry) 78
"UNTIL THE LORD COME" 77
EXTRACTS FROM LETTERS 79
LOVE GREATER THAN LAW 80

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

NOTES ON SUNDAY-SCHOOL LESSONS.

Promise of a New Heart.—Ezek. xxxvi. 25–38. (Lesson for Mar. 13.)

This lesson has specific reference to the nation of Israel, and its topic is their Redemption from Captivity. This the lesson itself and its context clearly show. This does not lessen the importance of applying all practical lessons to each person now and always, as the Lord deals with individuals and with nations—the aggregation of individuals—on the same principle. The order of human life, as arranged by the love and wisdom of the Lord, "Who worketh all things after the counsel of his own will," is first, Sin, a hard and stony heart, suffering and judgment unto death by law; and, second, life by grace, a new heart of flesh, cleansing from sin and the love and worship of lower things—which is idolatry, righteousness, abundant blessing, and judgment unto victory. It may be briefly expressed as, Captivity by Satan at his will, and full Redemption through Christ. This divine order is never reversed, and hence captivity is never final, but redemption brings to the final state of blessing. This method of God with each individual and the race, is clearly illustrated by his dealing with Israel as a nation. They have been and ever will be God's great lesson-object to the world of mankind.

But their history,—their sin, idolatry, the casting out of their land, their suffering, and their final restoration and blessing,—is not to be overlooked. That is, the *facts*, while they have a spiritual significance, are not to be "spiritualized" away. What has already been fulfilled in their sad experience, is a divine warrant that the prophecies of restoration and blessing will also be literally fulfilled.

The lesson gives three distinct elements of blessing connected with their restoration: 1. New Hearts (vs. 25–28); 2. Abundant Harvests (vs. 29–32); and, 3. Waste Places Utilized and Inhabited (vs. 33–38.)

The heart in the human body is the center and fountain of the life-force—the cause of the circulation of the blood, which is or contains the life, through the whole body. A good and healthy heart gives health to the whole body. So the heart is used in Scripture as the type of the center and cause of the life-force in the inner man, the mind. As is the heart, the seat of the affections, so is the life. "From the abundance of the heart the mouth speaketh;" and "Out of the heart are the issues [streams] of life." As the tree is known by its fruit (The fruit does not make the tree.) so the condition of the heart is known (not made) by the deeds.

Let this truth, which is both reasonable and Scriptural, be seen and allowed its full weight, and the reason for the sin of man and the sin of Israel as a nation will be understood. Being on a low plane, of the earth, and animal, "*made* subject to vanity," or low conditions (Rom. viii. 20), they acted out their nature, as all fountains send forth streams, and all trees bear fruit, after their kind. While in the natural state, the stony heart condition, they could not and cannot do otherwise. And the applications of law, the prohibitions of low things, and the commands to love God and the neighbor, and to do high and good things, never did and never were intended to remove the difficulty and make men righteous. The law was all right, was even "spiritual" in its deeper nature and significance, but man was "carnal, sold under sin." (Read carefully Romans vii. 5–14.) There was therefore something "the law could not do, in that it was weak, through [that is, on account of the weakness of] the flesh." So far from the law being for the purpose of making men and nations righteous, it rather proved their inability, and really was given, or "entered, that the offence might abound," (Rom. v. 20) and by revealing the "impassable gulf" between the spiritual state and man's low state (that is, impassable by the natural man unaided) or showing the exceeding sinfulness of the carnal nature or heart, proved the necessity of salvation from this low state up to the spiritual state of the Lord, by grace through Christ. Thus the law helped men as a schoolmaster bringing them to Christ. Sin was by the law made to abound, that grace might much more abound, and its unlimited power to save be demonstrated. Sin could do much —even reigning unto death, but grace can *more* than undo the work of sin; it reigns not

only to life, but unto *eternal* life.—Rom. v. 20, 21. The law "was added because of sin, till the Seed should come to whom the promise was made."—Gal. iii. 19.

Then the full work of Israel's restoration waits the full development of the promised Seed. Then they will not be under the old covenant, but under the new.—See Jer. xxxi. 31-34. Their restoration and blessing is not of law, but by promise. They are not to have this new heart and spirit because they obey the Lord, but they will obey because of the new heart. The Lord knows and has told us that a corrupt tree *cannot* bring forth good fruit; and he therefore is going to make the tree good that the fruit may be good. As the stony heart caused sin and rebellion, so the new heart, the heart of flesh, by God's Spirit dwelling within, will cause loving and cheerful and perfect obedience. The Lord will make their return to their home in the land permanent and valuable by cleansing them from all their sins and from all the disposition or inclination to do contrary to his will.

The circumstances and perfection of conditions and consequences forbid the application of these promises or prophecies to any past restoration of Israel, or to any present experience of the Church. They clearly pertain to the now-scattered, and soon-to-be-gathered, house of Israel, and to the perfect day to be realized on earth. And these promises are *not conditional*, as commonly understood, or as implying possible failure. Under trial or probationary conditions, they have always failed. And the Lord assures us that these blessings are not for their sakes, but for his own name's sake, and because of the promises made to the fathers—Abraham, Isaac and Jacob. The development of the Church *before* Israel's restoration is a means to the end, and the two should not be confounded.

But while these blessings are made sure to Israel by the certain fulfillment of God's promise to them, yet this does not shut them out from co-operation with God nor from the exercise of prayer, *after the work is begun*. The restoration and the fullness of blessing are not the work of a moment, any more than the development of a Christian life and character now is the work of a moment. As when the new work is begun in the heart now, there is room for asking and working in order to growth; so when the truth begins to come on Israel, symbolized by "clean water" sprinkled upon them, the Lord "will be inquired of by the house of Israel, to do these things for them, and will increase them with men like a flock."—Ver. 37.

The lesson also shows that the other nations are to be blessed as a result of the blessing of Israel. Salvation was at first, and finally will be of the Jews. And it seems that no one can take in the scope of this present lesson without being impressed with the idea that it is all in keeping with the perpetuity of Israel and the other nations on the earth, and with the conditions of the perfect day, when God's will shall be done in earth as it is in heaven.

[For some unknown reason the "Notes" of our correspondent have failed to reach us, and we have been compelled into this writing. As the lesson for March 20. is a Review, we write but one, sincerely hoping that nothing will prevent the future appearing of the much-valued articles of L. A. A.—EDITOR.]

THE CHRIST MISSION.

"He brought us out that He might bring us in."—Deut. vi. 23.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep,
Out of the region of shadow and death,
Out of its foul and pestilent breath,
Out of the bondage and wearing of chains,
Out of companionship ever with stains,

Into the light and glory of God,
Into the holiest made clean by blood,
Into His arms, the embrace and the kiss,
Into the scene of ineffable bliss,
Into the quiet and infinite calm,
Into the place of the song and the psalm.

Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free!
Wonderful ground, upon which I have come!
Wonderful tenderness, welcoming home!

Out of the horror of being alone,
Out, and forever, of being my own,
Out of the bitterness, madness and strife,
Out of myself, and all I called "life,"
Out of the hardness of heart and of will,
Out of the longings that nothing could fill,

Into communion with Father and Son,
Into the sharing of all that Christ won,
Into the ecstacies full to the brim,
Into the having of all things with Him,
Into Christ Jesus, there ever to dwell,
Into more blessings than tongue can e'er tell.

Wonderful person, whose face I'll behold!
Wonderful story, there all to be told!
Wonderful, all the dread way that He trod!
Wonderful end that he brought me to God!

—*Selected.*

HOPE OF GLORY.

The Apostle declares that Christ within is the hope of glory.—Col. i. 27. No doubt all Christians will agree to the proposition that the only absolutely essential thing in order to be a Christian is to have the living Christ dwelling in us by his Spirit. True religion does not consist in outward forms or ceremonies, however useful they may be in the world. In their best use, they can only be outward signs or symbols of inward, spiritual realities. And the reality alone is vital—or possesses life.

A man may for some reasons be led to observe religious days and ordinances; he may "join the church," in some sectarian sense, help support the minister, and pay the general expenses of the church, and be very faithful in all outward services, and yet know nothing of Christ within, or the love of God shed abroad in his heart. And will not all Christians—all who know of this vital principle—agree that the only true Church of Christ is composed of those thus spiritually alive?

Such members of Christ may by circumstances, and as the result of their training, be externally separated by denominational lines, so that they may scarcely know each other; but by a vital tie they are one, and when the inner nature is touched by the hand of the Lord, they heartily respond to the music in the words:

"Blessed be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

The Saviour prayed for such, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 21. They *are* all one in the vital principle and relationship of the Christ life, and that they should even *seem* not to be one is perhaps the greatest hindrance to the progress of Christ's work in saving men. And from the Master's prayer, it seems very evident that until their unity is fully realized and manifested, the world will never be converted to Christ.

The Spirit of Christ within is not only the basis of life, but it is also the principle of growth—both in grace and in the knowledge of the truth. Hence the call of the Apostle to those in whom the new life is begun, to leave the first principles of the doctrine of Christ, and go on to perfection.—Heb. vi. 1. To stand still, if that be possible, is to remain babes. The varied and ample supply of food for all the grades of Christian life is found in the Word of God. There is milk for babes and strong meat for the mature minds. The simplest mind may grasp the first elements of the gospel, and yet the profoundest philosopher cannot exhaust the storehouse. Some seem contented with first principles; but "*every* word that proceedeth out of the mouth of God" is intended for man's food.—Matt. iv. 4. If we grow and become strong, we must continue to eat and advance in the shining path. "Still there's more to follow," is ever true in the path that leads to the perfect day. And no man can be bound by a human creed, and yet be free to advance under the guidance of the Spirit that leads into all truth.

But some think the only way to have the spirit of unity is to ignore all advanced ideas and talk only of the things in which all see alike. Such a unity can only be obtained or maintained at the expense of standing still. It is necessarily by the agitation of new subjects, or new phases of old subjects, that men can grow in knowledge. And the peace that comes by silence on subjects of difference is the peace of death. There is no special virtue in being at peace with those who think just as we do; but Christians need to learn to differ and yet agree. Such peace is indeed of the indwelling and outworking Christ. Unity and variety are the essential qualities of a living and healthy and growing church. Those who have Christ in the heart, and are growing in the love and knowledge of the truth, are on the sure road to perfection. And as they are sealed by the Spirit unto the day of redemption, and he is able to keep them to the end, they may well go on in the way of righteousness, continuing to search and dig for the hidden treasures of his word, and rejoicing in hope of the glory of God. And it is blessed to see that the glory of God involves the good of all and the unlimited increase of his glorious kingdom.

WAY TO HEAVEN.

Some people seem to find it easy to get wrong impressions about our teachings. They will go out from hearing a discourse on the goodness of God, which in due time leadeth all men to repentance, and report that the preacher said that those who do not repent will be saved and enjoy as much as those who do repent—that it makes no difference how men live here, they will all go right into heaven, good and bad alike.

But heaven would be converted into hell if sin and wickedness were allowed to enter there. The cause of the misapprehension of our teaching may arise from thinking of heaven simply as a place. No place can be heaven separate from condition—a state of righteousness and true holiness. Though fully believing that Christ will finally succeed in conquering even the worst and bringing them to a state of holiness, still we can fully indorse the statement that "Heaven is a prepared place for a prepared people, and no one will ever enter there until he is prepared for it." And this is true of all alike—professors and non-professors. The change must be genuine and the purification complete in order to enter heaven. And as long as sin or imperfection exists in any person, discipline must be applied. The prodigal son was brought to his senses and back to his father's house through suffering.

It seems evident that with our view heaven is a more guarded place than in the minds of some who cry out at us: "Heresy," and "Dangerous doctrine." They seem to think a man may live a whole life in sin, and be warped in every fiber of his moral nature, and rob the widow and the fatherless, or murder some poor unconverted victim, and send him off to endless hell, then say he is sorry, and ask God to forgive him, and then swing from the gallows to a home in heaven. This is no caricature, for it is acted out, so far as priest or minister can secure it, at every execution. Well, no doubt the murderer is sorry, and no doubt the truly penitent are forgiven of God; but we believe that more than that is needed to fit for heaven. The warping of the nature must be straightened out, a complete transformation take place, and the character be perfected in holiness—all this by the power and love of the infinite Saviour—before he will be fit for heaven. And we further believe that the happiness of him who once was a murderer (and even every respectable man that *hates his brother* is a murderer in God's sight—1. John iii. 15) will not be perfect until his *victim* is also delivered and brought where they can meet in holiness and peace.

If this view of Christ's way of bringing men from sin to holiness and heaven is heresy, let the Lord be Judge. And as to which is the more dangerous doctrine, we leave to the common sense of all intelligent readers.

OUR PILGRIMAGE.

We start on our uncertain journey,
As soon as our eyes see the light;
And we spend the sweet days of our childhood
'Mid scenes that are pleasant and bright.
Not a cloud mars the youthful horizon,
Nor darkens the on-coming years,
And the young heart so joyful and buoyant,
Dreams not of life's burdens and fears.

And so we move on in the pathway
Which thousands before us have trod,
But soon the sharp thorn and the thistle
Take the place of the flower and the sod;
And the feet that are weary and tender,
Are bleeding and sore by the way;
While the heart, once uplifted, is heavy,
And sinks ere the close of the day.

And then comes the perilous night-time,
With sorrows, discomforts and fears;
As we walk from the light into darkness,
And pass through the Valley of Tears.
And here the deep shadows hang o'er us,
We catch not one glimpse of the light,
And the glorious brightness of day-time
Is lost in the blackness of night.

Emerging from night and its darkness,
The morning beclouded appears;
And we find that the night we have passed through
Was many sad wearisome years.
Then we pause at the City of Sorrow,
And longingly look to the west;
For beyond our life's sun that is setting,
Lies the beautiful City of Rest.

But we know that along the brief journey,
We are led by a Hand that's divine;
And, as jewels of God, being polished,
In the diadem royal to shine.
By and by earth's discomforts and dangers
Will all be removed from our way,
When we reach the fair City of Glory;
Far beyond earthly change and decay.

There we'll roam through the gardens all fragrant,
With flowers which immortal shall grow;
And the beautiful leaves shall not wither,
For sunlight eternal shall glow,
We shall meet with the friends who have left us,
And those who have loved us the best;
Hope will then find eternal fruition
In God's holy home of the blest.

—ALFRED GRAHAM, A. M., M. D., in Detroit *Tribune*.

"UNTIL THE LORD COME."

THERE are two things mentioned by the Apostle Paul in relation to the Lord's coming—the one as then ending, the other as then beginning. In reference to the memorial service—commonly called the "Communion," or "The Lord's Supper," he says: "As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death *till he come.*"—1. Cor. xi. 26. In reference to judging others, he says: "Judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and then shall every man have praise of God."—1. Cor. iv. 5.

Under the heading, "Until the Lord come," in a late number of *Zion's Watch Tower*, appeared quite a lengthly article, in which it is claimed that those in the light of "the present truth," "the harvest message," "the presence of Christ," etc., have now, according to the last quoted passage, divine authority for judging others, because *the Lord has come.* On reading that article, it occurs to some of its readers, that if the premise and inference be correct, for the same reason it is no longer necessary to observe the ordinance mentioned in the first quoted passage. Will our brother editor hereafter be consistent, and discard the annual observance of the ceremonial feast? If not, why not? If some men are now fully competent to judge of the "hidden things," "the counsels of the hearts," the motives and causes that have prompted and led others to believe certain supposed or real errors of doctrine, or to yield to evil practices, surely such advanced ones no longer need the help of an external symbolism in order to remember Christ. And, putting the matter the other way, it appears evident that as long as it is either a duty or a privilege to "eat the bread and drink the cup," so long men will be, as they always have been, incompetent to judge others in the sense implied in the passage. The reason that the disciples of Christ have ever needed the help of symbols is that they are mortals, and have earthward tendencies. And this is doubtless why men are incompetent to judge righteously. And whoever claims to have so far overcome the elements of human narrowness, selfishness, and bigotry as to be competent to judge his fellow-men without partiality or unmercifulness, is putting himself in his own estimate in the place of the Lord,—and no pope of earth ever did more.

That we are in the dawn of the Millennial age, and therefore "in the days of the Son of man," we fully agree with Bro. R. But that the Lord has come in the *complete* sense implied in 1. Cor. iv. 5, there is no Scriptural evidence. At present, the *parousia*, or *presence*, is in that stage which can be received only by faith, not by sight. The completed stage involves our being made like him and seeing him as he is; and until we are thus perfected in his image and glory, being exalted to his throne, we cannot see "the counsels of the hearts," or be able to judge of things as the Lord judges. This requires knowledge of the inner life of men. Let no man assume such divine prerogatives until he is divine. Such a claim, based upon such an important Scripture, appears like a weak apology for the past treatment of some of the Lord's servants who have been led to see some things of great importance in a different light from our brother. But we would not judge his heart or motives, nor his standing with the Lord, on this account, but would wait until we can judge righteous judgment.

It is worthy of notice that the object of the judgment after the Lord comes is not to condemn. Of this feature, the article above mentioned makes no account. It is evident that the bringing out of all the hidden causes, motives and counsels is for the very opposite of blaming men. And it also shows that this judgment is not merely of the church in the harvest of this age, but includes the world, and gives us the merciful principle of judgment by the Son of man: for "*Then shall every man have praise* [not condemnation] of God." How then can any one ever be competent to sit with Christ in his throne of judgment, until he drinks in this all-merciful spirit, and learns that "charity [love] that *covereth* [and, in due time and process, *blotteth out*] the multitude of sins?"

EXTRACTS FROM LETTERS.

I OUGHT to have written you ere this, but could not. However, I am glad to note in the HOPE that you are much improved in health, for which I, as well as yourself, am thankful. May God bless and keep you, brother, and permit you to go on with the ever-increasing light—that shineth more and more, and that you may be useful as an instrument in His hand, to make known the ways of life, and to unfold the mysteries of the kingdom to those whose eyes are anointed, and hence whose capacity is such that they are able to receive the truth when presented.

I greatly enjoy the subject you have taken up at the beginning of the New Year,—"The Shining Path." How appropriate the title! Yes, and it does shine more and more. It does to me, I assure you. I have been wonderfully blest during the past year, with the permission of God. I have been led on and on into the marvellous beauties of the wonderful works of God; and furthermore, I can see that there is still more and more to follow,—more to be unfolded and for us to learn. Praise God for truth and light. I feel very thankful that he, through his friends and his servants, has shown me things which *must* shortly come to pass. And what is the most comforting to me is that Jesus Christ *must* reign, until all are brought into harmony with him—nothing to be lost in the economy of God; for Jesus came not only to seek but also to *save* that which is lost; for as in Adam *all* die, even so in and by and through Christ shall *all* be made alive. For it was by the offence of *one* that judgment came upon *all* men to condemnation;—(It is universal and unconditional)—even so by the righteousness—that is, right act—of one came the Free Gift upon *all men* unto justification of life,—equally universal and unconditional from the fact, that "*As* by one man's disobedience many were made sinners, *so* by the obedience of one shall many [the same many] be made righteous." And in addition to this, the law entered, and for what? Why, that the offense—that is, sin and error—might abound—that is, make more sin. But where sin abounded, grace—God's favor, prompted by his love for *all* his offspring—did much more abound, that is, to be over-abundant.—Rom. v. 18, etc.

And the grace of our Lord was *exceeding* abundant, that is, super-abounded—with that faith and love which is in Christ Jesus. True is the Word. Hence, then, is this a faithful saying and worthy of all acceptation, that Christ Jesus came—(and he came because God sent him.—Read John vi.)—into the world,—that is, this Kosmos, order or arrangement of things—to *save sinners*. And for that very cause Paul says he obtained mercy—for by his *grace* are we saved through faith, and that not of ourselves, it is the gift of God. And thus grace, salvation and faith—these three in one—are the gift of God unto the children of men,—His offspring. And a man can receive nothing, except it be *given* him from heaven, that is, from God.—Jno. iii. 27; compare with vi. 65, 44, 29. In verse 29, we find that it is the work—that is, business, (see Young's Concordance) of God, in order that any one *can* believe on him, Jesus Christ whom he (God) hath sent. Hence a man—any man—can do nothing—not even believe on Jesus—except God which hath sent him, draw man *first* and *give* him eyes to see, and ears to hear, and a heart to understand and so be converted and healed.

Thus we see it devolves and entirely depends upon God. He is responsible for his creatures, for he made the creature subject to vanity—to this bondage of corruption. *He* made the heart of the people fat, and made their ears heavy, and shut their eyes.—(Isa. vi. 10), and removed men far away.—Verse 12. But yet from among the people shall be a tenth, (verse 13), that is, God is visiting, looking over, and inspecting the people, the Gentiles, in order to take out from among them a people for his name, which constitutes the holy Seed, the *substance* of the whole race, and through whom the remainder, the residue of men, are made new. "All shall know the Lord."

May the Lord add his blessing to the called out ones, not excepting others.—Amen and Amen.

Enclosed find four dollars to be applied on subscription and for books as follows: * *.

Yours rooted and grounded in the Largest Hope possible for all. C. R. KLEEBERGER.

DEAR FRIENDS OF THE LARGER HOPE: Although not acquainted with many of you personally, I rejoice to know that we all belong to the one family. Your Father is my Father, and your God my God. Could all realize this fact, how much more love would be manifested one for another than there is in many cases. Is it not a cause for sorrow when we see those who profess to love God spending so little time in looking after spiritual affairs?—when they know full well the time has come when we as God's chosen ones should be doing all we can to strengthen one another. Our Saviour leads us on and if we expect to wear the crown, we must be interested in this matter;—not spending our time over worldly affairs that profit nothing.

Yes, we do want our hearts set on things that are eternal. Many times we meet with discouragements. But with all the crosses we meet, we can look to Jesus. Hear him:—"Lo, I am with you alway." "In the world ye shall have tribulations; but, be of good cheer, I have overcome the world." Hear his prayer to the Father: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one."

Have we not cause to rejoice in being one with Christ?—knowing that by and by through this oneness all shall be brought to the knowledge of the truth.

The New Year has dawned upon us. Let each one of us join heart and hand with Brother Paton, and go forth proclaiming the good tidings of great joy, which shall be unto all people. This is not a new message, but one that was brought by the angel more than eighteen hundred years ago. Each year makes it grander as we behold the good news reaching farther and farther. Soon it shall fill the whole earth, and every human being shall hear it and praise his dear name.

Yours in hope of a complete salvation.

M. E. VAN LOON.

MY sympathies went out to you, when I read in the HOPE, of January 15, of your sickness; and I would have responded sooner with an order for books after reading of how your finances are tied up and invested in them; but I could not until now. Enclosed I send you five dollars, to be applied as follows: * *.

I hope your health is much improved by this time, for I realize that there is a great work before you, in the discovery of new and broader and deeper views and truths, connected with the subject of "Endless Generations," etc. And while I cannot yet fully enter into the clear vision and insight you seem to have on this advanced subject, still I believe you are—as ever—on the *line* of the truth. And instead of standing still or retrograding, I believe you are advancing and progressing onward and upward toward the end of the shining pathway, which sooner or later will lead you into the "perfect day," which is broad-day-light, in the immediate presence, and under the *direct* rays from the shining "Sun [or Son] of righteousness." And one of the principal reasons,—in my mind,—why you advance instead of standing still, is because you frankly confess an error or a change of mind, when you are convinced; and you are not ashamed to be called a "Turn-Coat," if any one chooses to so call you. For you remember that our blessed Saviour's coat was a seamless one, and could be turned and worn with either side out, whenever necessary. May God continue to bless you in your search for light, is my earnest desire. J. W. BRITE.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or eight dollars a dozen; in paper cover, fifty cents, or four dollars a dozen.

Address: J. H. PATON,
ALMONT, MICH.

LOVE GREATER THAN LAW.

Love, and love alone, as from the first it is the source of all life, love alone, wise at once and foolish as a child, can work redemption. It is life drawing nigh to life, person to person, the human to human, that conquers death. This—therefore urges people to combine, seeking the strength of men, not the strength of God. The result is as he would have it—inevitable quarreling. The unfit brought in for strength are weakness and destruction. They want their own poor way, and destroy the work of their hands by the sound of their tongues. Combinations should be for passing necessities, and only between those who can each do good work alone, and will do it with or without combination. Whoever depends on combinations is a weakness to any association, society or church to which he may imagine himself to belong. The more easily any such can be dissolved the better. It is always by single individual communication that the truth has passed in power from soul to soul. Love alone, and the obligation thereto between the members of Christ's body, is the one eternal unbreakable bond. It is only where love is not that law must go. Law is indeed necessary, but woe to the community where love does not cast out—where at least love is not casting out law. Not all the laws in the universe can save a man from poverty, not to say from sin, not to say from conscious misery. Work on, ye who cannot see this. Do your best. You will be rewarded according to your honesty. You will be saved by the fire that will destroy your work, and will one day come to see that Christ's way, and no other whatever, can either redeem your own life, or render the condition of the poorest or the richest wretch such as would justify his creation. If by the passing of this or that more or less wise law, you could, in the person of his descendant of the third or fourth generation, make a *well-to-do* man of him, he would probably be a good deal farther from the kingdom of heaven than the beggar or the thief over whom you now lament. The criminal classes, to use your phrase, are not made up of quite the same persons in the eyes of the Supreme as is yours.

"Christ would surely have liked better to go on living in his Father's house than to go where so many did not know either him or his Father! But he could not go on enjoying his heaven while those many lived only a death in life. He must go and start them for home! Who in any measure seeing what Christ sees and feeling as Christ feels, would rest in the enjoyment of beauty while so many are unable to desire it? We are not real human beings until we are of the same mind with Christ. There are many who would save the pathetic and interesting and let the ugly and provoking take care of themselves! Not so Christ, nor those who have learned of him!"

No man ever did the best work who copied another. Let every man work out the thing that is in him! Who, according to the means he has, great or small, does the work given him to do, stands by the side of the Saviour, is a fellow-worker with him. Be a brother after thy own fashion, only see it be a brother thou art. The one who weighed is found wanting the most, is the one whose tongue and whose life do not match—who says, "Lord! Lord!" and does not the thing the Lord says; the deacon who finds a good seat for the man in goodly apparel, and lets the poor widow stand in the aisle unheeded; the preacher who descants on the love of God in the pulpit, and looks out for a rich wife in his flock; the missionary who would save the heathen, but gives his own soul in merchandise; the woman who spends her strength for the poor, and makes discord at home.—*George MacDonald.*

VOLUME NINE BOUND.

All who would like to have the bound volume, for preservation and future reference, should send their orders at once. It will be neatly bound in cloth, with "The World's Hope, Vol. 9," in gilt letters on the cover. The price, postage paid, is $1.15.—Editor.

The binder *has* disappointed us. The Bound Volumes have not yet come. Will those who have ordered them join us in the exercise of patience?—Editor.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 6. ALMONT, MICH., MARCH 15., 1902. $1.00 a year.

THE SHIRING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 6.

ETERNAL JUDGMENT.

THERE is perhaps no more important subject treated of in the Word of God than that of judgment. On a perverted view of it, the darkest and most terrible ideas of human destiny are based; and, on the other hand, as light increases, hope for mankind enlarges. Instead of being a thing to be dreaded, the judgment of the world by the Son of man (who is also the Son of God,—John v. 25, 27) is the glad assurance of the most blessed hope. And no one who is carefully following the line of thought in this series of articles should be greatly surprised at the suggestion that so good and grand a feature of the work of Christ shall never end. The light shining on the subjects of Endless Generation and Endless Priesthood, sheds a modifying ray on this also, and gives reasonable and Scriptural ground for believing in "Eternal Judgment," as an element of the most advanced truth on the line of Christ as our Foundation.—Heb. vi. 1, 2. Men are warned not always to be laying the foundation, but are to go on to perfection on the line that begins at that starting-point.

It has long been seen, and well, that it is an important truth of the Gospel plan, that he who is our Judge is also our great High Priest;—that he is competent to judge righteously and mercifully *because* of his human experience, and the sufferings under temptations, through which he was perfected and highly exalted. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. ii. 10. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through [his] death he might destroy him who had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage."—Verses 14, 15. "It behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful

high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour [or rescue—*Rotherham*] them that are tempted."—Verses 17, 18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—iv. 15. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."—v. 1, 2.

These passages plainly show that Christ became the Son of man that by his own experience he could feel for weak, tempted and suffering humanity, and also deliver them. Put with this Scriptural fact the following testimony of Christ himself, recorded by him who came so near to his heart: "For the Father judgeth no man, but hath committed all judgment unto the Son. * * For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, BECAUSE HE IS THE SON OF MAN," (John v. 22-27), and there is good reason for full faith in the idea that our High Priest is the merciful Judge of the world. And because this relation of the Priesthood to the Judgeship exists, the evidence of the endless continuance of the Priesthood becomes evidence of the truth of Eternal Judgment.

Without this evidence, it has been easy to think that the word "eternal," in Hebrews vi. 2, is used in a limited sense, as referring only to the future age, or the Millennium. That the Greek word, rendered eternal and everlasting, is often so used, in reference to limited duration, is well known; and for this reason it would not be safe to build the doctrine of *endless* judgment, or any other doctrine, on the mere definition of the word. Those who advocate the doctrine of endless punishment make this mistake. The duration implied by *aionios*, eternal, or age-abiding, depends entirely on the *nature* of the *thing* with which it is used, or to which it is applied. If there were Scriptural statements or reasons for the idea of *endless* sin, and therefore of *endless* punishment, then "eternal punishment" might well be understood as being endless. But the very opposite of this is true; for it is distinctly affirmed that the work of Christ is "to *finish* the transgression, and to make an *end* of sins, and to make *reconciliation* for iniquity, [that is, to make the enemies friends, and the sinners loyal] and [thus] to bring in everlasting righteousness."—Dan. ix. 24. It therefore follows that the *aion*, [Heb. *olam*], age, or duration of sin and punishment *cannot* be endless, but *must* be limited.

On the other hand, if there be any Scriptural statement that the judgment work of Christ will ever end, then also it will be fair to infer that "*Eternal* Judgment" cannot mean *endless* judgment. Can any reader find such a Scripture? It is fair to assume that both readers and writer desire to know just what the mind of the Spirit is on all these themes. The desire and aim of the writer is not to be wise above what

s written, nor to be over-positive; e would learn as well as teach—believing that the truth is best in its effects, whatever the truth may e. Not knowing of any Scripture hat teaches that the judgment work f Christ will ever end, and being ssured of the truth of Endless Generation and Endless Priesthood, and eeing, as above shown, the relation between the Priesthood and the Judgeship of Christ, the idea was suggested, and is growing, that *eternal* judgment means *endless* judgment. And why should it end?

TWO GENERAL JUDGMENTS.

In order to appreciate the value of the Eternal Judgment, as an important part of the work of Christ in creating the race in God's image, it is necessary to analyze what the Bible teaches on the subject of judgment. Most Christian people hold simply to one General Judgment, but the Bible plainly shows that there are two, and that they are contrasted, because they are based on two distinct principles, and therefore work in opposite directions. Failing to see this clearly, or failing to give the revealed truths on this subject their full weight, though more or less clearly seen, keeps many from seeing the fullness and glory of God's saving plan. And no man can fully understand God's ways in judgment, without seeing the Plan of the Ages, and the two phases of life—first the natural, and afterward the spiritual—embodied and made known in the two Adams, as related to that plan.

The two General Judgments are the "Judgment to Condemnation," Rom. v. 16), and the other, which is implied in the same verse by the word "Justification," is the "Judgment unto Victory."—Matt. xii. 20. It is not uncommon for people to think that neither of these judgments is general or universal, but only partial; that is, they claim that all are to be judged once, some to victory, and the rest to hopeless condemnation; and they usually put the case thus—naming the condemnation last,—though they hold that both the victory and the condemnation will be final and endless, each to its own class. And as to which class anyone shall belong, it is supposed to depend entirely on the will or choice of each person; and Rom. vi. 23 is used, not to say quoted, as if it said: The gift of God is eternal life to all who accept and obey Jesus Christ; but to all who reject the offer of eternal life, the wages of sin is eternal death. Teachers of that kind, when talking on this subject, seem to forget, what at other times they would admit, that all are said to be dead before Christ gives them life, and that no one who is dead can of himself accept and obey Jesus Christ, in order to obtain life. They should remember that the spirit of obedience or loyalty to Christ is the very best evidence that the Christ life is already begun, or that the Lord by his Spirit is dwelling within, and that death, which is the wages of sin, is at an end. The whole teaching of the Apostle on this subject shows that the wages of sin is the inheritance of all, and that it is not in any case final, is never called *eternal* death, but is followed by the gift of God, which is *eternal* life. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,"—

in him, the one man.—Rom. v. 12, see margin.

The contrast between the two judgments is clearly drawn by the Apostle. The death is by sin, and the life is by righteousness. The sin is by Adam, and the righteousness is by Jesus Christ—the second Adam. The sin and death came upon *all* by the legal judgment, the judgment to condemnation, and *even so* the free gift came upon *all* unto justification, or judgment to life. Not only these contrasts are made by the Apostle, but one more—sin reigned only unto death [not *eternal* death], but grace reigns unto eternal life.—Read carefully Rom. v. 12 to end of chapter. So the Apostle expresses the proper contrast and the full import of the two judgments when he tells us that "The wages of sin is death, [which is the result of the first judgment of *all*, in Adam], but the gift of God is eternal life [which comes by the second judgment of *all* in and] through Jesus Christ our Lord."—Rom. vi. 21.

That the whole world was judged to death in Adam is not only taught by the Apostle, but is generally admitted by Christians. It is not so generally admitted, however, that the whole world was judged to life in Christ, though it is taught in the Bible with equal clearness. It was because of this headship of Christ that in speaking of his own personal judgment and victory he could say: "Now is the judgment of this world: now shall the prince of this world [the evil one] be cast out;"—[evidently referring to the same thing as when it is said "That through death he might destroy him that had the power of death, that is, the devil."—Heb. ii. 14. Then the Saviour shows that what was thus accomplished in himself was in due time to be carried out in all the world whom he represented:] "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 31, 32.

The two judgments are related to each other and to mankind much as are the Law and the Gospel—or, as Paul calls them, "The law of sin and death," and "The law of the Spirit of life." Both are from God, but by different agencies. The Law, we are told, was "by the disposition of angels," was "ordained by angels," and is called "the word spoken by angels."—See Acts vii. 53, Gal. iii. 19 and Heb. ii. 2. But the Gospel, as may well be said, was a higher or deeper revelation of God, a voice from his very heart, spoken unto us by his only begotten, the Son of his love, who came from the bosom of the Father. "The law was given [by the angels] through Moses [as a mediator], but grace and truth *came* by Jesus Christ."—John i. 17. Blessed fact, that they *came!* The Father sent him, as the highest possible expression of his love and truth, and he brought them to us, that by them he might bring us to the Father. The Law is an accuser, and always judges the sinner ["All have sinned."] downward and condemns him to death. And to preach condemnation is most certainly to preach Law, and does not savor of the Gospel at all, which is the good tidings of deliverance, and the assurance of victory through Jesus Christ.

It has been intimated, and is evidently true, that the judgment of all to death in Adam takes a long time to be carried out on the race; and the same is true of the second

judgment, in Christ—what was done *in* him will at length be carried out upon the race *through* him. But let it be emphasized that no one will ever be condemned to death by the judgment of Christ; for his mission is not to condemn, but to save. All condemnation to death is by the Law, no matter when it takes place; and the judgment by the Law is never final; for though all die in Adam, they shall all be made alive in Christ; though all be destroyed by sin, there is help and restoration in Christ. And we have the assurance that all must appear at his judgment seat; which involves their deliverance from the judgment of the Law by our great High Priest; and he shall not fail nor be discouraged until he shall set judgment in the earth, and send it forth unto victory. The difference between the two judgments is this: the first condemns the sinner, while the second condemns sin and saves the man; and it is the judgment of Christ that is eternal.

JUDGMENT OF THE WORLD.

THE judgment of the world is in the Bible associated with the Lord's coming and reign. The object of his coming is to reign or govern the world—"to judge the world with righteousness, and the people with his truth," and "with equity."—Psalms xcvi. 13, xcviii. 9. There are many Scriptures which show that the reign of Christ and his work of judging the world are inseparable, if not identical, and that at least one object of the judgment is to bring the earth and the world into the condition of the perfect day. There must be a great difference between the popular apprehension of this subject, even among Christians, and the Bible truth concerning it; for the judgment is commonly regarded as a terrible calamity which the justice of God will sooner or later bring upon the world, while the Bible speaks of it as something to be anticipated with joy and gladness. Read the two Psalms above mentioned, and see that everything in heaven and in earth is called upon to rejoice before the Lord, *because* he cometh to judge the earth and the world with righteousness, or justice, truth and equity. The judgment of the world is really the hope of the world, because the object of judgment is to carry out God's purpose and Christ's mission in destroying the curse, by taking away the sin of the world, and so blessing mankind.

The passages are numerous which show that the Lord's reign and the judgment are at least for a time simultaneous. Some of these have already been quoted. Remember he cometh to judge the world, and that he will do all that is necessary, even if it be severe, to remove the obstacles to the blessing of mankind. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. * * And the heavens shall declare his righteousness: for God is judge himself."—Ps. l. 3-6. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. * * Righteousness and judgment are the establishment of his throne."—Ps. xcvii. 1, 2 and lxxxix. 14. These show the conjunction of mercy, truth and judg-

ment, or justice, in the Lord's reign. "Behold my servant, * * I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. * * He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment [justice, equity, or right conditions] in the earth: and the isles shall wait for his law."—Isa. xlii. 1-4.

It is worthy of notice here that whatever is said in the Old Testament, of the coming and reign and judgment work of the Lord (Jehovah), is in the New Testament said to be fulfilled by the Son of God; for though we have seen that "God is Judge himself," yet, "The Father [himself] judgeth no man, but hath committed all judgment unto the Son."—John v. 22, also 27. "God hath appointed a day in the which he will judge the world in righteousness *by that man* whom he hath ordained," and authorized.—Acts xvii. 31. That this judgment includes, or is coupled with, the reign of Christ, is clearly shown in the New Testament. "For to this end Christ both died and lived again, that he might be Lord [Master, Ruler and Judge] both of the dead and living," (Rom. xiv. 9.), and therefore "shall judge the living and the dead at his appearing and his kingdom."—2. Tim. iv. 1. This shows that there are different parts or stages of the work of judgment, which is too often overlooked, and hence much confusion of thought. The Lord gives us a pictorial description, or parable, of the judgment of the "living," the nations on the earth at his coming, which also couples the judgment with his reign: "When the Son of man shall come in his glory, and all the holy angels [messengers] with him, then [not till then] shall he sit upon the throne of his glory, and before him shall be gathered all the nations, etc."—Matt. xxv. 31, 32.

This is different from the judgment of the "dead," only a foregleam of which is given by the Apostle, in 1. Peter iii. 18-20 and iv. 5, 6. That he is referring to the judgment is shown in the fifth verse, and the sixth verse shows the means and the object of the judgment of the dead: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to [or like] men in the flesh, [which shows that *these* are *not* in the flesh], but live according to [or like] God in the spirit."

All these Scriptures directly or indirectly show that the Lord's reign and the judgment of the world are coupled for a time at least; but that they are inseparable, and therefore go together into the reign of peace and last forever in the perfect day, when sickness, and therefore its cause, sin, and its effect, death, are no more, seems implied in these words: "The Lord is our Judge, our Law-giver and our King: * * And the inhabitant shall not say, I am sick."—Isa. xxxiii. 22-24. And in Isaiah ix. 7, the judgment is coupled with the endless reign of the Prince of Peace: for "Of the increase of his government, and of peace, (R. V.) there shall be *no end*, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever." From this it appears that the judgment of the world is not only connected with the conquering reign of Christ, for the purpose of

bringing the world into right conditions, but is also connected with the reign of peace, for the purpose of keeping it right, and to train its inhabitants from infancy to maturity and to fit them for translation to the highest or heavenly phase of the kingdom of God.

NOTES ON SUNDAY-SCHOOL LESSONS.

Zion's Comfort.—Isa. xl. 1-10.

(Lesson for Mar. 27.)

"COMFORT ye, comfort ye my people, saith your God: speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

This is the text of a sermon which nearly twenty years ago first called the writer's attention to the fact that there is in the Bible an arranged scheme, an orderly plan, which runs through all the different books and proves them to be the work of one mind. Briefly stated, the speaker showed that "Zion's Warfare" was "double," that is, in two equal parts, and these two parts were the Jewish and Gospel dispensations. The speaker sustained his position by reference to the two cherubim, "of one size and one measure," which were placed above the mercy-seat in the temple; by the statement in Jer. xvi, that Israel was to be gathered from all lands, and brought back to their own country, "but first I will recompense their sin and their iniquity double," (in two equal parts), and from Zech. ix. 9: "Even today do I declare that I will render double [the second half] unto thee." He endeavored to show that the Jewish dispensation, from the death of Jacob to the death of Christ in A. D. 33 measured 1845 years, and that therefore Zion's "appointed time" would be accomplished when an equal number of years had passed in the gospel age.

I well remember the joy that sprang up in my heart when in my room with a Bible I read the passage, reviewed the argument and made it my own. It has never since been dislodged. Of course, it may be a mistake, but it is one of a grand system of correllated lines of thought which seem soundly substantiated in the Bible, and fully corroborated in the signs of the times. Our space permits but a reference to it, but it seemed not right to pass the text without such reference. (For a fuller treatise on this theme see DAY DAWN, Chapter xiii.)

"The voice of him that crieth in the wilderness." A wandering voice, a voice that sought not its own glory, a voice that arrested a nation's conscience, a voice that is yet ringing in the ears of earth's awakening millions, crying, "Behold the Lamb of God, which taketh away the sin of the world." Who would not be willing to merge himself into a persuasive voice to charm with its power and sweetness men's hearts away from earth's harsh jargon.

"Prepare ye the way of the Lord: make straight in the desert a highway for our God." John the baptist began this work; the church took it up and have since then been the voice that has been sounding forth the message of repentance and warning, and preparing in earth's desert wilderness the way for the coming of the Prince of Peace, when all human distinctions of rank or wealth shall be leveled and the glory of the Lord shall be revealed and all flesh shall see it together.

"And the voice said, Cry. And he said, What shall I cry? All flesh is grass." Change and decay is the rule of earth and its belongings. "That which is seen is temporal." It was not designed to last. "The grass withereth, the flower fadeth: but the word of our God shall stand forever." The Word and what it produces shall abide. God's Word does not mean the Bible, but the divine power that produced the Bible. It is spoken of almost as if it were a person, and it is that power through which all revelation is made. Its success is certain and its work shall abide.

"Oh thou that bringest good tidings to Zion, get thee up into the high mountain. Oh thou that bringest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Still primary reference is made to John, God's index finger, who pointed out the Son of God to the cities

(*Continued on page 89.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	.50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 6
- ETERNAL JUDGMENT
- Two General Judgments
- Judgment of the World

NOTES ON SUNDAY-SCHOOL LESSONS,
- Zion's Comfort, (Mar. 27)
- The Way of the Righteous, (April 3)

EDITORIAL ITEMS
THOUGHTS ON SPIRITUALISM
DESTRUCTION NOT ENDLESS
OVERCOMING
EXTRACTS FROM LETTERS

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages.—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off.—EDITOR.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

(*Continued from page 87.*)

of Judah; but doubtless the language also applies to all who proclaim Christ, especially to Zion long in hostile lands, whose restoration is due.

Throughout the whole lesson the two comings of Christ seem almost inseparably blended. It is as if the long space between was dropped out of sight and the coming were a continuous one.

"Behold, the Lord God will come with strong hand, and his arm shall rule for him." Christ is God's arm who is to rule. "Behold his reward is with him, and his work before him." That work is to bring order out of chaos in human affairs and introduce a reign of peace and righteousness and justice in the earth.

The Way of the Righteous.—Ps. i. 1-6.
(Lesson for April 3.)

"BLESSED is the man that walketh not in
counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord;
And in his law doth he meditate day and
night."

In reformatory work there are two methods that may be adopted: one is to condemn evil, to point out defects and sins, and to threaten vengeance; the other is to commend righteousness, to picture its beauties and rewards, to hold up a glowing model of excellence, and arouse in men a spirit of holy emulation. These methods may go hand in hand, but the latter is most fruitful of good results, because men are more easily led than driven.

Once two men—the one young and the other old—were preaching in the same locality, and holding the same general doctrine. The young man was everywhere met with scorn, contempt and ridicule; while the old preacher was greeted with outstretched hands and smiles of welcome. The young man sought to know the reason of this. "It is," answered the other, "because you tell the people that if they do not follow your teaching they will go to hell; I tell them that if they do as I say they will go to heaven."

We have above the picture of a good man. He walks through this wicked world under the guidance of heavenly counsel. When he halts, it is not to stand in the way of sinners. Indeed how could he stands in their way when his path through life is separate and distinct from theirs? When he sits down to rest, his leisure and recreation are not absorbed by scornful companions. What is more unworthy true dignity and greatness than a scornful spirit?

Walking, standing, sitting, this good man is surrounded by holy influences. These influences come from within, where he has hid the law of God, which is his delight, and on which his thoughts are constantly bent. The power of thought is the mightiest force in the universe. If our thoughts are right, quickened and kindled to glowing flame by the vital energy of God's own thoughts, even though we are silent, yet an atmosphere is created around us which repels all evil. In this sense, it is true that evil can come no nearer to us than we permit it. Scorners, sinners and ungodly men feel ill at ease in the presence of a good man, and soon slink away, while those who love goodness are attracted to him.

"And he shall be like a tree." What a charm would be gone from the earth if the trees were removed! What variety in form, color size and shape; what grace and beauty and grandeur we find in the forests! How refreshing the shade, how charming the bloom, how delicious the fruit of the trees with which God has beautified the earth! Even when their giant arms are bared to wrestle with the storms of winter, their outline against the sky is an artistic study of delicate tracery, and from the first faint change of color in the Spring to their glorious farewell to Summer, each tree is a perpetual source of admiration and delight to those who give heed to God's thoughts in nature. The man who does as much real missionary work in this sordid earth as does a fine tree in the course of its lifetime may well be called a blessed man.

"Planted by the rivers of water." The picture is of a fresh, upright and fruitful palm in a desert of sand, the source of whose growth is a hidden fountain from which its roots are drinking. Occasionally one meets

a good man, a blessed man, whose motives and thoughts are pure, his ways upright, his hands outstretched in blessing; his lips drop words of wisdom, and his mind is continually refreshed by contact with the revelation of God. Is it any wonder when we meet such an one that we linger, loth to leave his refreshing presence? Is it any wonder that the world by contrast, with its selfish greed, and cold, hard, warring attrition, seems like the wild, bleak desert with its arid sands and poisonous breath? Ah well, we may all become shade trees in the desert if we will, and then the desert shall rejoice and blossom as the rose. It is a mistake to deem any of God's patterns unattainable. Goodness made possible is the germ and power of the gospel. If we drink from the fountain of life deep draughts of spiritual strength, then our stunted and dwarfed lives shall spring up in new vigor, and become waymarks of beauty and helpfulness along the path of earth.

"Whatsoever he doeth shall prosper." Success is not reserved alone for the wicked. The failures of good men lie chiefly in the line of misdirected effort. Truth, integrity and justice are three fundamental principles of even worldly success, and these qualities belong to the good man.

"And he who sows with liberal hand
His generous bounty through the land,
Shall reap his fruit unstintedly,
In measure large, o'erflowing, free."

"The ungodly are not so." They sometimes seem to be so. Wickedness seems to flourish like a green bay tree, but its success is temporal. When we go with David into the sanctuary, then we understand their end. They are set in slippery places. They have in them no principle of strength that shall enable them to withstand the tempest which is sure to come, and hence the wind driveth them away. They shall not stand in judgment. Their way shall perish.—L. A. A.

THOUGHTS ON SPIRITUALISM.

In this line of editorial work, a man is expected to have some opinion on all subjects directly or indirectly related to the Bible and religion; and he is also naturally expected to express his opinion—especially when called on to do so. In all such expressions, like the following, there is no disrespect for anybody intended, nor any desire to belittle those who believe in Spiritualism. But being called on for my opinion, I give the following statement:—

1. I do not deny the *possibility* of having communications with or from the departed when for any reason the Lord brings them up from the sleep of death, as when he brought up Samuel—to frighten the Medium and punish Saul. This admission is not based on the fundamental doctrine of Spiritualism—the natural immortality of man independent of Christ the Life-giver. The admission recognizes the Bible doctrine of the *sleep* of the dead (which Spiritualists deny) but assumes that the Lord can wake them up his pleasure, and bring them up. He did not bring Samuel down from heaven.

2. Seeking such communications is forbidden: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them."—Lev. xix. 31. The witch of Endor knew that she had taken her life in her hand when she divined for Saul, the king.—1. Sam. xxviii. 21. Being forbidden implies that the thing is possible, and also that the Lord knows that it is not good. It seems safe to say that mediumship is not good for the mediums, and depending on their communications is not good for the people. The tendency of their teaching is to lead away from the "sure word of prophecy." The majority of Spiritualists, so far as I have heard or read their teachings, discard the Bible as being God's Word, and belittle its essential doctrines. They become more interested in what they regard as direct communications, however unimportant they may be in themselves.

3. As seeking to the dead for information is forbidden and therefore injurious, it follows that only evil spirits or angels can recommend the practice. "Should not a people [rather] seek unto their God? * * To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. viii. 19, 20. Communication with the dead being *possible*, is no evidence that it is *common*: for it can only be done by divine permission for a special reason, as in the case of Samuel brought up. But evil angels [not the spirits

of the departed] may take advantage of this possibility, and knowing many facts about people and their departed friends, *personate them*, and deceive the living—who are either not familiar with the Bible teachings, or for the time thrown off their guard, and anxious to solve some of the problems and troubles of life before the Lord's time. If departed spirits can handle tables, musical instruments, slates and pencils mysteriously, so can the wicked angels.

4. Many of the strange things said to be done by invisible spirits, are often done also by sleight-of-hand coupled with mind-reading. The wonders of clairvoyance are like miracles to those not familiar with them. And sometimes men, for purposes of gain, take advantage of the general ignorance of the wonderful possibilities on this line, and call it Spiritualism. Spiritualists themselves admit that much fraud has been practiced in its name.

Men sometimes seek to the dead by sending two sealed slates away with questions and a pencil between, to be answered by some Medium, and are astonished at the answers, written within, the seals apparently unbroken, purporting to come from departed wives, husbands and other friends. It may *possibly* be miraculous. But if so, it must be by evil spirits, acting contrary to the law of God. We are plainly told that devils can work miracles.—Rev. xvi. 14. But it *may* be that the communication could all be explained on natural principles if the manipulators would rise to tell us what they know. But as long as they can make money by their trade, they will not explain. It is well known that some men have done similar wonderful things who disclaimed all connection with the spirits of the departed.

5. The communications often do not commend themselves as of any real value, and certainly are too common-place to be dignified as Divine Revelations. No angel can communicate anything of real spiritual importance that is not in the Bible. They usually tell nothing but what the seekers knew before. The advice is often quite an appeal to the world-side of people by saying: "Centralize all your efforts for *your own soul*, and take everything easy." This is not in keeping with the spirit of self-sacrifice for the good of others which Christ taught and exemplified.

6. These letters are sometimes addressed to married people as "My Dear Wife," or "My Dear Husband." Now, if the married relation still exists between the living and the departed ones, it surely is not very complimentary to either of the parties living here in the bonds of a second marriage. But is not such a communication, assuming to come from the resurrection state, directly opposed to the teaching of Christ, in Luke xx. 34–36? So it appears.

7. It seems safe to beware of such communications, stick to our Bibles, and wait God's time for the solution of the problem of life.

DESTRUCTION NOT ENDLESS.

THE LORD by the prophet said: "O Israel, thou hast destroyed thyself; but in me is thine help."—Hosea xiii. 9. Sin always works ruin, but not *endless* ruin, for recovery is promised. In view of this, it seems strange that anyone should think of the destruction, the ruin, the death of any man as final. "The wages of sin [most certainly] is death; but the gift of God [follows it, and] is eternal life." The Lord says of destroyed Israel, and his dealings with them illustrate his way with all mankind: "I will ransom them [not only from the grave, as if they might return to the death state, but] from the *power* of the grave," so that their life will be endless.—Hos. xiii. 14. This verse also shows that the resurrection of man is the death, or destruction, of the grave, the death-state. *This* destruction is endless, being the result of casting "death and hell"—the grave, the death-state—into God's lake of fire. It destroys them—not men, but the power that held men down,—and "*This* is the second death." Rev. xx. 14. It seems hard for some to see how resurrection can be called a death, or, rather, be the result of a death. But why not? If destroying life kills men, destroying death *must* make men alive. "Thou turnest man to destruction, [by the penalty of the Law]; and [by the voice of Him who destroys death] sayest, Return, ye children of men."—Ps. xc. 3. "The dead shall hear the

voice of the Son of God: *and they that hear shall live.*"—John v. 25.

The Sunday School lessons just now are calling attention to the certainty of punishment for sin. Israel is used in the Bible to show the principle of God's dealings with persons and with the race. They fell by sin, and are restored by God's favor. Why will some teachers and S. S. Quarterlies, in view of the restoration, threaten "everlasting ruin?"

In reference to the S. S. Lesson for March 13, it is gratifying to find the following words in *Zion's Watch Tower*, a magazine that is generally supposed to teach the doctrine of *endless* death as the wages of sin:

"But although multiplied were their [Israel's] iniquities and their crimes, the Lord did not utterly cast away his people, but in great mercy remembered them, even in the land of their captivity, where he was represented in their midst by the prophet Ezekiel, who for twenty-two years delivered unto them the Word of the Lord—words of reproof and denunciation, and also words of promise and hope, of which those of this lesson are a pleasing sample. As we peruse these words of promise [relating to restoration and the new heart and spirit] and call to mind the miserable idolatries, licentiousness and ingratitude of this hard-hearted and stiff-necked people, let us not fail to mark the loving kindness of our God, his mercy and faithfulness, his slowness to anger and his plenteous grace. And while we do so, let us not forget the typical character of his dealings with Israel—that in chastising and correcting and forgiving and restoring and promising to bless and fully re-instate them in his favor, he is illustrating his great love and mercy and his everlasting kindness toward the whole world whom he so loved as to give his only begotten Son to redeem, and whom he purposes in due time to bring to a knowledge of the truth and to a full opportunity, under the most favorable conditions, of securing everlasting life. (1. Tim. ii. 4-6.) The final restoration and blessing of Israel here predicted is only the firstfruits of that abundant grace which is in store for all the world, to be manifested in due time."

This certainly is refreshing. No wonder that such teaching causes the readers of *Z. W. T.* to go ahead of their teacher; for it will take a great deal of special pleading to make intelligent lovers of God and mankind believe that after the Lord has destroyed men for their sins, restored them by his loving favor through Christ, given them new hearts and spirits so that they walk in his statutes, keep his judgments, and do them;—after they have had "full opportunity" and "knowledge of the truth" as to God's love and plan;—that then they will sin wilfully, reject his mercy and be destroyed again. There cannot be one particle of reasonable doubt that all *shall* "trust and obey him when brought to the *full* knowledge of the truth."

When the Lord has given the clean water, the "pure truth and righteous influences," and cleansed them from all their filthiness and idolatry, as he says he will, our brother's statement will be true: "There will be no desire, nor incentive, nor temptation to idolatrous worship then." When they have the "new heart—*a heart of flesh*, subject to the blessed influences of truth and righteousness, and no longer callous and indifferent alike to the appeals of love and the claims of justice," then of course they will not disobey and die. Should they resist the blessed influences of the Lord's tender mercy, it would prove that their hearts were still "stony," and therefore *insensible*, which is the very opposite of knowing the truth.

It will not do to say that the hard and stony hearts must love and obey the Lord before he will give them "the heart of flesh." He says: "Not for your sakes do I this."—Verse 32. Such hearts never desire God and his truth, and "the full knowledge of the truth" is possible to those only who love it.

What but the supposed necessity of having some destruction after resurrection could have moved our brother to say: "Every soul that *longs for the truth* is one of the Lord's *lost* sheep; and every such one will be found during the Millennial age." Such have already been found, for the lost do not long for the truth. Such love for the truth is evidence of the new heart, the new life within.

Sin and rebellion against God, whether of a man or a nation, proves the hardness or wickedness of the heart. "A good tree *can not* bring forth evil fruit; neither *can* a corrupt tree bring forth good fruit." It is a glorious thing to know that after sin has done its worst and brought destruction, the Lord has promised to restore, and give the new heart, thus making the tree good and to bear good fruit. Is it not therefore safe to say that no destruction of man is endless? The Lord will destroy sin and death—bring them to a perpetual end—so that restored men will not sin and never die.

OVERCOMING.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. iii. 21.

John, the beloved disciple, had wonderful visions of the future, and among the many things of which he bare record were the above words. And we are led to inquire, What is the scriptural signification of "overcometh?" The Apostle Peter says that when Christ "was reviled, he reviled not again, thereby leaving us an example that we should follow his steps."—1. Pet. ii. 21–23. And the Apostle Paul confirms it, "Be not overcome of evil, but overcome evil with good."—Rom. xii. 21. Eph. vi. 7–18, and Rom. vii. 5–25, show plainly the conflict between the two, each striving for the mastery. The Apostle John exhorts "to follow not that which is evil, but that which is good."—3. John 11; Rom. xii. 9 and 1. Thess. v. 15–22. And Jesus says, "He that doeth evil hateth the light, etc."—John iii. 20.

We read further that Manasseh caused Judah to sin, in doing evil in the sight of the Lord,—(2. Kings xxi. 16) and also that the heart of the sons of men is full of evil (Eccl. ix. 3) then all under sin or subject to the judgment of God, (Rom. iii. 9–20); for sin is of the devil, for he sinneth from the beginning (1. John iii. 8; John viii. 44) for he caused our first parents to sin, and the result is, all were made sinners.—Rom. v. 12. The works of the world are evil, and we are not to love it.—1. John ii. 15–17. Paul tells us plainly what the works of the flesh are, (Gal. v. 19–21) and in his letter to the Corinthians, even every thought that exalteth itself against God (2. Cor. x. 5) must be cast down.

The sum of the matter then is sin (of which the Serpent is the representative, Gen. iii. 15) in thought, word or deed, against God, who is good and kind to the children of men, from among whom he is taking out a people tried in every possible way (1. Pet. i. 7; Acts xv. 14) who will prove faithful to him by overcoming sin in its many forms, so plainly revealed in his Word, that they may be perfect, (2. Tim. iii. 15–17) and thus overcome the world and all that pertains to it.—1. John v. 4; Titus ii. 12; 2. Tim. ii. 15–21.

It involves much, for they are to follow Christ and his teachings, and not put their trust in men, though they be of mighty minds. (Ps. cxlvi. 3, 4, 6; 1. Cor. i. 26–29) but in God.—Ps. xxxvii. 3, 4. They are therefore to try their teachings, (Acts xvii. 11) and take heed, (Heb. iii. 12–19) holding fast, (2. Tim. i. 13; Rev. iii, 11) and thus be settled.—Col. i. 23. Laying aside every weight.—Heb. xii. 7–9. Wherefore let them rejoice that suffer, (1. Pet. iv. 19), for they shall conquer.—Rom. viii. 35–39.

How blessed then are the promises of God and sure to be accomplished.—2. Cor. i. 20–22; Heb. x. 23; 2. Thess. iii. 3. Backed by him who is stronger than the strong-armed man (Luke xv. 21–22) they can rest with confidence, having such a leader who leadeth unto victory, (Rev. vi. 2; Heb. ii. 10) yes, victory over sin and all its evil consequences. —1. John iii. 8. Then the consummation of Father's purpose will be reached.—Rev. v. 6–13; 1. Cor. xv. 28.

Then to overcome can mean no less than to gain the victory over self, (Prov. xvi. 32) whether in thought, word, deed or doctrine, when tempted otherwise. It involves experience and therefore suffering.—Rom. v. 35; 2. Tim. ii. 12. And all this we pass through by contact with the world, and though it is grievous yet it is necessary to develop character of which God will not be ashamed. Heb. ii. 11; xi. 16; xii. 1–8.

To overcome, then, is to obtain the prize of the high calling of God in Christ Jesus, specially saved, as one of his chosen—elect ones according to his purpose and grace. What an honor then conferred to be seated with him in his throne to rule and bless (minister to) the kindreds of the earth. No wonder then to hope for such a state is called the "Blessed hope of the glorious Gospel of the blessed God." For one, I am not ashamed of it; for it is worthy of him who hath begotten us by his word, to whom be glory and honor forever.—Amen.

Mahlon Bonnell.

☞WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

☞Send names for sample copies of Hope.

EXTRACTS FROM LETTERS.

INCLOSED find $6.50 to renew subscription, for photos, and for books as follows. * *

We cannot know *the extent* of the love of God until we can *love as God loves.* It is God's love, God's faith, God's power, etc., that are promised to us. Let us hold fast to the promises, and we shall see light in God's light. Praise the Lord for the light which he is showing to you; and through you to us. Breadth is first. The door into the court (Christ) is very broad.

The first Adam was perfect before Eve was formed, and afterward he was imperfect *without her.* So with the Second Adam and his bride.

"Kept by the power of God."

In his name,

BRADDOCK, PA. R. A. K.

LIKE yourself, as I see by your magazine, I have been laid by with la grippe badly, but, thank God, I am getting around and strong again. I was confined to my house for three weeks with it. It is very weakening, and, like you, I began to think I was to go under; but I left it in his hands who is so good and wise, and then rested.

I shall be glad to throw in my mite with respect to your proposal; so I send you $2.00, and you may send me DAY DAWN, last edition, and I will set the other two I have obtained from you afloat to reach some one with good tidings. The balance you may do with as you feel best according to your own judgment or needs; and I wish I could send more.

I wish you would look into that subject of the Papacy being the Antichrist from a Scriptural standpoint. It wondrously corresponds to the spirit of the Antichrist, but a correspondence or a likeness is not the reality. That view must always lead the student into the subject of dates, and whoever among *the Gentiles* begins to meddle with *dates*, will always end in erroneous views as regards *time*. God's Chronometer and man's are at variance. The dates belong to the Jewish believers in a Messiah, or the nation at large, not to the Church at all. The *year-day* theory has no *basis* in the Scripture—only a correspondence exists. The Papacy has likely foreshadowed the Antichrist, but Christ shows who he will be in John v. 43.

W. BROOKMAN.

TORONTO, ONT.

REMARKS:—The kind sympathy and considerate helpfulness of one in similar circumstances, (and from many others) are heartily appreciated. And to all who aided, and prayed God's blessing upon us, in our recent sickness, we would hereby express our heartfelt gratitude. We are glad to say, in answer to many inquiries still coming, that our health seems about as good as before the sickness.

That this episode in our experience may be a means of good not only to us but to others we sincerely hope and trust. At all events, it has resulted in quite an increase in the circulation of our books, which are admitted by the large majority of their readers to be worthy of much more extensive circulation, as the vessels conveying good tidings to mankind. Then, let those who appreciate them, continue "In His Name" to watch for opportunities to send them out. The agent's rates (one-third off) will be continued as before to those ordering Two Dollars' worth at a time.

Bro. Brookman's remarks on Antichrist seem to deserve more than a passing remark. But perhaps we shall not be able to treat them as they deserve. But however much we may differ in the interpretation of this and some other subjects, it is good to know that the spirit of goodwill toward men is not incompatible with either view. Whether we hold to the "Historic" or the "Futurist" view of Antichrist, we both believe in the supremacy of God's love, and that he will dispose of the opposing power, and bring in afterward a reign of peace.

It is a surprise to learn that Bro. B. holds to the "Futurist" view of the Antichrist, and therefore rejects the evidence that the Papacy has fulfilled the prophecies on that subject;—and that too while admitting the "Correspondence" between the Papacy and the Antichrist. How else can anyone know when a prophecy is fulfilled only by seeing the agreement or correspondence between the prophecy and the facts in the history? If such a correspondence exists, why should it

be intimated that we are not looking at the subject "from a Scriptural standpoint?" If the year-day theory is not correct, still it is a historical *fact* that the Papacy held legal control of "times and laws" from A. D. 538 to A. D. 1798, or for a period of 1260 years. And if this long reign of Papacy only "*foreshadowed*" the still future reign of the Antichrist, God pity the world. We naturally expect the "reality" to be *greater* than the "shadow," as in all God's other types; and in view of the fact that so many years were used by all the extensive agencies of the Papacy in destroying so many, many millions of people who dared reject his claims, we must be excused for not being able to believe that the "reality" of such a shadow(?) can be realized by any man—a *personal* Antichrist—in 1260 common days, or three-and-a-half years.

If the study of *dates* is not for *the Gentiles*, and always leads to "erroneous views as regards *time*," is this not applicable to "Futurists" as well as to those holding the "Historical" view of Antichrist? There are indeed many prophecies which will be fulfilled on the Jews; and that their interests are involved in the time prophecies, we fully believe and teach; (See "The Two Dispensations," and "Times of the Gentiles," in DAY DAWN); but it is evidently a mistake to think that the *study* of these *dates*, and the *light* on these *times*, are for the Jewish nation, and "not for the Church at all." It is the Church that *has* studied them, and it must be admitted, even by "Futurists," that whatever mistakes have been made, light has come by study, or even they would never have known that the end of this age is near. And we have the direct testimony of the Apostle Peter that the prophecies concerning what, or what manner of time the Spirit of Christ which was in them testified as to both the sufferings and the glory to follow, were for *us*—the Gospel Church, and not for the Jewish nation at all.—See 1. Pet. i. 10-12 and context. According to Peter, we have the same authority for the study of the times, given by the prophets, reaching to where the dispensation of glory begins, as we have to study the times ending at the first advent, where the dispensation of "the sufferings of Christ" began. According to the "Historical" view both stand on the same foundation; and we believe that this view is on the line of "the shining light that shineth more and more unto the perfect day."

—EDITOR.

Bro. S. sent a substantial token of his sympathy for the editor in his illness, and added the following:—

"I trust this will find your health permanently recovered. I do not think your work has been completed as yet. I am very much interested in the articles on "The Shining Path." You know it is not my way to accept of anything at first shot; but as yet I do not see any objections.

I hear that my eldest sister, in Michigan, is very sick and nigh unto death. The thought of losing in death those I love seems more drear to me than any thought of my own demise; for though I do not desire death, yet I have but little dread (or fear) of it, though I have looked it squarely in the face more than once or twice.

You wrote me in reference to the "Nationalist" movement, that you would have been better pleased if it had been more of a religious movement. This is the idea you expressed, I think, though I do not quote. [My thought is that all good and permanent reforms in society must be the result of *inner* changes, or of spiritual advancement.—EDITOR.] On the contrary, it has seemed to me much more appropriate that the professed Church should be covered with confusion, because she having departed from the teachings of Jesus, and refusing sympathy and justice to the oppressed, God should stir up those who are said to be "not his people" to do this very work.—Hosea i. 9-11 and elsewhere, also Jas. v. 1-6. J. M. SNOOK.

REMARKS:—It is not for a moment to be entertained that all the religious or spiritual force among men is to be found in the professed church. Truth, right, sympathy and benevolence are the attributes of Christ wherever found. And whatever effort springs from these qualities is the work of the Lord, and will tend to bring humanity up, and to bring about the doing of God's will in earth.

—EDITOR.

INCLOSED find one dollar for the HOPE. I was in hope that I could send more for the furtherance of the grand and glorious truth your little paper is proclaiming. I have always been a little puzzled over the employment of the saints in glory; forever to be singing and playing on harps would become tiresome; but the endless increase of God's kingdom provides for the free exercise of the faculties of an endless priesthood. They will ever be leading men from earth to heaven. I am very glad that God is calling out a people, and giving them depth of thought and spiritual insight to appreciate the grand truths of the Bible. I thank God that he enables me to see these things after they are proclaimed by others chosen for that work. A great part of the Bible has been a sealed book to me, but it is opening up and revealing to me a loving Father whose tender mercies are over all, and that in his own good time every son and daughter of Adam will be properly fitted into place and rewarded according to their fitness and their works. And those who are firstfruits and nearest to the Center will not boast over others who have been less favorably placed, and will remember that it is by the grace of God that they are what they are, and that too for the purpose of bringing all others in.

"The Supremacy of Christ," is a grand sermon. I have passed the paper round which contains it, and shall continue to do so. I think after they have read it they will look through the paper and find some other good things.

Yours, waiting for the better day,
BROCKPORT, N. Y. J. W.

I AM sorry that I have delayed so long in renewing my subscription, but I will try to make amends by sending you two dollars for this year's subscription to the HOPE. Inclosed you will find Postal Note for $2.25. Please send me the photo of yourself and wife. I have long desired to have your photo, but I felt backward in asking for it. Am now glad to learn that it can be had.

I like this climate very much. I do not think it can be excelled anywhere on God's beautiful earth. I am getting along very well, for which I am truly thankful.

I belong to the Young People's Society of Christian Endeavor in the Christian Church here. We have interesting and profitable meetings.

I was sorry to learn of your illness, but hope you are now fully recovered.

I miss the meetings at Yale, Mich., and would like very much to hear your familiar voice again. A. F.

SAN FRANCISCO, CAL.

I TAKE my pen to perform a long-neglected duty—to acknowledge the receipt of and express my gratitude for THE WORLD'S HOPE that you have sent me. As those who have seen the glorious light of the coming age are so few, it does me good to read the writings of those who know the truth and enjoy the freedom from error and darkness. I have read the book, DAY DAWN, that you gave me, and wish to say that I highly prize it because of the many precious truths contained therein. There is much that is in harmony with my former views, and considerable new light on Scripture. Still I cannot see clearly what will be the eternal state of the wicked—Judas, those who blaspheme against the Holy Spirit, and many other terrible characters. Still there is so much more light concerning a vastly larger number of the human family than the most of church-members see, that it magnifies the love and mercy of our Father, and makes his word much more precious.

I like the regular visits of the HOPE very much, but cannot see how I can subscribe for it at present, as it takes all I can get to feed and clothe my family. And though I appreciate and enjoy reading the paper, I feel as though I cannot ask you to send it longer free, as it costs money to print a paper. Please accept my heartfelt thanks for sending it so long, and also for the DAY DAWN. If you should feel able to send the HOPE until your series of articles on "The Shining Path" is complete, I should very much like the rest of the subject. I. J. T.

PERRY, MICH.

REMARKS:—The HOPE will be sent. I do not think the honest and industrious poor who are hungry for the bread of life, should be deprived of it. Such ones could not take undue advantage of our offer, but would willingly make some sacrifice to pay for the paper.

I would only say here that if it magnifies God's love and mercy to save many, it will magnify them more to save all—including the worst. When men are all reconciled, there cannot be any "eternal state of the wicked."—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 7. ALMONT, MICH., APRIL 1, 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 7.

STAGES OF JUDGMENT.

THE Scriptural method is to reveal the last things first, or to tell the end from the beginning, and afterward to give the steps of the way by which the end will be reached. Thus the first Gospel preached was the promise to Abraham that in his Seed all nations, kindreds and families of the earth shall be blessed. This relates to the condition of the perfect day, and nothing was then said as to the dispensational steps and conditions necessary for the development of the Seed. So the prophecies, as has been seen, tell in a comprehensive way of the coming of the Lord to judge the world, but it remains for the New Testament to reveal the various steps or stages of his coming and of the judgment by which the world will be made right and kept so.

It has already been shown that there are two phases of judgment—one of Law, unto condemnation, and the other of Favor, through Christ, unto victory. And what is now to be considered relates to the different stages of the judgment unto victory.

That this judgment is a process is an important fact; and that it does not come on all classes at once is also important. The judgment work of Christ is based on light—that is, the knowledge of God as revealed in the Gospel of Christ. Christ is the Light of the world—the true Light, which coming into the world, in due time lighteth every man. He must be the Light in order to be the Judge; and it is because he is both the Light of the world and the Judge of the world that he is the Saviour of the world. These three things are inseparable; and it is a great relief and comfort to many when they can see that the judgment process is really the process of salvation—that is, regeneration, which includes the destruction of sin and mortality, and the development of the spiritual nature into its perfect state, which is immortality. If the judgment did not reach so far, nor mean so much, it would not be unto victory.

It is because of the relation of the light to the work of judgment that Jesus said: "The *word* which I have spoken unto you, the same shall judge you in the last day."—John xii. 48. And Peter shows that the Gospel was preached also to the dead that they might be judged like men in the flesh, and so learn to live like God in the spirit.—1. Pet. iv. 6. These Scriptures show that men in darkness cannot be judged on the Gospel plane. The Lord therefore judges those who see and accept the truth of the Gospel; but the unbelievers are not now judged, (except that they are judged by the Law unto condemnation), but will be in the great day. This fact gives us the basis of the distinction between two classes in the judgment—the Church and the World.

JUDGMENT OF CHRIST.

It has been claimed, and not without reason, that the great judgment work of God has *three* stages: 1. The judgment of Jesus Christ in his own person; 2. The judgment of the Church; and 3. The judgment of the World—all mankind not included in the Church. With this view, John xii. 31—"Now is the judgment of this world: now shall the prince of this world be cast out,"—is used as teaching that the judgment of the world *began* with Jesus, inasmuch as he is said to be "the head of every man," (1. Cor. xi. 3), and will continue on the same principle until every man that has lived or will live shall have passed through the same process. But there are what appear good reasons for thinking that only those who suffer with Christ, and therefore reign with him as members of the royal priesthood, will need to go through the actual experience of the judgment process, and that the endless generations born after the sufferings are all passed away will enjoy certain grand results of the experience of the sufferers. They are to be "the seed of the blessed of the Lord, and their offspring with them," as before shown.

It is not only true that Christ is the Head of the Church, and also of every man—that is, of the World—on the plane of spiritual generation, even as Adam was the head of his wife and of all mankind on the animal plane; but, like Adam before the development of the woman and the race out of him, he *was* the whole world in himself. All were created and died *in Adam;* and even so all were made alive and regenerated *in Christ.* With this in view, it may be seen that John xii. 31 not only teaches that the judgment of the Church and of the World *began* in Christ, but that it was *complete* in him. In him the atonement in all its bearings and consequences was a *finished* work; and it is not something which each man of Adam's race must work out for himself, using the work Jesus did in himself as a pattern. In him, and in the middle of the seventieth week (See Dan. ix. 24-27), was made an end of sins, and everlasting righteousness brought in. When he died (to sin, Rom. vi. 10) all died, (2. Cor. v. 14, R. V.), and, therefore, when he rose, all rose, free from the load of sin—justified, because he rose for our justification.—Rom. iv. 25. "Therefore being justified [in Christ our Head], by faith we [accept the blessed truth and] have peace with God, through our Lord Jesus Christ."—v. 1.

Whoever can see this fullness of Christ, that he was in his own person the fullness (the whole) of mankind, and that the judgment of all was wrought in him, will be able to understand why the whole world, not only *may be*, but *must be*, in due time, reconciled and brought to God. Because the sin of the world was destroyed *in* him, it must by the divine process of application be destroyed *through* him. What was done *in* him was the Gospel at the root; or the good tidings of great joy which shall be unto all people; and when it is carried out in all *through* him, it will be the Gospel at the top. Not only so, but whoever can see the fullness and feel the force of this great Gospel principle, will see that the time may indeed come, as foretold in the Scriptures, when men will no longer need to be born in sin and come up through suffering, but when the flesh of men will be as the flesh of the holy child Jesus, and be *kept* from transgression by the power of the indwelling Spirit and the influence of the Melchisedec priesthood—those who will have been made perfect through suffering.

There can be no doubt that the judgment in the person of Christ—which included the overcoming of "the world: the flesh and the devil," as some express it, and his perfection through sufferings, was and is the *key* to the whole plan. This is the Lord's method, to do his work first, and reveal his plan, in *seed form*. The Lord not only saw the end—a judged and therefore saved world—from the beginning, but he has both secured it and revealed it in Christ who is both "the first and the last" —all in one—the firstborn from the dead. Christ Jesus having taken upon himself the flesh, and therefore the sin, of the world, and having been tried in all points, without sin, and therefore judged unto victory, is the glorious security and pledge of victory for both the Church and the World. And the process through which they must pass constitutes the *two phases* of judgment.

JUDGMENT OF THE CHURCH.

It seems important that the distinction between the Church and the World should be seen, and also the relation between them. The World is all mankind, which the Lord comes to judge and save—because he came to seek and to save that which was lost. The Church is therefore but a found, saved, selected and called out, portion of mankind, which from the time of their separation are no longer counted of the world. Of the twelve disciples, —the chosen representatives of the Church, and who then were the Church,—Jesus said: "Ye are not of the world, but I have chosen you out of the world." This is the principle on which the true Church is based—separation from the world; and therefore, in speaking of the Church, no reference is here made to the nominal church, nor to any particular denomination; for it can hardly be said that they are not *of the world*. The true Church is composed of all in or out of the various denominations in whom the new inner life has begun, by the quickening and indwelling of the Spirit of Christ. No Christian is likely to be offended at this definition, but whether giving offence or not, it is still true that "If any man have

not the Spirit of Christ, he is none of his."—See Rom. viii. 9-17.

As to the relation between the true Church—the called out or selected ones—and the world that has not been thus chosen of God, it is very important that Christians should know "what is the hope of their calling," (Eph. i. 18), or for what *purpose* they have been called. Without stopping here to prove up on the subject, let it be said that it is not merely for the purpose of saving the Church, but that they may be prepared instruments by which the Lord in due time will save the world,—or "gather together in one *all things* in Christ."—Verses 9, 10, 11. This is declared to be the will, good pleasure and purpose of him who worketh all things after the counsel of his own will. When this is seen, joy comes to the believer's heart, and it can be understood that the judgment of the Church is first, as a means to the great work of judging and saving the whole world afterward.

What is commonly called the Gospel age, (which began at Pentecost, as a result of the out-pouring of the Holy Spirit,) is rather the age of election and of the judgment of the called out ones. And their judgment process is really the process of their salvation or regeneration, to fit them to become the priests of God for the good of men—the world, "both the living and the dead." The beginning of their judgment is when they are quickened by the Spirit of God, and are thereby enabled to receive Christ, the light from God. As when a room is dark, no one in it can discriminate between objects in the room; so when men's minds are in the natural darkness of the unregenerate state, they cannot clearly discriminate and choose between the good and the evil. Their conceptions of right and wrong are dim, and they are liable to think themselves better than they are until the Spirit of God convinces them of sin, of righteousness, and of judgment.—John xvi. 8. When the light has come, then they are able to discriminate between the things that differ; and though the natural inclinations may at times assert themselves, and in the struggle cause much suffering, yet through the power of the Spirit, and the influence of the faith and hope of the Gospel, they are enabled to overcome. And even the sufferings themselves become helpful in producing that sympathy and love for others which give power over men for good. This is the essential quality of God's priesthood; and such overcomers are to have power over the nations to rule and bless them. by the same principle of judgment.

Though God so loved the world that he gave and sent his Son: and though the declared mission of Christ is to be the Saviour of the world; still when he was on earth, he said: "I pray not for the world, but for them which thou hast given me."—John xvii. 9. He then prayed for the twelve, and a little later for the unity of the Church—all believers through the word of the Apostles—"that they all may be one, that the world may believe."—Verses 20, 21. The development of the Church was and is the work of the age lying between the cross of Christ and the marriage of the Lamb, and it was—has been the burden of the Saviour's prayer. The chief difference between the popular thought

of believers and Christ's own thought on this subject is, that they have *exaggerated* the idea of saving the Church as if they alone were to be saved, while He makes saving the Church only a step in the plan, and a means to the great end—"that the *world* [also] may believe," and be saved.

The same principle holds good as to the judgment. Though God's purpose and Christ's mission is "to judge the world," yet at his first advent, and through what is commonly called the Gospel age, the work of judgment is limited to the Church, "the house of God." The New Testament always speaks of the judgment of the world as future, and as beginning with the millennial reign. "He has appointed a day [often called the great day of God Almighty] in the which he will judge the world in righteousness," (Acts xvii. 31.)—"both the living and the dead at his appearing and kingdom." 2. Tim. iv. 1. But let it be particularly observed that it is never said that the Church, or the saints, the overcomers, shall be judged in that great day. On the contrary, though it is so commonly overlooked, the Apostle Peter declared in his day, which was at the beginning of the Gospel age, that "The time *is come* [not will come by and by] that judgment must begin with the house [that is, the Church] of God."—1. Pet. iv. 17.

The judgment of the Church is a process of trial, shaking, sifting, burning and overcoming, as when gold or silver is tried in the fire, to destroy the dross and develop the pure metal (Mal. iii. 3); and this has been the general and sometimes terrible characteristic of the past age. Not every one that says, Lord, Lord, shall be placed in the throne of Christ, but they that do the will of God. All the close conditions and sharp limitations of the word, are in harmony with this idea of the purifying of a peculiar people, who shall make their calling and election sure,—election to a seat with Christ in his throne. And so far from these saints being judged in the future age, all that remains to be done for them at his appearing is to give them their crown, (2. Tim. iv. 8), and a seat in the throne with Christ, (Rev. iii. 21), and then "the saints [as Christ's immediate associates and fellow-helpers] shall judge the world."—1. Cor. vi. 2.

Then let no one longer think that the saints are to be judged in the future, nor that the world, the poor, ignorant [as to spiritual things], dead [because not yet quickened by the Spirit of God], lost [because not yet found] unconverted people are to be forever shut out from God's mercy and his kingdom, because they do not comply with those conditions and meet successfully those tests which are designed only for the Church, which is to reign with Christ. God is now dealing with the Church; in his own good time, in the day appointed, his plan will reach the world and bring them to judgment.

The saints of God are evidently those of whom the Apostle says their "sins are open beforehand, going before to judgment," and the sins of the unenlightened world "follow after."—1. Tim. v. 24. When the Spirit convinces a man of sin, and of his condemnation by the broken law, and leads him to accept Christ, his sins are opened up, confessed

and forgiven. "Blessed is he whose transgression is forgiven, whose sin is covered." This would appear to be, and in one sense is, a *completed* judgment. He has "passed from death unto life," and to such "There is now no condemnation."—John v. 24 and Rom. viii. 1. And yet in another and very important sense, this conversion, or turning-point in life, is but the *beginning* of the practical judgment process which will result in full and absolute freedom and victory. The sin at first is said to be "covered," which implies its existence, though forgiven. This condition is, according to Paul, one of "justification," in the sense of an "imputed" righteousness, (Rom. iv. 3, 7, 8, 22–25), which though important, in that it gives freedom of conscience from the burden of guilt and fear, should not be confounded with that state of righteousness which comes by a life of cross-bearing, self-denial, and growth up into Christ in all things. The imputation of righteousness is at the beginning of the process of judgment, because God, who has this work in hand, sees the end from the beginning, and knowing that the process will result in victory, he counts or reckons each forgiven one as if he were really and absolutely righteous. The statement of this method of the Lord is made in verse 17, where we are told that "God, who quickeneth the dead, [and knowing the result], calleth those things that be not [yet] as though they were" [now facts]. When the judgment process of the Church is complete, their sins will be utterly "blotted out," (Acts iii. 19), and will therefore no longer need to be "covered," and righteousness will no longer need to be "counted," "reckoned," or "imputed" unto them. Being like God, they will then *be* righteous through and through, even as he is righteous. It is important not to ignore, nor belittle, nor yet to exaggerate, imputed righteousness. To be counted righteous is important, at the first, when we are entering the warfare; but to become holy even as God is holy should be the Christian's constant aim, as it is the end God has in view. And until that end is gained, which involves the maturity of the spiritual nature, no man can be competent to judge the motives of men, or "the counsels of the hearts," and, "Therefore," says the Apostle, "judge nothing before the time, until the Lord come."—1. Cor. iv. 5. The imperfect judges, like the Law, always accuse and condemn; but under the perfect judges, "Then shall every man have praise of God."

The judgment of the Church is not a light matter, not a mere theory, but an eminently important and practical affair. He who would share the glory or wear the crown must bear the cross. Christ shows that those who would be his disciples must deny themselves, take up their cross daily, and follow him. —Luke ix. 23. "The disciple is not above his Master." The cross is the way to the crown for them as it was for him. They must drink his cup and be baptized with his baptism—the cup of suffering and the baptism into death.—See Matt. xx. 22. 23 and Luke xii. 50.

Paul evidently understood this matter when he spoke of filling up what was behind of the sufferings of Christ, (Col. i. 24.) of the necessity of having "the fellowhip of his

sufferings," and of "being made conformable unto his death," in order to share in the glory of his resurrection and the high calling."—Philip. iii. 10-14. "If we suffer, we shall also reign with him."—2. Tim. ii. 12. The overcomer will share his throne and his power over the nations.—Rev. ii. 26 and iii. 21.

In order to escape from the condemnation of the world, and therefore the future judgment with the world, and so be prepared to share the future work of Christ in judging the world, we, by the Spirit, must judge ourselves now—rejecting the evil and building up the good.—1. Cor. xi. 31, 32. "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. And judging from the relation of the warfare to the victory, it is evident that the degree of power will be determined by the faithfulness and degree of success in the conflict of life.

HUMBLED BY SUFFERING.

THE three parables of Luke xv. seem to cover all classes of sinners, the stupid, the helpless and the willful. All were lost and afterward found. The Shepherd went after the sheep; the Woman searched out the silver; but the prodigal, the willful sinner, had no messenger sent after him, but he was allowed to remain away until the suffering for his sins humbled him and caused him to come back.

Why this difference in the treatment? Who are the most wicked? Are not they who sin against light? who "sin willfully after having the knowledge of the truth?" Are they not backsliders to the extent of being apostates? If the prodigal was not a willful and wicked backslider and apostate, why not, and what then is apostasy? In leaving his father's house, (type of the Church) and wasting his substance in riotous living, he certainly fell from grace, but he did not cease to be a son. The work begun does not go for nothing; the fire of the Lord kindled by the begetting of the Spirit does not go out. Was not this the basis of the fearful judgment and fiery indignation that devoured the adversary in the case of him who had sinned so willfully (Heb. x. 26, 27) and when humbled, made him say, "I will arise and go to my father?" He, being apostate, had to make the first move. Not to common sinners, but to the wicked backsliders, the Lord says, "Return to me, and I will return to you." It was not lack of love for the wandering and suffering son that prevented sending for him; it was the long-suffering patience of wisdom; for, when the suffering had done its work, though yet a great way off, the father met him, received him most tenderly, and bringing him home, made a feast of rejoicing, because the dead son was alive and the lost found. Let men beware lest, like the elder brother, they be unwilling that willful sinners, subjected to fire, should be humbled, and afterward graciously restored.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off.—EDITOR.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.

ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 7 97
STAGES OF JUDGMENT 97
Judgment of Christ 97
Judgment of the Church 98
HUMBLED BY SUFFERING 101
SPECIAL NOTICE 101
EDITORIAL ITEMS 101
EPISTLE TO THE HEBREWS—No. 3 102
NOTES ON SUNDAY-SCHOOL LESSONS,
Opposition to Christ's Kingdom, (Apr. 10) 103
God's Works and Word, (Apr. 17) 103
SPECIAL APPOINTMENTS 103
"ROOTED AND GROUNDED IN LOVE" 104
DAY DAWN, (Poetry) 104
EXTRACTS FROM LETTERS 105
A WORD FROM YALE COLLEGE 106

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EPISTLE TO THE HEBREWS.—No. 3.

Christ the Priest.

CHAPTER i. presented the Anointed as the Son of God, his heir, higher than the angels, worshipped by them, as the God of the next age, himself only second to the Father.—1. Cor. xv. 27, 28.

Chapter ii. shows the Son of man lower than the angels for the suffering of death "in behalf of every one," (v. 9;) that he might destroy, "paralyze," (Rotherham,) make powerless, the adversary that was holding the power or dominion of death, and release those subject to bondage by fear of death. Why was he made in all respects like unto his brethren? That he might fill another position still, that he might become a merciful and faithful High Priest.

Seven times the Apostle refers to the Son, thirteen times to the Priest.

1. He is merciful and faithful.—ii. 17.

2. In the things pertaining to God.

3. To make propitiation as to the sins of the people, (Roth.), that is, in things pertaining to men. The Greek verb, *hilaskomai*, is altogether different from that translated to reconcile, reconciliation, etc., in 2. Cor. v. 18, 19, 20; Rom. v. 10, etc. The latter implies a change in the sinner, a bringing to oneness; the former rather includes the thought of pardon and mercy in God. It only occurs in Luke xviii. 13, "O God, be propitiated to me, the sinner." (Roth. and R. V. mar.) It is used in the Septuagint or Greek translation of the Hebrew Bible in Ps. lxv. 3. "Our transgressions, thou dost *corer* them;" in lxxviii. 38, "He, the Merciful One, *pardoneth* iniquity and destroyeth not;" in lxxix. 9, "Help us, O God of our salvation, because of the honor of thy name, and deliver us, and *corer over* our sins, for thy name's sake." (Dr. Young). The noun *hilasmos* occurs only once in the New Testament. Jesus Christ, (our) Righteous One, is "a *propitiation* concerning our sins; not, however, concerning ours only, but also for (those) of the whole of the world," (1. John ii. 2 and iv. 10), and is the word used in Ezekiel xliv. 27: "He bringeth near his *sin-offering*." (*LXX.*)

There is yet a third word, *hilasterion*, which is translated 'mercy-seat,' (the lid of the ark), in Hebrews ix. 5, and 'propitiation,' in Romans iii. 25, which Dr. Young renders: "God did set forth (Jesus) a mercy-seat;" "a propitiatory-covering," says Rotherham. In and by means of this High Priest, God extends infinite mercy and pardon to the sinner. He is the meeting-place for peace.

4. He is the High Priest of our confession. Heb. iii. 1.

5. He is faithful to God who made, constituted or appointed him.—v. 2.

Passing over his antitypical Moses and Sabbatic character, we see, in iv. 14, that,

6. He is great, having passed through the heavens, which no typical priest had done.

7. He is the Son of God, not a mere man, or son of Aaron, and the apostle calls special attention thereto. "Let us be holding fast this confession;" for,

8. "He is able to have fellow-feeling with our weaknesses."

9. "He has been tempted in all respects, by way of likeness, apart from sin."

10. This gives us boldness or freedom of speech in approaching God's throne of favor, "with that confidence which begets thorough honesty, frankness, full and open speech," says Saphir. The Aaronic high priest could only approach the mercy-seat in the holiest once a year, not without blood; but our great High Priest there abides; and, the vail being rent, we can come boldly to meet our loving Father there.

[Did not the "atonement *day*," in type, represent the full period in which our High Priest does the corresponding antitypical work? Did not the type have every feature of the antitype? Otherwise, could the old be a pattern? Are we to regard the rending of the vail at the death of Christ as a part of the type and therefore to be fulfilled? or was it to show that God had left the temple, and the typical system had ended?—ED.]

11. In chapter v., "The Anointed glorified not himself to become a High Priest." Prophets were anointed with oil, as Elisha, (1. Ki. xix. 16); priests were anointed, as Aaron, (Ex. xxviii 41); and kings were anointed, as Solomon.—1. Ki. i. 34. Our Lord was anointed by the Holy Spirit and with power after his immersion into death. Matt. iii. 16; Acts x. 38. He was Christ, the anointed Prophet, three years; he is the

anointed Priest all through this age in the holiest; he will be the anointed King, "a Priest upon his throne," in a special sense, when he will be brought again as the mighty God, the Father of the age (to come).—Isa. ix. 7; Heb. i. 6–8.

12. He is begotten of God in resurrection. Acts xiii. 33; Rom. i. 4.

13. His priesthood is forever, "according to the rank of Melchisedec." What a deal of truth underlies this simple phrase, quoted from Psalm cx. 4! Four times it is declared by the apostle, and the last time especial attention is drawn to the fact that not apart from taking an oath did Jehovah declare it. "The Lord sware and will not regret." The Hebrew word used in Psalm cx. 4 is applied to God twenty-eight times, as repenting under certain circumstances, as in Genesis vi. 6, often when he threatens punishment for men's sins. Of course, God was never sorry for sin. Seven times in the Old Testament and twice in the New Testament it is declared that the Lord does not repent, that is, when he has made promises. But the word here used is not *metanoeo*, "to have another mind," as usual in the New Testament, but *metamelomai*, which occurs only eight times: the disobedient son was "smitten with regret," but not so the high priests and the elders.—Matt. xxi. 28–32. Judas was "smitten with remorse."—xxvii. 3. Paul said, "I am not regretting, if even I was regretting. * * For the sorrow according to God works repentance [or a change of mind] unto salvation, not to be regretted."—2. Cor. vii. 8–10. And in Romans xi. 29, we have a commentary on the Lord's not regretting his oath to his beloved Son, begotten from death in resurrection: "The gifts and the calling of God are not to be regretted." (Roth.) I would desire the reader's special attention to these eight scriptures and ask that they be prayerfully marked.

[It is the same word spoken of the Lord, the *other* repenting son (Matt. xxi. 29) and Judas. Why translate it "remorse" in but one case?—Ed.]

14. What was the rank or pattern of Melchisedec? Specially in contrast to that of Aaron, it was a *royal* priesthood. The Aaronic priests were teachers and judges in matters of law, but not kings. Our Lord will be King of kings, a Priest on his throne, and we are one with him. It was for blessing and refreshment, instead of for sin. Its symbols were bread and wine, the staff of life and token of joy, in place of blood of oxen. It was not subject to death, it gave place to none, it was of the Most High God, possessing heaven and earth, therefore for all men, and not for one nation only, to communicate good things to those warring with sin, oppression and death, instead of praying for their good merely.

15. "In the days of his flesh, he having offered up both supplications and entreaties unto him [God the Father] that was able to save him out of death, with mighty outcries and tears, and been hearkened to by reason of [his] devoutness, even though he was a Son, yet learned he obedience by what things he suffered, and having been made complete, [in resurrection, Rom. i. 4] became to all those obeying him author of an age-abiding salvation."

What a path for us to travel who desire to share his glory and power to bless, being kings and priests to God! Let us willingly, that is, heartily, with all earnestness grasp the cross of self-denial, the cross of our Lord Jesus Christ, and in his name even now by faith in him give forth daily blessings, help and joy to others. H. Vevsey.

NOTES ON SUNDAY-SCHOOL LESSONS.

Opposition to Christ's Kingdom.—Psa. ii. 1-12.

(Lesson for April. 10.)

"Why do the heathen rage and the people imagine a vain thing?
The kings of the earth have set themselves:
And the rulers take counsel together,
Against the Lord and against his anointed, saying:
Let us break their bands asunder and cast their cords away from us."

This world has been turned over to the rule of those who have been well symbolized as wild beasts—powers that have devoured and torn in pieces, that have oppressed and afflicted and refused justice to the helpless. This state of things is to continue until men learn that power belongs to God; that right, not might, has right of way, that he who sitteth in the heavens controls the affairs of

men and giveth the kingdom to whomsoever he will, and when He comes whose right it is, he will give it to him.

It is a wonderful study to watch the stately steppings of Providence in the history of nations. Men have vainly imagined that they were conducting their own affairs on the earth, but not a move has ever been made in human history that has not had its root in Providence. A few of even the most bloodthirsty conquerors as well as the most noble heroes of history have realized that they were men of destiny, and that there was a power behind that was using them to shape its own ends. Men and nations have resisted at times the power that is weaving the pattern of earth's history, but in the end have been compelled to submit.

This second Psalm seems to have a wonderful fitness at this present time. The wisest among earth's statesmen are baffled and puzzled to know the meaning of the signs of the times. There is a hand-writing on the wall and a Daniel is needed to interpret it. "What is coming?" is the question on every lip. He whose right it is is coming. The old oppressive systems of earthly rule are to pass away like the heavy clouds that obstruct the dawn, and the sun of righteousness, the long-prayed-for Prince of Peace with his saints shall take the kingdom and possess the kingdom under the whole heavens. Nations may rage and rebel and resist. They are only kicking against the pricks and must in the end submit. They are constrained by a power whose nature they know not, nor do they understand whose cords they so vainly strive to break asunder and cast away from them.

"He that sitteth in the heavens shall laugh; the Lord shall hold them in derision." Man's puny efforts at resistance may well seem the subject of derisive mirth to him whose is the power in earth and heaven. A mother constrains her child to a certain course for his good. The little fellow disputes her authority and resists with all his tiny might her controlling hand. Does she hate him because she smiles at his futile efforts? But the rebellious spirit must be subdued, even though with pain and chastisement.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure." When God speaks in wrath, then earthquake and famine and pestilence and war are the responsive echoes of his speech on earth. Such things are really the fruit of rebellion and disturbance and wrath in human affairs. It is the result of the friction between God's will and man's. Of course there can be but one outcome to this unequal conflict. The decree has gone forth: Earth's appointed King shall reign.

"Yet have I sent my king upon my holy hill Zion.
I will tell the decree:
The Lord hath said unto me, Thou art my Son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession."

Not for destruction, but for reformation and blessing are the nations and the earth given to Christ. There is a glorious future ahead of this planet and this race. When the storm clouds of sin and death shall forever pass away from the sky and the long summer day of eternal blessedness and peace be ushered in, then will the nations know what it is to belong to Christ. But the next verse of our lesson seems out of harmony with this hope and grates on our ears with a harshness that does not seem like Christ, but rather like old fighting King David. And we believe David's reign with all its wars and conflicts typified the inauguration of Christ's kingdom that comes before its peaceful and prosperous duration. Hence we read:

"Thou shalt rule them with a rod of iron,
And break them in pieces like a potter's vessel."

An iron rule of inflexible justice and unswerving rectitude might not be the worst thing that could happen to this earth so long cursed with veniality, bribery and crookedness. As for the "breaking in pieces," that is a necessity to their reconstruction on better principles and a nobler plan. Such a breaking up as it were the fountains of the great deep must always precede any great progressive movement, and the times indicate that we are on the verge of it.

"Be wise now therefore, O ye kings."

It is always wise to submit gracefully to the inevitable, and those nations and kingdoms that first and most fully submit to the blessed rule of our Lord shall have the largest share of happiness and prosperity in the future order of things.

God's Works and Word.—Psa. xix. 1-14.

(Lesson for April 17.)

"The heavens declare the glory of God
And the firmament sheweth his handy work.
Day unto day uttereth speech
And night unto night sheweth knowledge."

THIS language may be less a beautiful figure of poetic speech than at first appears. It is coming to be a recognized principle in physics that light and sound are but different degrees of velocity, and if our ears were attuned to catch a higher pitch of music we could actually hear the morning stars singing together, and the grand anthem of dawn would be a clarion call to the sleepers to arouse, a call that could be heard as well as seen—the reveille in God's great camp. The music of the spheres will thus be a grand reality. Now, "There is no speech nor language"—no speech because there are no ears trained to hear it. Sound without the completing receptacle is not known as sound. "Their voice is not heard," yet their voice is a grand fact. Here we have in such an unscientific book as the Bible is called, one of the most beautiful and interesting discoveries of modern research anticipated and confirmed. Yet although their voice is not heard, their words are gone out to the ends of the earth. The effect of their silent speech is manifested in creation itself.

"In them [the heavens] hath he set a tabernacle for the sun." The tented sun rides forth in majesty, rejoicing in his strength as a bridegroom from his chamber, full of joy and vigor and hope. So shall the Sun of righteousness, the heavenly Bridegroom, come forth from his marriage-chamber to victoriously accomplish the circuit of his reign, and nothing shall be hid from the radiance of his love.

The theme of the psalmist changes here. Thus far he has been contemplating the works of God, which are as truly his materialized word as vocal utterance could be. Now he turns to consider the written word. The law, the testimony, the precepts, the commandments, the fear and the judgments of the Lord are extolled. His law is perfect; his testimony is sure; his precepts are right; his commandment is pure; his fear is clean; his judgments are true and righteous altogether. His law restores or converts the soul; his testimony makes the simple wise; his precepts rejoice the heart; his commandment enlightens the eyes; his fear endures forever.

God's Word hid in the heart is better than the rarest treasure of earth. It is food; it is fire. It is a weapon of defence. Whoso walketh in his precepts has great reward.

What is the reward? We are creatures of motives. We do not act without some inducement. What hope is the highest held out to those that fear and love him? Men go through all kinds of losses and bear the most cruel crosses, hardship and self-deial, to gain —what? When we have searched the whole record on this question, and reduced all that is said concerning it to its lowest terms, I think we shall find that the reward is in character.

"Who can understand his errors?" He that takes heed thereto according to God's word. Perhaps we do not need to understand them all in order to get rid of them, but if we look constantly to the great pattern we shall daily become conformed to his image.—L. A. A.

SPECIAL APPOINTMENTS.

IF the Lord will, I expect to preach at the Carlisle School House, near Elyria, O., Tuesday and Wednesday evenings, April 5. and 6. Will all in that neighborhood do what they can to make this known?

On Thursday evening I expect to preach at Noble, O.—arrangement in charge of Ermina C. Stray.

On Friday evening, will the friends in and about Pittsburg, Pa. meet me at the home of Brother and Sister Greenawalt, No. 11 Wylie Ave. Their parlor is a good place, and always open for such gatherings. The arrangement for meetings on Saturday and Sunday is left with J. Greenawalt, M. D., as above.
—EDITOR.

☞DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

"ROOTED AND GROUNDED IN LOVE."

THE beauty of a flower, the quality of a fruit, the thrift and vigor of a tree, depend somewhat on the soil in which they grow. There are soils which are rich with the food needed to sustain almost every kind of vegetable life; there are other soils fitted to sustain one kind of plant which yet would starve another; and there are soils which are barren and ill-adapted to all kinds of life.

The soil which affords food for all human hearts and lives is that mentioned in our text. Hearts that are rooted and grounded in love must grow and thrive and be fruitful, must bear glossy leaf and glowing flower and tempting fruit. Whatever else may be lacking, if this one element be there, they must grow. Whatever else may abound, wealth, luxury, beauty, culture, grace, if love be not there, the human plants, if they live at all, become pale, sickly and unfruitful. Lacking love, they have no power to give life, or beauty, or fragrance, or bloom. They need to be transplanted.

Poets tell of a land where the flowers do not wither, and where fruits do not fail. We read of trees that yield their fruit every month, and whose leaves are for the healing of the nations. There are those who are like trees planted by the rivers of water that bring forth their fruit in their season, whose leaf also does not wither. There are trees of righteousness of the Lord's planting. In what soil do these trees grow? It may be that the secret of their unfailing thrift and fruitfulness is that they are rooted and grounded in Love. Love is the source of all life. Love is the fertilizing principle that shall change this barren earth and make it bud and blossom as the rose. Love never faileth.

L. A. A.

DAY DAWN.

A brilliant thought leaps out and glows;
It touches soul and brighter grows—
A light to life, 'twill ever shine,
Without the writer's mere design—DAY DAWN.

The labored effort plainly shows
The mind has passed through mighty throes,
To give the world the stamp divine—
A brilliant thought—DAY DAWN.

The thought that lives through trials flows,
With golden words each sentence glows:
While ease and grace and force combine
To clothe with elegance every line,
Where genius gives, in verse or prose,
A brilliant thought—DAY DAWN.

GALIEN, MICH. E. POTTS.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or eight dollars a dozen; in paper cover, fifty cents, or four dollars a dozen.

Address: J. H. PATON,
ALMONT, MICH.

VOLUME NINE BOUND.

ALL who would like to have the bound volume, for preservation and future reference, should send their orders at once. It is neatly bound in cloth, with "THE WORLD'S HOPE, Vol. 9," in gilt letters on the cover. The price, postage paid, is $1.15.—EDITOR.

THE Bound Volumes have come from the binder at last, and those who have ordered them will have them ere they read this. For the patience shown we are grateful.—EDITOR.

EXTRACTS FROM LETTERS.

INCLOSED find pay for the HOPE another year, and also for THE GOLDEN LINK, which has been received. I like the book, and will try to sell some. I cannot get along without the HOPE. I shall take it as long as I can. I read them over and over again, and always find something new about this great salvation, that is deep enough to save all God's erring children.

I expected to see you in Lapeer, and hand you the money, or I should have sent it sooner. I hope to live a consistent Christian life. I want to be saved in the kingdom of our heavenly Father, not as by fire, but to have an abundant entrance as a faithful child. This is my prayer daily. J. P.

BAY CITY, MICH.

YOUR book, entitled MOSES AND CHRIST was handed me to read. I see it is on the same line of truth that led me and several others out of Babylon to a larger hope. Inclosed find $1.00 for two of them.

If the first Adam brought the whole race into carnal death, even so the Second Adam is to bring the whole race into life eternal. [True; like all other seeds, they bring forth after their kind.—ED.]

Quite a number of us came out of one of the churches to suffer persecution for truth and for Christ. We are called everything but the Lord's people. "This is a faithful saying, and worthy of all acceptation: for therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of them that believe."—1. Tim. iv. 9, 10. J. S. K.

BRIDGETON, N. J.

A Word From Yale College.

IT is a long time since I have written to you or heard from you, but I often think of you, and wonder how you are getting along. Often in our studies here questions of Christian doctrine, faith and duty arise which turn my thoughts to you, and I wonder what position you would take on the various points. I may not understand your position, so with your consent, I would like to ask you some questions regarding some things that are in the forefront of the Christian thought of the day.

1. What do you think of the great forward movement that is going on all over the Christian world—such as the work of General Booth and many others in our great cities, beginning at London—on the line of city missions, home schools, hospitals, coffee houses, and such things, for the poor, in connection with preaching the gospel from house to house?

2. What position do you take in reference to the great advance in home and foreign missionary work, the pushing of missions in to all parts of Africa, preaching the Gospel and founding schools;—of the recent great revivals, or, rather, new birth to faith in Christ, in Japan and India, where, by thousands and tens of thousands, they are seeking our Saviour?

3. What do you think is the cause of the great spiritual quickening that is sweeping over the whole world, and of the renewed earnestness and zeal among Christians to spread the message of salvation?

4. What attitude should Christians take towards such movements as the Y. M. C. A. the Salvation Army, the Coffee House plan or the City Missions in our own land?

5. What position do you take with regard to theological seminaries? What do you think of educating the ministry?

6. What do you think of the passages of the Bible which represent the Kingdom of Heaven as gradually growing till it fills the whole earth, and of the time coming when nations shall beat their implements of war into agricultural tools, and learn war no more?

7. What do you think of the so-called "Higher Criticism," or the critical examination by Historians and Literary Critics of the Old and New Testaments?

8. What do you think is the duty of young *Christians today* in regard to Christ's last command, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost?"

9. What is the meaning, and what kind of work is referred to in Matthew xxiv. 46? Or what work for our Master ought we to be doing in order that we may be accounted as *doing* our duty? Has it any reference to the command in Matthew xxviii. 19?

Perhaps these are enough questions for

once. I do not want you to feel obliged to give long answers to my questions, as I could not expect to take so much of your time; but just state, if you will, in a word, your opinion, as brief as you wish.

R P.

REPLY:—The above letter with its list of questions is a very good evidence that an editor is expected, not only to *have* opinions, but also to be ready to *give* them; and it is much easier to *ask* questions than to *answer* them, partly because the latter requires more thought, labor and time, and partly because the one who answers becomes the target of criticism, and perhaps of reproach, whether it be for showing his ignorance or for speaking out plain truth. But agitation of the various subjects before the public mind is the necessary precursor of progress, and it is doubtless better for one to think and say and afterward learn that he was mistaken, than not to think at all, or thinking, to be afraid to speak out. To think is an evidence of life; not to think is akin to death.

The letter asks only for brief answers, and yet the questions cover so much ground that it may not be possible to be *very* brief; and perhaps the questioner will excuse the liberty taken in publishing both the questions and the answers, as the subjects are of public interest, and the same effort may serve a double purpose. In attempting a brief answer, the order and number of the questions will be followed.

1. My faith in the overruling providence of God and in His purpose to break down the barriers of a crystallized ecclesiastical or churchified method of preaching the Gospel to men, leads me to sympathize with the work of General Booth and others in England and America. The old way, which is not easily broken up even by those of us teachers who are not satisfied with it, seems like fishermen laying their nets on the mountain-tops and then inviting the fish in the sea to come up and be caught. The true fisher of men, like the Master, must get down with the net where the fish are. I am in favor of any method or any thing that is really calculated to do people good and bring them to Christ.

2. In view of the first answer, what position could one take but of interest in all genuine Christian work, whether at home or abroad, and in the fact that men are seeking the Saviour? So far as they are really seeking him, it is as evidence that he has found them, —because men never begin to seek the Lord before the Spirit of the Lord has quickened them out of the natural state of insensibility and indifference as to spiritual things. But it is not all gold that appears like gold. The missionary effort is not *all* to bring men to Christ. Like the work in the churches, part of it is sectarian and therefore selfish and human. The ignorant heathen feel this, and sometimes tell the missionaries that they should convert the churches at home. Some of the effort is based on a misconception of the Divine character, purpose and plan, and *so far* it is zeal without knowledge, and needs modification. The fact that the Missionary Board of one of our American churches has not been willing to send out missionaries who were even tainted with the larger hope for men, is evidence that much of the missionary effort of the past has been made for the purpose of saving the heathen from endless hell. But the Lord overrules even this and has blessed the effort by an advance in civilization. The true idea of salvation is to make men Christlike, and to fit them for *life*, anywhere; and so far as this end is secured, all lovers of men are glad.

It may not be amiss to say here that it is a pleasure to note the change of attitude among the Presbyterians concerning the heathen. They have hope for them and for all who die in infancy. But the creed must keep changing for a while. If the heathen can go to heaven, or be saved, without the Gospel, what a pity to send it to them, if a *part* of them, not to say, a majority, are in danger of being eternally lost by rejecting it.

3. The cause of all spiritual quickening is the Spirit of God; and I should be glad to see the evidence that such a quickening *is* "sweeping over the whole world." The word assures us of such a time coming, but it is still future.

4. The first answer is an answer to this, in part at least. I think the Y. M. C. A. is doing much good in finding young men, and in keeping them out of the many traps o

wicked men. It may be credited also as one of the means by which the Lord will break down the sect spirit; still at present some are kept out of its active membership, because not what is known as "Evangelical," who would gladly unite in the work of saving the young men. Who is responsible for this shutting out? Many may not approve the *methods* of the Salvation Army; and it *seems* different from Christ's way; but I would hesitate before condemning their method of drawing the outcasts and the poor, unless a better and more effective way can be discovered. I think the attitude of each Christian toward any part of the great work so far as active co-operation is concerned, should be determined by each one's reason and judgment enlightened by the Word and Spirit of God. No man is capable of dictating as to what another should do. Each one cannot do everything; and each member of Christ is under control of the one Spirit, which divides to each one severally as He will, and gives to every man his work.

5. Education is a good thing in anyone, if it be set apart and used in the service of God for the good of men. Men must learn before they can teach. And I favor the better education of all others, as well as of "the ministry." I do not believe in nor like the idea of the preachers being considered a separate "order" of men. It would not be easy to prove that the so-called "educated ministers" are any more successful in the work of bringing men to Christ than many others. Tact and wisdom do not always come with education. Christ chose men as his Apostles out of the working classes. Doubtless they were not all alike in their education. A teacher needs more knowledge then an evangelist. I think the "theological seminaries" would do *more* good if they taught more Bible and less theology. Each strong sect has its college and *one* of the objects is to fit men for the ministry of its own sect by teaching them its peculiar theology. This system is Babylonish and must die.

6. I accept them fully and unequivocally, and proclaim them heartily. Such passages as speak of the progress and final universal success of God's kingdom, and of the time when men shall learn war no more, but shall delight themselves in the abundance of peace, and do God's will on earth as it is in heaven, are the strong-hold of THE WORLD'S HOPE. And I am in sympathy with anything that looks toward that grand victory of men over the present low conditions.

7. *Truth* has nothing to fear from any kind of Criticism. But it would do some of the critics good if the could see the Plan of the Ages.

8. It is the duty of all Christians—old as well as young—to disciple the nations as speedily as the Lord gives the ability. As the necessary means to success, the Lord prayed for the *unity* of all *believers*, "that the *world* may believe."—John xvii. 20, 21. From Christ's prayer, it seems a fair inference, that the sectarianism of Christians is the greatest hindrance to the world's conversion. As a step toward the good time coming, let us reject all creed barriers between Christians. "Christ in you" is the only true basis of fellowship.—Col. i. 27. and Rom. viii. 9–11.

9. No; the "doing" of Matthew xxiv. 46 has no connection whatever with the duty enjoined in xxviii. 19. The latter has reference to the work of preaching the Gospel of salvation to the *world*, and the former, as a look at it and its context shows, referred to feeding the "*household*" with the "meat in due season," pertaining to the Lord's coming. This latter work has a blessing promised which the mass of Christians can never enjoy, because they never have done, and never can do, *that part* of the Lord's work. The work of the servant [representing a class] here mentioned, is the opposite of his who says, "My Lord *delayeth* his coming" What can this be but to proclaim his *presence* —or that he *no longer* delays?

In conclusion, I would say that the various peculiar agitations and changes in both the Church and the World so manifest now, are evidences to some of us that our Lord does not delay, that we are even now "*in the days* of the Son of man," and that the dawn of a better day for mankind is upon us. If a man cannot see it, it is at least well not to oppose and "smite his fellow-servants" who do see it.—EDITOR.

☞ Send names for sample copies of this

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 8. ALMONT, MICH., APRIL 15., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 8.

ESCHATOLOGY.

ESCHATOLOGY means "The doctrine of the last or final things, as death, judgment, and the events therewith connected."—*Webster.*

The judgment of the world is the last in order, but has been treated, to some extent, first, because mentioned first in the prophecies of the Bible. It seems appropriate, however, to say more of it under this head. The word Eschatology is here used as including all that portion of God's dealings with and judgment of the world connected with and following the Lord's coming at the end of the Gospel age and the dawn of the Millennium.

It would be impossible to give in brief space more than a glimpse of such a comprehensive subject; and some things must be assumed as accepted, and the evidence more or less clearly understood, by the reader.

For instance, it is here assumed that the Lord's coming and the marriage of the Lamb are pre-millennial, and therefore that the overcomers, after their resurrection, are to live and reign with Christ a thousand years—which is the Millennium.—Rev. xx. 4. But to anyone holding that the Lord's coming is not due until the end of or after the Millennium, let it be suggested that if the *manner* of the Lord's coming were better understood, the objection to the pre-millennial view would perhaps disappear.—See "The Lord's Coming," in DAY DAWN. Pre-millenarians generally emphasize the idea of a dispensational crisis, and Post-millenarians see evidences of the progressive work of God by his Spirit for the conversion of the world. Perhaps the two views should be combined, as at the introduction and work of the Gospel age. The millennial reign of Christ and the saints may be personal and still be invisible; and the work on earth may still be carried on by a visible Church having "a double portion" of the Spirit.—See article on "The Coming Kingdom."

That the millennial reign is for the purpose of judgment—one part of that work—is evident. Speaking

of that time and work, John says: "And I saw thrones, and they sat upon them, and judgment was given unto them: [that is, the sufferers with Christ], and they lived and reigned with Christ a thousand years." This part of the judgment work, including the result of "the fire [which] comes down from God out of heaven," [verse 9, which could hardly be the fire of hell], in the "little season" at the close of the Millennium, seems to be co-incident with the *conquering* reign of Christ; "For [as a Conqueror, and the saints with him] he must reign, till he hath put all enemies under his feet. And the last enemy—death—shall be destroyed."—1. Cor. xv. 25, 26.

There can be no enmity, nor rebellion, nor suffering after that. That is the point when the kingdom is delivered to the Father, and from that time on God shall be all in all, both in heaven and earth, so that his will shall be done below as well as above. What *can* it be to deliver the kingdom to God, but to present the world to him freed from the curse of sin and death. Then, all being loyal, the reign of peace shall go on forever, with nothing to mar it or prevent the flow of Heaven's blessing on the children of men. Of *that* phase of Christ's reign "there shall be *no end*."—Luke i. 33.

It is probable that the part of the judgment work which is coupled with the peaceful reign is mentioned in Psalm xcvi. 10, R. V.: "Say among the nations, The Lord reigneth: the world also is stablished that it cannot be moved: He will judge the peoples with equity." The conquering reign and judgment are to subdue enemies and bring the revolted world to a state of loyalty to God; that is the salvation of the world; and the reign and judgment that follow are to keep the world from falling, to bless all the nations, kindreds and families of the earth, and give them the knowledge of God. It seems that Paul's words, in 1. Timothy ii. 4-6, must refer to these two parts of Christ's work: "Who will [first] have all men to be saved, and [then] to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The future world of mankind, free from sin and death, and doing God's will even in the earthly state, will be the grandest possible testimony to the efficacy of Christ's redeeming love and power.

THE GREAT WHITE THRONE.

HAVING taken a glance at the judgment of the world and its grand outcome of the saved nations made strong to stand through the power of truth and the influence of the Endless Priesthood, let us come back again to the beginning of the Millennium, to look at and consider the *power* by which the judgment work is to be done. It seems clear to the writer's mind that the "Great White Throne" is the symbol of the ruling power in the fully organized kingdom of God, from the time when Christ [the overcomers of past ages being with him] takes to himself his great power and begins to reign.—Rev. xi. 17. That is the time mentioned in Matthew xxv. 31: "When the Son of man shall come in his glory, and all the holy angels [messengers] with him, then shall he sit on the throne of his glory."

and the judgment of the nations follows. Paul shows that "When he shall appear [in his glory], then shall ye also [the saints] appear with him in glory."—Col. iii. 4. This coincides with Isaiah xxxii. 1: "Behold, a king [Christ] shall reign in righteousness, and princes [the overcomers exalted to sit with Christ in his throne, Rev. ii. 26 and iii. 21] shall rule in judgment." The same time, and the conjunction of the saints with the Son of man in judgment-rule, is mentioned in Daniel vii. 14, 18, 22, 27. "And there was given him [the Son of man] dominion, and glory, and a kingdom, that all peoples, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." So "The saints of the Most High shall take the kingdom, and possess it forever, even forever and ever." Putting all these and similar Scriptures with Revelation xx. 4 and 11, it is evident that the great white throne refers to the millennial reign of Christ and the saints.

Some think because John, after carrying the reader through to the end of the thousand years' reign, said: "And I saw a great white throne, etc.," that he is there showing what is due after the Millennium. And this is the more apparent to them because the judgment of the dead is next seen, which they think cannot be due till after the Millennium, because in the fifth verse it is said: "The rest of the dead lived not [*again* is left out in R. V.] until the thousand years were finished." This seems at least plausible; and no disciple need be afraid of the truth, whichever way it is. The thing of importance is to learn what the revealed truth is. And it is well to remember too that men are still liable to crowd too much into the Millennial age. And yet no one should for his reason seek to *prolong* the period of sin and suffering, or to be anxious to crowd into the beyond what may belong in the Millennium.

The vision of John is not necessarily consecutive. He often runs through to a certain point and then goes back to give another line of truth directly related to the former. This principle is well known to be true. And he seems to have done this in the present instance. To the writer it appears evident that the dead do not *live* in order to be judged, or it would not be the judgment of the *dead*. To *live* means more than to have a conscious existence. And judgment is the means of bringing men to life, that is life indeed. The saints are judged in this age, and the result is that they *live* and reign with Christ in the next age. So the rest of the dead may be judged, before the great white throne, in the next age, and yet not *live*, in the perfect sense, until the end of that age.

To be merely awakened to judgment is not the resurrection proper. That means to be made alive in Christ, which is life indeed, as Christ, like Adam, imparts life of his own kind. The order appears to be, that the dead, who do not live and reign with Christ, are awakened to judgment, the light given them, by means of which they are judged to victory, and so *live* at the end of that judgment age. John v. 28, 29 seems to teach that *all* hear the voice of Christ and "come forth"

from the death sleep in one and the same "hour," which, according to certain chronological estimates given in DAY DAWN, may be the first twenty-fourth part of the Millennium, which reaches from 1873 to 1915. The idea is, though in none of these things is it best to be dogmatic, that the saints come forth to perfect life in the beginning of this hour, and are organized in the heavens to reign with Christ, and judge the world "both the living and the dead;" but that the rest of the dead come forth out of the death sleep at the last part of this hour, when the judgment power, the great white throne, is established, and that they will be judged during the Millennium, and *live* in the completed resurrection at its close. All judgment by Christ and the saints is unto victory.

How could any throne be *whiter* than the throne of Christ during the Millennium? It is based on the principles of purity, justice, love and mercy, and is in contrast with the darkness and want of love and mercy in Satan's kingdom and its earthly representatives which it supplants. The visible kingdoms of men have been ruled by the invisible powers of blackness and cruelty. These, (the ruling power, and the visible effects) are the heavens and the earth which flee away before the face of him that sitteth on the great white throne. And it seems that this fleeing away at least *begins* at the dawn of the millennial reign.

Revelation xi. 15–18 seems to cover the period of judgment for both living and dead, from the time the reign begins until all are conquered and rewarded. And that the throne includes the millennial reign is evident, because the angry nations are the first encountered by the new kingdom. This state of the nations is much like the unrest and trouble in the present transition from the old age to the new.

LIVING AND DEAD.

SEVERAL references have been made to the fact that Christ is to judge both the living and dead at his appearing and kingdom. What kind of life and death is meant? The Bible speaks of those who are carnally minded as being dead: and it also speaks of those as dead who have passed out of this flesh-life. Which is here meant? When Paul says: "It is appointed unto men once to die, but after this the judgment," (Heb. ix. 27), what kind of death is meant? After considering the subject, the evidence confirms the idea that the "living" in all such passages means men in the natural body condition, men in the flesh, and that the "dead" refers to those who have passed away by physical death. It seems evident that Christ does *not* judge both the living and dead in the spiritual sense. And if he does, this would not be postponed until "his appearing and kingdom."

The key to the subject seems to be given in Rom. xiv. 7–9. To live and to die are contrasted, and the Apostle shows that Christ both died and lived again that he might be Lord both of the dead and the living. This fact is the basis of his right to judge both classes. It has been shown that the Church (it might be said, as an exception to the rule) has been judged while living. But the masses of men have passed away without the Gospel

ight, and therefore must be judged fter death. And it is a strange fact hat the very passage (Heb. ix. 27) which by many is supposed to show hat men cannot be saved after death, is really a grand expression of hope. To say that men are to be *judged* after death is to say that they are to be *saved* after death, because judgment is to be unto victory.

Some may think it necessary to place the judgment of all who have died *after the resurrection*. But if men are first made *alive*, and then judged, how could that be called the judgment of the *dead?* It has been shown that men are judged into life, and not made alive in order to be judged. They come forth to a resurrection of [or by means of] judgment.

But if it be urged that men *cannot* be judged between death and the resurrection, because "the dead know not anything," let it be suggested that there may be need of a modification of view concerning the nature of man, and the state of the dead. If Orthodoxy holds to an extreme view, Adventists may be holding to an opposite extreme. Though men in a sound sleep are unconscious; and though this is the normal state of the dead; it is only so until the Lord sees fit to wake them. And surely no one will thoughtfully claim that a corpse—a dead physical body—is asleep and can hear. Only that can be awakened which is capable of hearing the voice of the Son of God.

The case of "the spirits in prison," and the Gospel being "preached also to the dead," (1. Pet. iii. 18–20 and iv. 5, 6) has been mentioned before. The writer is not unaware of the various methods of explaining it, so as to harmonize it with the Adventist view of the state of the dead, or to prevent the impression that there is salvation in Christ even for those who have died without hope. But he must be excused for thinking it is so plain that it needs no explaining or harmonizing, and is a glorious fact given as the key of hope for all the dead, based on the resurrection of Christ. The preaching "to the *dead*" of verse sixth is given as an illustration of Christ's use of his power to *judge* the dead, mentioned in the fifth verse. He seems to have been completing a picture which is a grand foregleam of the *general* judgment of the dead at his appearing and kingdom. What was then done after *his* resurrection to *one class* of the dead, is a prophecy of what will be done to *all* the dead after the resurrection of the *saints*—the corporate body of Christ. And again let it be said that the passage shows the Gospel to be the *means* of their judgment, and that the *object* of that judgment is "that they might live according to God in the spirit." This evidently is salvation.

To any one who has learned the truth about the judgment of the dead, there is and can be no fear of hopelessness for those who fall during the millennial age, such, for instance, as the sinner being accursed, mentioned in Isaiah lxv. 20. It is a great mistake to suppose, as some do, that this is an instance of a second physical death, of one who had been made alive and then brought to a knowledge of the truth. Such people never are sinners, and are never accursed; for only those who are given new hearts and clean spirits

ever do or can come to the *full* knowledge of the truth. And the fact is, that the "sinner" of the millennial age, like the sinner now, is one who will be born into the world as we all are, and who has not yet died. The same verse shows that even the "child" [the loyal child of God, because contrasted with the sinner] then dies as well as the sinner—the perfect day of deathlessness not having then come. More of this anon.

THE SHEEP AND GOATS.

THE judgment scene presented by the Saviour, in Matthew xxv. 31–46, deserves further attention. It is quite a common idea of it, (held as Orthodox), that the coming of Christ here brought to view takes place at "the end of the world," which is by them supposed to mean the final consummation of all things pertaining to this earth; that then all probationary life is past, and the character and destiny of all forever fixed; that the resurrection of all then takes place, and all—the righteous of all the ages past represented by the sheep, and the wicked of all these ages represented by the goats—are then brought to judgment, being all together in one place, and after a formal examination of their former lives,—their good and bad thoughts, words and actions being exposed before the whole world thus assembled—their destiny will be fixed or sealed for heaven or hell, for endless weal or hopeless woe,—and the whole work of judgment done in an ordinary day of twenty-four hours, supposed to be "the last day."

This judgment scene is often portrayed with fearful vividness by able men as a great motive for immediate repentance and acceptance of Christ, as a means of escaping hell and securing heaven. Of course, it is scarcely to be expected that they will stop to consider the inconsistency of their own teaching, according to which the fate of these masses of mankind had been irrevocably fixed long before, as each one died down through the ages,—to say nothing of the Calvinistic claim that in the councils of eternity they had been predestined thereto,—and that they were actually brought out of heaven and hell thus to appear in judgment. Such a judgment changes no one's condition. It is not for the development of character. It reveals nothing either to the judge or the judged—as they all knew their fate and the reasons for it before. Would not such a judgment be a farce?

The view held by many Adventists is similar to that of the Orthodox, differing in the direction, perhaps, of consistency and mercy, though some will question it. As they hold to the absolute sleep of all between death and the resurrection, they get rid of the absurdity of taking them out of heaven and hell, as commonly understood, to judge them and send them back. And instead of being rewarded in heaven and hell (in the Orthodox sense of these words) they have the wicked all sent back into hell—the grave—or into a state of eternal death, and the righteous are to live on the renewed earth forever.

People who think are liable to ask questions, (and it is well, for this is the Lord's way of giving more light), and another class holding to the absolute mortality of man, to

the idea that man's entity is inseparable from his material body, and to the unconscious state of the dead, asks, "Wherein lies either the consistency or the mercy of bringing the wicked up to judge them and then kill them again—seeing that he knew that eternal death was to be their doom? Why not let them remain dead when they were dead?" And it must be admitted, so far as the wicked are concerned, that it seems much like the Orthodox view of taking them out of hell (the grave) to send them back again. A judgment that does nobody any good—can it be the Lord's judgment?

That there is some degree of plausibility in the presentation of these several views need not be denied. But as God's plan is carried out in a succession of ages, no man can possibly understand any truth pertaining to it without knowing the plan itself. And no theory can be correct that does not have room for *all* revealed facts. And whether or not the correct view has yet been given to any man, (and "A man can receive nothing, except it be given him from heaven."—John iii. 27.) it is evident that there are several reasons for rejecting both the Orthodox and Adventist views.

1. It has been shown that the coming of the Son of man in his glory is at the beginning of the millennial age, and not at "the final consummation of all things."

2. It has been shown that the Church has been judged during the age of election which precedes the Millennium, that when Christ appears in his glory, and seated in his throne of judgment, the saints are to appear with him in glory and as his bride, the heavenly queen, to share with him in the judgment of the world, both the living and the dead; and therefore the "sheep" of this judgment scene cannot refer to the saints of former ages at all.

3. While the first resurrection—of those who have suffered with Christ, and are therefore to reign with him in the following judgment work—must take place before Christ appears in his glory, in order that they may appear with him; still there is not one particle of evidence that either the "sheep" or the "goats" in this judgment scene have ever been dead physically, and have experienced the resurrection. It is pure assumption—one of the relics of the Orthodox or Adventist theology—to claim that the punishment of the "goats" is a *second* physical death, even if it be death at all, [*Kolasis*, rendered punishment, in this passage, means restraint or pruning.] or that it is the result of rejecting Christ after being brought to a full knowledge of the truth. All rejections of Christ must result from ignorance of him or of the sinner's need of him; all willful sin, or prodigality of sons, must result from partial knowledge or natural pride and willfulness; and there is no Scriptural evidence that such a case of ignorance and willfulness will ever exist after being made alive in Christ.

4. There is nothing to show that even the "sheep" of this parable had previously accepted Christ, or that either class had ever heard of Christ. The decision of the Judge,—the "Come, ye blessed," and the "Depart, ye cursed," whatever they involve,—was not based either on

(*Continued on page 121.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	.50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 8
- ESCHATOLOGY 11
- The Great White Throne 11
- Living and Dead 11
- The Sheep and Goats 11

EDITORIAL ITEMS 12
NOTES ON SUNDAY-SCHOOL LESSONS,
- The Lord my Shepherd, (Apr. 24) 12
- Prayer of Penitence, (May 1) 12

THE GOLDEN LINK 12
FULLNESS OF CHRIST 12
EXTRACTS FROM LETTERS 12
SPECIAL NOTICE 12

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

(*Continued from page 119.*)

faith or the want of it, but on what they had *done* or had *not* done. If there is any meaning in language, both classes were *surprised* to learn that their conduct had any reference to Christ:—"When saw we *thee* an hungered, etc." Their kindly ministrations, or the lack of them, "to one of the least," showed their *condition*, none the less because done or not done without reference to Christ. For any *Christian* not to know that good deeds and kind acts done to the needy, are recognized by the Saviour as done to him, is an unsupposable ignorance. Besides, a look at the order of events as given in Matthew xxv, shows that the closing act of the judgment of the "servants," to whom the talents were given, with the command, "Occupy till I come." (Luke xix. 13), which evidently means "the house of God," lies *between* the Lord's coming as the Bridegroom *for* his saints and his coming *with* the saints to judge the nations.

In view of all the facts and Bible principles involved, it appears evident that "the nations" here brought before Christ and those with him in the throne of judgment, are those on the earth at the beginning of the millennial reign. They are the "living" who had never died, who are to be judged at Christ's appearing and kingdom. It is not clear that the dead are ever in the Bible called "nations."

It has been shown in a former paper that the opening of the millennial reign requires the restoration of Israel as a nation—the ingathering of the "remnant" on earth as the nucleus of the future earthly kingdom of God. That other nations are to be acted upon through them, as the earthly representatives of the heavenly kingdom, is evident; and the twelve apostles have the promise of twelve thrones, in that time of regeneration or restitution, to judge the twelve tribes of Israel. —Matt. xix. 28. With this fact in view, the idea is suggested by some, and is worthy of attention, that the first phase of the judgment of the living is not individual, but purely national, and that nations will be honored or dishonored then according to how they have treated the Jews—"these my brethren." Whatever their faults, they are a people of special providence and of destiny. Woe to the nation that persecutes them!

But it seems reasonable that this judgment should also have an individual application; and whatever special favor or relationship may pertain to the Jews, it is evident that as "Christ is the head of every man," "these my brethren" means every human being. And it is important to see that the principle of Universal Brotherhood, which of course involves God's Universal Fatherhood, is the *first* truth proclaimed by the Judge in that great day. Blessed fact, that Christ feels what is done to the least of human kind! The kinship is vital and eternal.

It is the relation of the *hearts* of men to that truth that causes men to do or not to do, as in this lesson. Even in the Gospel age, the good seed of God's kingdom finds lodgment or is rejected by men according to whether the "ground" is good or otherwise.—Luke viii. 5-15. This is not so of all that has been preached for gospel, but it is so of

the Word of the kingdom.—Matt. xiii. 19-23. And it is not difficult even now, in the early dawn of the new age, when this glorious message is beginning to be preached, to see the division on this principle among men who make no profession of knowing Christ or of serving him. Those whose hearts are in touch with human needs, readily take to the blessed truths of the love and Fatherhood of God, and the fullness of mercy; but those who are otherwise, are severe in their judgments, and are inclined to say that such and such ones "do not deserve mercy," even if it involves their own exclusion.

The judgment parable will no doubt be fulfilled in a very natural way. For some it may not be easy to see it being fulfilled in the ordinary process of life, but it has been so in the judgment of the Church, and there is no other way in which men could be so effectively tested and developed. Whenever any man receives Christ, he receives eternal life. This has been so in the past, and will continue in the future. The "sheep" by their actions proved that their hearts were "good ground" for the blessed truth. They did not gain the truth, which is eternal life, (John xvii. 3), by their goodness of heart but it was given to them. or planted in such ground by Divine Wisdom. The "goats" were not yet in a condition appropriate to receive such good seed; and those who are in such *bad* ground conditions that they cannot receive Christ, need and will have such fiery treatment as will cure them. This is illustrated when a farmer sows the seed in the prepared ground, and puts the rough, uncleared ground under the action of fire. It is not to destroy the ground, but to prepare it for future use, when it too will be ready to receive the good seed—which is the life—and therefore bear good fruit. The "sheep" receive the life and blessing due in that *age;* [*aionios* translated everlasting and eternal means agelasting, or pertaining to the age]; and the "goats" receive the fiery discipline of the same age which their condition requires.

That this process of judgment in the natural circumstances of life will go on in the future as in the past, there is no good reason for doubt. And it may be equally as natural in the judgment of the dead. The saints, being in the immortal state, may preach or make known the Gospel truth directly to the dead, as did Christ to the "spirits in prison;" but the living nations are to be reached through the visible agency of men in the flesh, under the influence of the invisible kings and priests, as before seen. And both will go on until no enemy shall be left, but all reconciled to God; for, "All the ends of the earth shall remember and turn to the Lord," (Ps. xxii. 27, 28); "for when God's judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9; Rev. xv. 4. And the saved world of men will be God's priesthood and magistrates—judges—in the ages beyond, even forever and ever.

MANY have expressed a desire to have the series of articles on "The Shining Path" in book form, (It will be called "The Perfect Day,") and if it be practicable, I shall be glad to gratify this desire. The expense of course must be considered, and what one cannot do, many may do without inconvenience. The series is not yet complete, but it will probably make a book about the size of MOSES AND CHRIST, and if published will be the same price.—fifty cents in cloth cover, or thirty cents in paper cover; and if three dollars' worth is ordered at one time, only two dollars need be sent. This is agent's rate—one-third off. If any of our readers are disposed to aid in this plan, by ordering books in advance, I should be glad to hear from them.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Lord My Shepherd.—Psalm xxiii. 1-6.
(Lesson for April 24.)

"THE LORD is my Shepherd." Think of the writer of these words, a ruddy-cheeked lad, alone with God and Nature in the wildernesses of Palestine, climbing the hills, resting in the vales, guarding his flock like the apple of his eye, not counting his life dear, to rescue them from danger! What were his thoughts through the long summer days and still, starlit nights? What emotions thrilled and surged through his being as he considered the heavens, the work of God's hands, the moon and stars which he had ordained, the sun coming forth from his chamber, rejoicing as a strong man to run a race!

David, the youngest son of Jesse, grandson of Ruth, the Moabitess, was a scion of a strange race, a people with a wonderful history. The Maker of the heavens, the Being who communed with the lonely shepherd lad through all of Nature's lovely forms, had Himself been the Shepherd of this people and cared for them as His flock. He had delivered, defended and blessed them. He had given them laws and precepts and rules for their guidance. And this history, these rules, were the themes that filled the active mind of the Jewish boy. In God's law he meditated day and night. The history of the past, the heroes of Israel, men of faith, of might, of action, were inspiring themes to such a nature as David's—full of hope, enthusiasm, poetry and high aspiration. How full of possibility the future was for him! Yet how uncertain! How he felt the need of a loving, friendly power to take charge of his interests as he cared for the sheep and the helpless lambs in his flock. Such care and comfort we all need; and blessed are they who like David can each for himself say, "The Lord is *my* Shepherd; I shall not want." But little did David's wildest imaginings ever compass the dream that these words of his, born of a simple faith and a full heart, would live when his people would be strangers and aliens, outcasts in all the earth; that these words would voice the deep faith of millions of hearts, would be translated into all languages, would be lisped by infancy, and faltered forth in the tremulous accents of age; that in truth they would live through all ages! Verily, what is done with God is deathless!

"He leadeth me beside the still waters." Thus chanted the inexperienced boy, whose life had flowed as smoothly as a meadow rill. What would the aged say when passing through the deep troubles of life? Even as David said under such circumstances: "All thy billows are gone over me. Thy waters are come into my soul." But the Lord did not leave him in his trouble, but was with him in the fire; and in the wildest storms of life, there is an inner calm where God's child can dwell in peace.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil." Death's shadow, dark, cold, relentless, fills this world with gloom. Specters haunt the shadow, pitfalls lie hidden in the gloom at our feet. How can any one say, "I fear no evil," except him whose hand is safely and consciously clasped in God's, and who can with David finish the sentence, "For THOU art with me?"

"Thou anointest my head with oil." Perhaps the very day that this song welled to his lips, his youthful head had been bowed to receive the prophet's benediction as the future king. Little did he then imagine all the dangers, hardships, temptations and burdens that responsibility implied. He learned it later, partly by a bitter experience, and yet through it all, goodness and mercy did follow him, even all the days of his life, and by his wonderful life, his imperishable words and mighty deeds, he has become one of the pillars of the house of the Lord that shall stand forever. He was not only an example of a child of God, but also a type of the Good Shepherd who gave his life for the sheep.—John x. 11–16; Isa. xl. 11.

Prayer of Penitence.—Psalm li. 1-13.
(Lesson for May. 1.)

"HAVE mercy upon me, O God, according to thy loving-kindness: according to the multitude of thy tender mercies, blot out my transgressions." How far David had wandered from the innocence of his youth! The victorious warrior, the wise statesman, the powerful king, the sinful, passionate, guilty

man, whose hands were stained in a brother's blood, was the same one who had so faithfully guarded the lambs of his flock and who in simple faith and glad consciousness of rectitude, had sung, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

The possibilities for all the experiences of his eventful life were in the shepherd lad of Bethlehem. Indeed, it may well be a question whether the chastened king, the forgiven murderer, the humbled, contrite, broken-hearted man was not truly a fitter subject for the kingdom of heaven than the inexperienced and sinless child. The child had in his nature the germs that afterward developed into murder; the man had learned the nature of sin and to hate it. He had felt its defilements and turned from it with loathing to seek cleansing in God's forgiving love.

"Against thee, thee only, have I sinned." Yet he had injured to the death his brother. How was it that he had sinned only against God? God is love, and he had sinned against love. There is but one sin and that is hate. "For all the law is fulfilled in one word, Thou shalt love thy neighbor as thyself."

"Behold, I was shapen in iniquity, and in sin did my mother conceive me." The curse of this world is that not only David, but ninety-nine out of every hundred children born into it are conceived in sin. They are children of lust and not of love. How can they be pure, well-balanced, self-controlled men and women when they are thus constitutionally cursed from their birth?

"Behold, thou desirest truth in the inward parts." Why not be true? Why not be frank and open-hearted? Is there anything to be gained by a false life? All is open and naked in the eyes of him with whom we have to do. Can the judgment of our fellowmen so greatly curse us as to make us willing to pay the price of treachery to our own souls to bribe their good opinion? The king for a year had lived the life of a hypocrite, professing to be a man of faith and righteousness, while underneath his fair exterior, was a stained and blackened heart. At last he was ready to throw off the sham and be true at any cost. This hymn of penitence and prayer was not breathed in the privacy of the closet, but chanted in the temple service before all the people, and they doubtless understood its application. Probably his influence for good and his power over the hearts of his subjects was increased by his sincere, manly acknowledgement.

"Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." It was not to escape punishment for his sin that David sought but to be free from the sin itself. The sense of guilt is the greatest possible punishment. And yet it is worse to be guilty and not be conscious of it.

"Make me to hear joy and gladness." David was in hell, and he wanted to get out of hell and go to heaven. "Cast me not away from thy presence and take not thy Holy Spirit from me. Restore unto me the joys of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways." He who has transgressed and has been forgiven is the better fitted to teach the way out to others. "And sinners shall be converted unto thee." The greatest sinners are the sinners in Zion. When these shall turn with sincere hearts to God then shall the world believe and be saved.

L. A. A.

SEND FOR

THE GOLDEN LINK

or

SHADOW OF SIN.

A new book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

A Very Interesting Work.

"*A Story of Our Times.*"

A Book for the Masses.

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich

First orders first filled.

FULLNESS OF CHRIST.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1. Cor. i. 30.

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks [or Gentiles] foolishness."—Ver. 23.

THE purpose and plan of God to save the world from moral and physical death, by his Son Jesus, is a great mystery—to the Jews a stumbling-block and to the Greeks foolishness. The world by wisdom knew not God. Worldly knowledge, judgment, discretion and skill, in a certain manner blinded the understanding, veiled the apprehension and barred the perception of both the Jew and the Greek, regarding redemption by the One sent of God.

To attest the Divinity and Sonship of the Christ, the Jews require a sign, and the Greeks seek after wisdom—a wise, sapient, learned skill, by which to disprove the claim of the Messiah.—Matt. xii. 38. The sign he gave them was that of the prophet Jonah.—Vs. 39, 40. Christ was greater than Jonah or Solomon, and the rejection of him by the world will condemn the world.—Matt. xvi. 4–6. Worldly wisdom!

The Pharisees taught eternal punishment for a part of mankind. The Sadducees taught that there was no resurrection, and neither angel nor spirit. And Jesus astonished his hearers by teaching the resurrection of the dead by the sign of Jonah.—Mark viii. 11; Luke xi. 16–20; John iv. 48. He knew their incredulity and did not will to satisfy their whims; but unto them which believe, both Jew and Greek, Christ the power of God and the wisdom of God.

Paul declares that Christ our Lord was promised by the prophets in the holy writings;—of the seed of David according to the flesh; but declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Christ is the articulated God, the Gospel, the power or faculty of God unto preservation to the believer, to the Jew first, and also to the Gentile. In him is the righteousness of God revealed. Christ is the Father's revelation of himself to the world—called the gospel, good tidings; a Saviour is born, manifested.

For the wrath of God—the Law—is revealed from heaven—the heavens over us—against all ungodliness and unrighteousness of men, who hold the Truth—Christ—in unrighteousness.—Rom. i. 4, 16, 21, 22. Christ the truth, the life and the way to God, the power of God and the wisdom of God. To the conscientious believer in Christ as the Son of God and the Saviour of the world, he is made wisdom, and righteousness, and sanctification, and redemption—and restoration.

1. WISDOM. He is the wisdom of God; for in him dwelleth all the fullness of the Godhead bodily. In him are hid all the treasures of wisdom and knowledge; revealed to his brethren and friends, Christians.—Col. ii. 3, 9. And the Christian is complete in him, in all the elements in our text. They are circumcised by immersion—baptism, and raised into a new life, quickened from the judgment or penalty of the Law.

2. RIGHTEOUSNESS. See Jeremiah xxiii. 5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, [of his seed], and a King [of nations] shall reign and prosper, and shall execute judgment and justice in the earth, [not beyond the earth.] In his days, Judah shall be saved, and Israel shall dwell safely; [because the righteous Branch of the seed of David is King of nations]; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." It is to the Jew first, and also to the Greek, but the first shall be last, and the last first. When the fullness of the Gentiles be come in, (Rom. xi. 25, 26), then Judah shall be saved, and Israel restored, by the Wisdom of God.

Faith in Christ, like Abraham's, (Rom. iv. 3, 22–25), is imputed to us for righteousness or justification.—2. Cor. v. 21; Philip. iii. 9.

3. SANCTIFICATION. "Sanctify them [the disciples] through thy truth."—John xvii. 17. "Thy Word [Christ] is Truth,"—conformity to fact, conformity of words, the thoughts of God, the real state of things. Sanctify: to set apart to sacred or holy uses. Sanctifier: (Christ, the Word) one who frees from sin or evil, by the Holy Spirit, the influence or power of God. He sets his disciples apart to sacred uses, and finally makes them holy by judgment.

4. REDEMPTION. "In whom we have redemption through his blood, [life taken], the forgiveness of sins, according to the riches of his grace," or favor.—Acts xx. 28, 32; Rom. iii. 24–26; Col. i. 13–22. Eternal redemption for us.—Heb. ix. 11–15; 1. Pet. i. 18–23; Rev. v. 9, 10.

5. RESTORATION—RESTITUTION. Though not in the text, it is involved. We only cite to the Scriptures.—Matt. xiii. 41; xvii. 11; xviii. 11; John iii. 3–8; Acts iii. 21; xv. 16; Rom. xi. 20, 25; 2. Cor. v. 18, 19; Eph. i. 10; Col. i. 20; Philip. ii. 10. Job i. 2, 3 and xlii. 12, 13 allegorically show the restoration of all mankind. See also Ps. cii. 16–22; Hag. ii. 9; Zech. xii. and xiii; Heb. xii. 22, 26.

"Only sinners need saving."—E. POTTS.

EXTRACTS FROM LETTERS.

INCLOSED find $4.00 to apply on my subscription and that of —— ——, and for Volume 9, bound, and THE GOLDEN LINK. I want the bound volume of the HOPE because of the substantial spiritual food in it, though I have read all the numbers from three to six times each. After reading I sent them out on mission duty.

It is almost a mystery to me, in one sense, how you hit on so many points, and bring out such clear light on so many passages of Scripture on which I had been thinking just before the HOPE came; but when I reflect, I am able to see by faith the Spirit and Hand of Omnipotence in all these things; and not only in these things, but, as I advance under the guidance of the Spirit of truth, I can see more clearly that God is working in all things, subduing them, and making them subserve his plan.

Though I have not done much preaching in public, I have preached a great many sermons in a private way, and I am persuaded that at least some of the good seed has fallen in good ground. I use every opportunity to make the truth better known, and to set the light on as high a hill as possible, that the people may see the difference between the true light and light mingled with darkness.

At one time, when talking with some that I have charity enough to believe were Christians, about God's plan and that it was his purpose in due time to save all the human family, not excepting Judas, they said if they could only believe as I did, that they would go out in the world and have a jolly good time as long as they lived, as there would be no use of serving God on earth. I told them that as for me I did not know where to go to have any better time than I now enjoy under the favor and smiles of my Lord and Master. I cannot blame them, for I verily believe that if they could see further, they would feel different about it.

[Sometimes Christians may be tempted to say things as crooked as these said; but it does not seem that any real lover of God and men would think that the Christian life is an undesirable thing. If your faith would not do as much for them as for you, the difference must be in the condition of the heart. Take away the restraints of fear, and men will act out what they really are.—EDITOR.

My heart is in the work of my Master, and I trust that I may yet be made a more useful instrument in his hand. I have great reason to be thankful for the light the Lord has given me and the way he has led me. I often wonder how Christians can expect to grow in the knowledge of the Lord and still live within the limits of an iron-bound creed. Truly they have grown till they have the inner circle filled almost to the breaking-point; but across the band they must not venture. They are mostly fed on milk, as there are but few able to receive the strong meat.

May God bless your labor and yourself and family. H. GAWLEY.

I HAVE observed with considerable solicitude that you have been called upon by our gracious Father to pass through an acute attack of sickness, and by it have been incapacitated to be at your post and perform your daily service. Thus, you have felt the tightening rein, the restraining love of our Father. He ordereth all our steps, and does not suffer us to take a step that would prevent us performing our mission. He has set us each in a large field and given us our work, or giveth it to us day by day. And he careth for our health, being the Bearer of our sicknesses, the Healer of our diseases, the Giver of our life and health. It is therefore ours to commit our way unto him, and cast our burden upon him. He will sustain us, bear both us and our burden. He is our all in all. Who shall be able to do anything to us that can militate against us and our interest, age-lasting life? Our Redeemer is our Life. As independents, we cannot live. We are the redeemed, the delivered, the made alive, the sons of God, the temples of the living God. The Christ liveth in us. We are his manifestors, his expressors, and being joined to the Lord, we are one Spirit. He or it that antagonizes us antagonizes our living Head. How strong is our position, how safe, how impregnable! "I know in whom I have believed, and that he is able to keep that which I have committed unto him unto that day."

Thus, my brother, we are panoplied with divine love; covered under the shadow of Father's wings; hidden in the secret of his pavilion; and we rest in his love, come what will. We constitute the apple of Father's eye, and no weapon formed against us can prosper. Hence, being unable to reach you, I have committed you unreservedly to Father's care and confidently trusted you in his hands. He will use you in every service where you can meet the wants of the case. And thus I leave you under his benediction. May he continue to bless you, my brother, in all your labors.

As to myself, my age incapacitates me for active service, and at this inclement season, compels me to remain almost exclusively indoors. But I am buoyant and joyful in hope, recognizing a perfect harvest of signs that our Lord is at hand to be manifested, and therefore to carry his chosen ones to be forever with him.

Enclosed find check to renew my subscription, for the following new subscriber, * * and for Volume 9, bound.

G. B. STACY.

I AM much interested in your articles on "The Shining Path." I feel sure that the Lord of the vineyard will keep you here a good while yet. Be cheerful and hopeful, and may the Lord guide you evermore.

Inclosed find $1.00, for which send me cloth-bound copies of MOSES AND CHRIST.

J. C. SUNDERLIN.

I AM still alive but in very poor health. I again thank you for your great kindness to me, for the HOPE, next to my Bible, is my stronghold on the truth as it is revealed in the Lord Jesus Christ. I take great pleasure in reading your articles on The Shining Path. I bless God that the truth makes free and that he has brought me out of the bondage of Babylon. I am still striving to make known the truth wherever opportunity presents itself. We who believe in the largest hope are a very little flock in this place, but I thank God for his promise to the twos and threes. I pray that He may long keep you to lead us on in the way of light and truth as it is revealed to you in his word.

Again I thank you, my brother, for your kindness to one who is greatly afflicted and can appreciate what you have done. Pray for me that I may be led on and up in the shining path until it shall be said, "Well done, good and faithful servant, enter into the joy of your Lord."

H. STURTSMAN.

FOR a long time I have been anxious to write to you but resolved not to do so until I could send you substantial evidence of my appreciation of your kindness, and religious publications. For some time past, whenever the HOPE came to my desk, I could not help thinking, How Christ-like, in long-suffering and forbearance! Enclosed please find five dollars, for one year's subscription and for all your books as follows: * *. Also send me a roll of THE WORLD'S HOPE for missionary purposes. I will try and do some missionary work.

After youth and middle age have passed away, I still find myself in the Lord's school of discipline, and I no sooner pass out of one class, or one set of circumstances, than I am entering into another, perhaps more severe. Each class, or set of circumstances, reveals to me some hitherto undeveloped trait of my true inwardness. Then a new battle has to be fought, and I am frequently "cast down, but not destroyed." Up and at it again, until victory is mine! Glory to God! When shall I receive my diploma? Ah! that gives me no anxious thought. The great concern is, shall I overcome every evil passion, and obtain that discipline required for usefulness in the kingdom of God? I dare not judge myself; all is left to Christ, who is my Helper and Teacher.

One of the most convincing proofs of the presence of the Messiah that Christ sent to John was that the poor had the Gospel preached to them.—Matt. xi. 5. So now, as never before, we have the Gospel preached to the poor as one of the many evidences of his return and presence. Thousands of times, we have given glory to God for the conversion of returning sinners, and now as we see God's love and wisdom in devising the plan for the return and salvation of the whole race, those that were, these that are, and they that shall yet be upon the earth, we cannot

express our joy, and thankfulness to God for the glorious conception. It is no wonder that the Angelic host shouted, "Glory to God in the highest, and on earth peace, goodwill toward men."—Luke ii. 14.

Surely, if our dear old Methodist shouters could be clearly convinced of the glorious truths set forth in DAY DAWN and THE WORLD'S HOPE, the Lord Jesus would never hear the last of their shouting.

Oh! please send me your photo., as I wish to see the shadow of the mortal through whom such glorious flashes of truth are emitted, as the lightning cometh out of the east, and shineth even unto the west. Yours with heart-felt gratitude and brotherly love.

E. DRAPER.

[In view of such hearty commendation, we are reminded of Paul's words: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—EDITOR.]

YOU will find inclosed $1.00 to renew my subscription for the HOPE, which to my mind contains cheering words of hope. I may be too eager, but I often feel that I would like to be able to impress upon the minds of all around me the great truth of the Gospel. Romans viii. 20: The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, and that all shall be delivered from the same —(vanity, the bondage of corruption)—into the glorious liberty of the children of God.

May God give us wisdom to rightly understand the word of truth, and have our eyes opened to behold his wonderful plans, and strength to abstain from all evil.

Thanks for THE GOLDEN LINK. It came in good time. I am much pleased with it. It is very interesting and instructive in many ways. MRS. W. J. M.

DECKER'S POINT, PA.

INCLOSED find $1.00, for which please send me THE GOLDEN LINK.

In your late idea of Endless Generation, how about endless pain and sorrow and lust and jealousy that necessarily follow generation? Are we not taught plainly that all these, as well as all other kinds of evil, shall end? Was not generation a part of the curse? and do we not read, "And there shall be no more curse?"—Rev. xxii. 3. N. W. H.

WATSON, MICH.

REPLY: It may be that the idea of generation being a part of the curse is based on Genesis iii. 16: "I will greatly *multiply* thy sorrow and thy conception; in *sorrow* shalt thou bring forth children." As well say that *eating* is a part of the curse, because in the next verse it says, "In *sorrow* shalt thou eat all the days of thy life." That generation was *not* a part of the curse, see Genesis i. 27, 28: "Male and female created he them. And God *blessed* them, and said unto them, Be fruitful, and multiply, and replenish the earth, etc." This was the *blessing*, (that in which they were most like their Creator, the power to give life), and it was the excess, the abuse, that brought sorrow and *curse*, and all the curse is to be removed.

To say, because under the selfish rule the jealousy and corruption and pain *have* followed generation, they must "necessarily" follow it, is assuming too much for such a firm believer in Divine Revelation and the sin-destroying power of the Gospel of Christ. The power of the Spirit to condemn sin in the flesh and control mortal bodies, is mentioned in Romans viii. 3, 11, and was exemplified in the earth-life of Jesus. What the law could not do was done in him. He is the Key of Hope for the nations of earth. Based on the certainty of his success, the word declares that all the curse—all that is the result of transgression—shall be removed, and yet speaks of continued and blessed generation.—Isa. xi. 8 and lxv. 23.—EDITOR.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.—ED.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 9. ALMONT, MICH., MAY 1., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 9.

THE TWO COVENANTS.

AS God is One, all truth has a unity, and all the parts are related to and fit each other. For this reason, the harmony of different points suggested to the mind becomes evidence of growth in the knowledge of the Lord's revealed plan. In such a case, a new idea becomes a key to unlock passages of Scripture that had been more or less obscure, and brings them out in light and beauty. Thus it has appeared to the writer, with the new idea of Endless Increase of God's Kingdom, in the consideration of the various subjects of the Seed, the Priesthood and the Judgment. What was grand before, now appears grander, and the wisdom, power and love of our Infinite Father are emphasized.

While the natural blending of the various parts of the plan, and the truth concerning it, has made necessary a past reference to the Two Covenants, still it may be both interesting and profitable to consider this subject more at length, even if it involves some repetition. It seems important to see clearly both the difference and the relation between them.

Paul gives a good starting-point, a key truth, in Galatians iv. 21–31. He states that "Abraham had two sons, the one by a bondmaid, the other by a freewoman." He then adds: "Which things are an allegory: for these [two women] are [or represent] the two covenants." He explains that Hagar, the bondwoman, represents Mount Sinai, where the Law was given, and therefore "answereth to[or is in the same rank with,—see margin,] Jerusalem which now is, and is in bondage with her children;" but Sarah, the freewoman, represents the Jerusalem that is above, which is free. These represent not only the Jewish and Gospel dispensations but they are two systems,—one is, of law, the other of grace, or favor; one is of the flesh, the other of the Spirit; the first son was by nature, the second by promise; the bondwoman had a bondson, and the son of the freewoman was free.

The contrast here brought to view is generally seen, more or less clearly, by Christians teachers; but there is reason for thinking there is *more* in this allegory than most people see; —more than may now be intelligently expressed.

It is evident that Abraham here represents God, that Hagar and Ishmael represent the natural or earthly or Adamic order of things, and that Sarah and Isaac represent the spiritual or heavenly or the Second Adam order of things. This is why they are called the first and second covenants.—Heb. viii. 7. These two covenants are directly akin to the two planes of man's existence, and are the foundation principles of the two general judgments which have been considered in a former paper—the judgment of all to condemnation and death, and the judgment of the same all to justification and life—which is victory.—Rom. v. 15-21 and Matt. xii. 18-20. First the natural, and afterward the spiritual, (1. Cor. xv. 46) is God's order in the development of the race, and of his whole plan, and hence his allegories, or pictorial representations, show this principle.

This is why the Jewish, or legal, dispensation came before the Gospel Church, or spiritual, dispensation, and is the reason why the two wives of Abraham and their sons represent the Jewish and Gospel Churches. The principle of the first covenant is the basis of the Jewish dispensation, and the Gospel dispensation is based on the principle of grace, or favor, in the second, new, or better covenant.

It is not that there were no legal elements in the lives of men before the Jewish age or that there will be none after it; nor is it that no spiritual or Gospel elements had or will have place before and after the Gospel age; but these two dispensation illustrate the relation of the principles of law and grace, as expressed in the two covenants. And it may be safely said that the arrangement of the plan of the ages —first, a period without known law, second, a period under known law, and, third, a period above law or under grace,—illustrates God's way in dealing with each person in his growth from the ignorance and innocence of youth, through the struggle of life under law, up to the perfection of character through grace —Gods love shed abroad in the heart by the Holy Spirit. The Apostle shows that "Until the law sin was in the world: but sin is not imputed when there is no law."—Rom. v. 13. And he also shows that what was true dispensationally in God's dealing with the nations had also an individual application: "For I was alive without the law once: but when the commandment came, sin revived, and I died."—Rom. vii. 9. The law at once made sin strong and full of life, and showed the weakness of the man and condemned him to death.

The first two periods mentioned—without law and under law—belong to man's natural state, and end at the cross, or when he dies to sin, and then the third state begins which is spiritual. So in the history of the race, in the plan of the ages, the cross (death) of Christ and his resurrection constitute the turning-point. There with him and dispensationally ended the old things and the new began. The law of sin and the covenant on which it

was based were buried with Christ, and his resurrection was the key of hope, righteousness and life for the whole race of men. And yet all who live before sin and death are fully destroyed must each in his turn come to the cross, die to sin, and overcome by the faith and Spirit of Christ. Until this is done, man is still to some extent under law, and in the bondage which it engenders. After that he will be free indeed.—John viii. 36.

The two covenants are properly contrasted as the "Covenant of law, or works," and the "Covenant of grace." "The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. As the first covement is of law, akin to the natural state of man, and genders bondage, it follows that as long as a man to any extent is controlled in action by law or the fear of penalty, to that extent he must be under law, is not dead to sin, and has not fully obtained the freedom and righteousness of the new covenant. It is not here implied that such an one is not a Christian, but simply that he is not *perfected* in the Christian or Christ-like character and state. His condition is a mixed one, and hence the warfare between the two natures, the flesh and the spirit, as described in Romans vii. 14–25. But whenever the Spirit of God has begotten a man to a new life, he must either be willingly on the cross dying to sin, or like the prodigal, who willfully ran away from home, but suffering the want and woe pertaining to such. But when he has fully entered into the freedom of the new covenant or spiritual state, he can neither be prodigal nor on the cross. When the Son makes a man free he is free indeed. And it may be truly affirmed that the combined action of the two covenants will secure universal destruction and afterwards universal salvation. The sin principle in the flesh, that wars against the spirit, must perish either by a voluntary cutting off or by God's judgment fire (Mark ix. 43–49), "that the spirit may be saved ["so as by fire"—1. Cor. iii. 15.] in the day of the Lord Jesus."—1. Cor. v. 5. It was the mixed condition that made Paul say: "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25.

THE FIRST COVENANT.

It may be observed here that both the first and second covenants are said to be made "with the house of Israel and with the house of Judah,"—that is, with the twelve tribes.—Compare Heb. viii. 13 and Jer. xxxi. 31–34. These passages show that the first covenant was made with them when the Lord brought them out of Egypt—at Mount Sinai. This was the law covenant, or covenant of works. It was conditional, and required strict obedience on their part.—See Exod. xix. 8. Poor, ignorant, natural men! They knew not what they said. They had not yet learned the weakness of the flesh.—Rom. viii. 3. No doubt they were sincere when they promised obedience. But the law tested them and proved their helplessness. They utterly failed, and so the covenant was broken. It was not intended to make men righteous nor to give life.—Gal. iii. 21. The Lord knew human nature, and therefore knew that they would break their covenant. The same

weakness of human nature and the same principle were involved in Adam's transgression. Man was *made* subject to vanity.—Rom. viii. 20. He was not made holy and righteous like God and then fell. Had he been so made he could not have sinned,—for "A good tree *cannot* bring forth evil fruit."

If it be said that the Lord called him "very good," it is admitted. He was good, just right, for the designed purpose, as all other things God made were good; but he was not high, and holy, and strong, like God. Such a state was in God's purpose, to be attained by the second covenant, but the law, "Thou shalt not eat of it," had another use. It developed the antagonism of the lower nature, revealed sin, and showed the utter weakness of man so far as reaching spiritual conditions were concerned.

This was light, very important, so far as it went, but it could not save. And Paul, in speaking of the law as given in statutory form to Moses, said: "It was added [to the covenant of promise given to Abraham 430 years before the law] because of transgressions, till the seed should come to whom the promise was made."—Gal. iii. 19.

It is a great mistake to suppose that men can be saved from sin or justified by keeping the law. It knows no forgiveness for past sin, and the natural man has no strength for future obedience. The higher the law, the greater the condemnation. No man ever has been able to love the Lord with all his heart and his neighbor as himself. Yes, there are laws much less searching than that which he has never been able to keep. If such obedience was not obtainable at first, it need not be considered practicable since man's lower nature is so fully developed. If it be thought unjust for God to give man a law that by virtue of his nature he could not keep, the objector must settle the matter with God, with the fact of his own weakness staring him in the face. But it is good to be able to see that it was necessary to the future salvation and glory of man not that man should then keep the law, but that his natural inability should be proved, to pave the way for the salvation through Christ.

"By the deeds of the law there shall no flesh be justified in God's sight: for by the law is the knowledge of sin."—Rom. iii. 20. The best it could do was to make sin "appear sin," "exceeding sinful," and thus by witnessing to man's weakness and need of the coming Saviour, serve as a school-master in bringing him to Christ.—Rom. iii. 21; vii. 7–13; Gal. iii. 24. But the tendency of human nature is such that it does not realize its sinfulness and need of a Saviour until the law is emphasized by the Spirit convincing men of sin, (John xvi. 8), and this is really the first act of grace under the new covenant. There is therefore no hope for any man by the law, the first covenant. "For the law worketh wrath," (Rom. iv. 15), and, as seen in a former paper, judges all men to condemnation and death, (Rom. v. 18), because "the law entered that sin might abound." (Verse 20). "For all have sinned and come short of the glory of God," and therefore all justification must come "freely by God's grace through the redemption that is in Christ Jesus."—Rom. iii. 23, 24.

THE SECOND COVENANT.

THIS brings us to consider more fully the second covenant, the covenant of grace, or God's loving favor, in Christ Jesus. The relation between the two covenants may be seen in the fact that the first *being broken* makes the second a necessity.

This breaking of the first covenant, and the need of a second, was doubtless typified by the tables being broken on which the law was first written.—See Deut. ix. 10–17 and x. 1–5. The idolatry and stupidity of the people which led to the breaking of the stones is typical of the state of the natural man. See the dark picture in Romans iii. 9–19, based on law the intent of which is that "every mouth may be stopped, and all the world become guilty before God," and so feel the need of mercy and help from the Lord. The utter impossibility of the natural man without Christ keeping God's law, leaves the way clear for the full exhibition of God's saving mercy and regenerating power through Christ.

All salvation is of God through Christ. God does not now say to man, "You do your best, and I will help you out;" or, "You do your part, and I will do mine." That is virtually what was said under the old covenant, and man always failed. Much of the so-called gospel preaching is just like the law. But God by the first covenant has proved that man can do nothing to secure eternal life, and now by the new covenant he proposes to *give* him eternal life freely, and by "the law of the spirit of life" secure the fulfillment of the righteousness of the law.—Rom. viii. 1–4.

It is no longer, "Do, and live;" there is no such thing in the Gospel plan as *probation* for eternal life; that is all of law which has proved a failure; but it is now, "Live, and do." Men are not saved *by* good works, but by *grace, unto* good works.—Eph. ii. 8–10. All that men can work out, toward the higher life, is what God works in.—Philip. ii. 12, 13. But men are held responsible for the right use of all that is given them: "To whom much is given, of him much shall be required;" and willful sin, or stubbornness, after being made partaker of the Holy Spirit and its light, requires as a remedy, and therefore, by God's mercy, will have the "sorer punishment" of the prodigal son.

It will be seen that all such experience is possible only when the condition is a mixed one, during the judgment process, when there is a warfare between the flesh and the Spirit, as described in Romans vii., and therefore cannot touch the case of an unconverted man, nor reach forward to the time when the new covenant will be in full control, unlimited by the sin principle in the natural or stony heart. There can therefore be no sin nor punishment possible to men when God has given them new hearts and brought them to the *full* knowledge of the truth. Such knowledge is inseparable from eternal life.—John xvii. 3. Knowing the truth, they will be free from sin—made free by the Son, which is to be free indeed.—John viii. 36. The new covenant has no death penalty.

NEW COVENANT UNCONDITIONAL.

IT has been seen that the first or old covenant, the law from Sinai, was conditional, being an agreement between two parties, the Lawgiver

and the people. The condition in substance was, "If ye obey my commands, ye shall be abundantly blessed in basket and store, and live long in the land; but if ye disobey, ye shall be cursed in many ways, and in extreme cases, the penalty will be premature death;" and the people promised obedience, and always failed. The design of the second covenant was to undo the result of man's failure under the first covenant, and to prevent its repetition; hence this covenant of promise was absolutely unconditional. This distinction between the two cannot be too strongly emphasized. This was not like the other, a contract or agreement between God and the people; it was all on the Lord's side, a double promise to Abraham. One part of the promise was that he should have a Seed, a son Isaac, though from a natural point of view this seemed impossible.—Heb. xi. 11, 12. Isaac was a type of Christ, first personal, and afterward a multitude through his wife, made one with him. This pair represented Christ and those baptized into him, (Gal. iii. 16, 27-29), and therefore this part of the covenant related to the coming of Christ and the development of the true Church. And though there are steps in their path, usually called conditions,—faith, repentance, baptism, and a life of good works,—still nothing is clearer than that their calling and salvation are not of works, but by the election of grace,—"created in Christ Jesus *unto* good works."—See Rom. ix. 11, xi. 5-7 and Eph. ii. 8-10. And we have the assurance that when the Lord starts a man in the new life, he is "sealed by the Holy Spirit," "unto the day of redemption."—Eph. i. 13, iv. 30. And being "able to keep" to "that day." (2. Tim. i. 12, Jude 24), he *will* bring them to victory even though they be prodigal and are saved by suffering and fire.

The other part of the covenant of promise relates to the *work* of the Seed after the age of its election and development is ended. Then through that Seed shall all the nations, kindreds, and families of the earth be blessed. This is exactly opposite to the popular view as to the destiny of all not connected with the elect Church. But this is the Gospel as the Lord himself preached it, and there is neither an if, nor a doubt, nor a possibility of a single failure. THEY SHALL BE BLESSED!

In order to see the force and fullness of this unconditional promise of blessing, let the fact be considered that this second or new covenant is to be made with the restored tribes of Israel, as declared by the prophets and apostle. The work of the royal priesthood developed by the Spirit and through judgment and suffering, is not only to save those who have sinned, but afterward to *prevent* the sinning, suffering and dying of mankind forever.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah. [Not according to the covenant which they broke!] But this shall be the covenant that I will make with them after those days, saith the Lord, I will put my laws into their minds, and write them in their hearts, [instead of on tables of stone]: and I will be to them a God, and they shall be to me a people."—Jer. xxxi. 31-33.

Knowledge of God will then be universal, and sin and iniquity will be forgiven, and be remembered no more. The context also shows that this promise is connected with one of the perpetuity of Israel as an earthly nation, which reasonably and necessarily involves the idea of endless generation.

In Ezekiel xxxvi. 24-38, this promise of blessing, which God's covenant to Abraham requires, is clearly connected with their future and final restoration, and it is shown that these blessings are not given as a reward of obedience, as under the first covenant, (their utter failure under that trial being declared), but they are then blessed for the honor of God's own name, and mercy, and promises. The blessing is defined as including "clean water," which probably means pure truth, a "new heart," a "new spirit," a "heart of flesh," instead of the "stony heart," and all blessings of earth. They are not only to have the knowledge of God, but to be true and loyal to him forevermore. Those who know God fully must love him, and therefore there can then be no more *willful* sin; and with such new and clean hearts and such knowledge, there can be neither sins of *tendency* nor of *ignorance*. No more curse!

COMMON MISAPPLICATIONS.

THAT is a bold and daring, though quite common, denial of God's promises to the Israel that have sinned and suffered so long, that applies such Scriptures to the Church of the age of election, and denies the restoration of Israel. These promises refer to the same Israel that the Lord brought out of Egypt and into Canaan, and that afterward were driven out for their sins, and scattered among all nations. This can not apply to the Church, "spiritual Israel," for she has never been in either the earthly or heavenly Canaan, this period of the suspenion of Israel being the period not only of the election of the Church, but also of her development through suffering. This covenant of earthly blessings is to the same nation with whom the Lord made the first covenant; and it is worthy of notice that as the covenant which was broken was made with them when he brought them out of the literal land of Egypt, so the second or new covenant, which cannot be broken, is to be made with them in connection with, and is an expression of, their deliverance from the bondage of sin and corruption of which their bondage in Egypt was a type.

This deliverance will indeed be from "the least and last remains of sin." They will not love and serve the Lord in order to be saved, nor in order to obtain the new heart and spirit; (natural and stony hearts never do nor can love and serve the Lord); but they will then love and serve the Lord as naturally and as voluntarily as they had formerly done the opposite, because he *will have* saved them by giving them the new and clean hearts and the knowledge of himself. Under the first covenant, and in the natural state to which it is akin, men have sinned because their hearts have not been right. The fruit must be like the tree, for the tree is known by its fruit. And under the new covenant, according to its purpose and the efficacy of God's grace revealed therein, the tree will be made good, and

(*Continued on page 137.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	.50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00: and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 9
- THE TWO COVENANTS
- The First Covenant
- The Second Covenant
- New Covenant Unconditional
- Common Misapplications
- Beyond Sin and Death

EDITORIAL ITEMS
NOTES ON SUNDAY-SCHOOL LESSONS.
- Israel in Exile, (May 8)
- A Song of Praise, (May 15)

SPECIAL NOTICES
TO PITTSBURG AND RETURN
EXTRACTS FROM LETTERS

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals, and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

(*Continued from page 135.*)

erefore the fruit will be good also. Men sometimes apply all these romises to themselves now, partly ecause they cannot see the purpose f God as to the restoration of Israel, and in the trial and suffering of he Church now to prepare them as riests to bless the nations hereafter. n this dimness of light, they naturally think all the promises should e fulfilled in their present experience, and some go so far as to think hey have received the new heart nd the clean spirit of this promise o Israel, and that God has removed rom them "the least and last remains of sin." But yet they know hat they may backslide, and that hey often do. If they had indeed eached that promised state, there ould be no danger of falling, and hey would not have to fight down heir natural wills, nor strive gainst sin, any more than a good ountain has to try and fight to send orth a good stream, or a good tree o bear good fruit. So long as there s an *effort* to be good, it shows that n is still in the flesh, and as with aul, it is necessary to "keep the ody under."

It is not designed to deny nor belittle the present work of the Spirit n the hearts of Christians. It is ll-important to have the Spirit of hrist within, or Christ formed ithin the hope of glory. But the ope of glory is not to be confound- with glory itself, or perfection. nd surely there are precious promes enough in the New Testament or the Christian in his relation to he *heavenly* phase of God's kingom, without our stealing the promes pertaining to Israel in the *earthly* hase of that kingdom.

BEYOND SIN AND DEATH.

AFTER the full development of the Seed, or the Royal Priesthood, then is when all the nations of the *earth* are to be blessed. This surely carries us beyond the period of sin and death, when "They shall not labor in vain, nor bring forth for trouble: for they shall be the seed [children] of the blessed of the Lord, and *their* offspring with them." Here are at least three generations on the earth at once, the first of which is said to be "the blessed of the Lord." This is under the new covenant, when God's will shall be done in the earth because of the new and clean hearts and the fact that "The knowledge of the Lord shall cover the earth." The conditional covenant will not then be in force, and under the second there can be no sin nor death.

If it be said that the new covenant cannot reach all nations because it is only said to be made with Israel, let it be suggested that although Israel as a Church represents the true Church, yet as a nation she represents all mankind. The twelve tribes probably represent all the varieties of men. And it should be remembered that God's promise to Abraham secures such a blessing for all. That it reaches Israel first, and through them to the other nations, there are many prophecies to show. Salvation will be of the Jews. And in his own good time and way, Christ will be the Saviour of the world, for he tasted death for all. As all died *in* Adam, so all were in the same sense made alive *in* Christ. And God will therefore have all to be saved and then to come to the knowledge of the truth. And what is revealed as to the nature of the blessing upon Israel, is a key to the

state of things on earth in the ages to come when all nations shall be blessed in Christ, and all shall call him blessed, and the whole earth be filled with his glory.—Psalm lxxii. 17. Here David's prayer ended; for what more could he pray? And who will not say, "Amen and Amen?"

NOTES ON SUNDAY-SCHOOL LESSONS.

Israel in Exile.—Psa. lxxxiv. 1-12.

(Lesson for May 8.)

"How amiable are thy tabernacles
O Lord God of hosts;
My soul longeth, yea, even fainteth for the courts of the Lord."

THIS is the utterance of a homesick soul. Israel had been "carried away captive." We can scarcely realize the full horror of such an experience. It is natural for the human heart to take root in an accustomed spot. The tendrils of affection twine around the scenes of home. The hills, the valleys, the plains, the rivers and the lakes of "our own dear native land" become a part of life itself. To be torn away from all this, to be forced by a conquering power into a strange land, separated from friends, surrounded by enemies whose religion and language and customs are all new to us, to be deprived of liberty and subjected to cruel usage,—this must be like death itself.

And these Israelites had a peculiar reason for loving their native land. God had given it to them. From among all the nations of earth, they alone had been chosen to represent him; and Palestine, "the garden of the world" was their heritage. Jerusalem was there, "the place where men ought to worship." The temple was there, built under God's direction, preserving the precious relics of their marvelous history, and symbolizing their glorious faith.

How could they pray in the land of their enemies? Yet when had their need for prayer been greater? Ah, they could not help but pray. When the heart and flesh cry out for the living God, formalities can be dispensed with. God hears such prayers. They have a way of penetrating to his ears above all the din and noise of empty words. He cannot shut them out. Such are the only prayers.

"Yea, the sparrow hath found a house,
And the swallow a nest for herself where
she may lay her young:
Even thine altars, O Lord of hosts,
My King and my God.
Blessed are they that dwell in thine house:
They will be still praising thee."

The birds had greater privileges than the exiled sons of Jacob. Yet even these [illegible] interlopers were blessed: and there on the deserted altars and in the desolate courts of the Lord they could still be praising the Maker.

What vague ideas men have of praise! Is it if it could consist in any prescribed form of words or worship! The best praise man can give to his Maker is an upright life, a clear conscience, a pure mind and a sunny, happy, hopeful heart. For unhappiness and failure and sin are a reproach to God, and cast shame and dishonor upon his name. Perhaps the truest singers of God's praises are the sweet-voiced birds who without care, without sorrow, and without ceasing, fulfill the mission of brightening the world and glorifying God.

Yet even in their affliction exiled Israel was learning unselfishness and could rejoice in the blessedness of their more fortunate brethren who might still enjoy the privileges denied to them.

"Blessed is the man whose strength is in thee," who can be strong in a foreign land, who can never be exiled from home, for God himself is his home. The highways to Zion are not in Palestine, inaccessible to the captives, but in the hearts of the faithful. They who abide in Jerusalem are blessed, truly. They whose happy lot it is to sing praises to God in their own home may well be thankful, but far more blessed are they who pass through the valley of weeping and make it a place of springs, the early rain of their tears covering it with blessing. These shall go from strength to strength.

O weeping, exiled, homesick hearts, envy not them that dwell at ease in Zion. They abide in strength and blessing, but ye who mourn shall go from strength to the higher strength of conquest until this sad and evil world shall hold no sorrow nor temptation

can give you cause to fear. Your very
s shall water the tender seeds of your
lasting harvest of joy.

Yet still the irrepressible cry of the long-
heart burst forth,

"O Lord of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God, our shield:
And look upon the face of thine Anointed."

The "anointed" here may have primary
ference to the king, who was under God's
cial protection and who was in some sense
mediator. Poor humanity has always felt
need of some one more perfect than itself
shield its shortcomings and cover its vul-
rable points. Looking upon the best spec-
n of humanity, the possibilities that lay
rmant in the worst might be seen. We
e a Shield: "the face of God's Anointed"
ers the stained and blackened record of
lives and redeems us from the low repute
o which we have fallen.

"For a day in thy courts is better than a
thousand."

Perhaps he had not always thought so.
rhaps it had taken years of exile in the
dst of revolting and cruel idolatry to make
n appreciate the privileges which may be-
e have been neglected and despised.

"I had rather be a door-keeper in the
house of my God
Than to dwell in the tents of wickedness."

The humblest servant of the King of kings
greater than the great of earth.

"For the Lord God is a sun and shield:
The Lord will give grace and glory:
No good thing will he withhold from them
that walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in thee."

However long the chastisement might last,
wever dark the hours of exile and sorrow,
ll there would come an end. Those who
st in the Lord have nothing but good for
eir portion, "and for evil so much good
ore." He sends what he sees is good for us
d withholds nothing even in the way of
ffering and calamity that he knows we need.
Long and bitter and terrible has been the
ile of God's chosen people Israel, but the
ys of their mourning shall cease and the
ght of their weeping end in an eternal
rning of blessedness and joy.

A Song of Praise.—Psa. ciii. 1-22.

(Lesson for May. 15.)

"Bless the Lord, O my soul,
And all that is within me bless his holy
name.
Bless the Lord, O my soul,
And forget not all his benefits."

Our memory is apt to be treacherous so far as benefits are concerned. We are apt to think that all we receive is ours by right and no cause for gratitude. The ingratitude of the human heart may be measured by its unhappiness and discontent, for "A grateful heart is a happy heart." A certain cure for all unholy discontent is "to forget not all his benefits."

"Who forgiveth all thine iniquities:
Who healeth all thy diseases."

Sin is at the root of all disease. When all sins are absolutely wiped away, blotted out, made an end of, forgiven, then sin's dark shadow, pain, disease and death, shall also vanish. Is it not true that here and now our sins are forgiven only in proportion as our diseases are healed? If our penitence were deeper and more sincere, if our faith were stronger to lay hold on eternal life, on God the Source of life and health, would we not be able more fully to shake off the clutch of sin upon our souls and be free and strong and useful in the glorious strength and health of true Christian manhood and womanhood?

"Who redeemeth thy life from destruction.
Who crowneth thee with loving kindness
and tender mercies."

This is the song of one returning to health and prosperity. Never does the earth look so fair, sunshine so bright and warm and tender, life so full of delight, as after the storm. "The clear shining after rain" is the clearest of all shinings, and this is one of the best uses of the storm.

"Who satisfieth thy mouth with good
things:
So that thy youth is renewed like the
eagle's."

How fast youth slips away, and when it is gone, what would not men give to recover it? Youth is full of bright anticipations, of conscious strength, of dauntless courage. The young believe in themselves and in life, and they believe moreover that youth itself is immortal. But the years fly over their

heads. One after another their bright hopes vanish. They lose heart and faith, and some sad hour they wake to realize that "youth the dream" has departed, and what remains is flat, insipid, uninteresting. In sad surprise they question fate:

"Has it faded so soon, life's morning sky?
Has it passed into noon?
And May merged into June? and Hope's ecstatic tune
Been lost in a sigh?
Will it come no more, Youth's sweet, mad hour?
Can I visit no shore where the days of yore
Shall have fled before,
And there reign in power?"

Not so with the Christian. He never looks back for happiness, but always ahead. Connected with the source of immortal youth, he does not grow old. His youth is renewed like the eagle's. His heart is young, and life for him, in this stage of being, is always just beginning.

"The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide:
Neither will he keep his anger forever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities."

Such a merciful, pitiful God is seemingly a necessity to meet the wants of a sinful and frail people, and our great need is itself a clear and strong proof that such a merciful God exists: for where in this universe is a deep-seated need that has no answering supply?

"For as the heaven is high above the earth."

As the heaven is to the earth, so God is to man,—the Source of quickening, and light and heat and power. If God is high above us, yet his mercy fills the space between.

"As far as the east is from the west,
So far hath he removed our transgressions from us."

Not the penalty merely, but the sin itself is taken away forever.

"Like as a father pitieth his children,
So the Lord pitieth them that fear him."

We can judge of God by the best and highest and purest elements and impulses of our own nature. He who imparts life and takes the responsibility of guiding and caring for children, fulfilling the mission of true father, is in his degree what God is to a

"As for man, his days are as grass."

What man is this? He who is of the earth, earthy. "Dust *thou* art, and unto dust shalt *thou* return." There is a man who lives not by bread alone; who is not defiled by what defiles the body,—the inner man. He shall abide forever. Them that fear God must endure from everlasting to everlasting in order to receive his mercy.

"The Lord hath prepared his throne in the heavens."

The ruling power is always in the heavens. The kingdom that ruleth over all must of necessity, like the heavens, *be* over all.

"Bless the Lord, all his works,
In all places of his dominion."

Is there any place in this universe that is outside of his dominion? Does this expression cover hell? Then its inhabitants are called upon to bless his holy name, and they will obey.

"Bless the Lord, O my soul."—L. A. A.

SPECIAL NOTICES.

THE DAY DAWN is a book of 400 pages.—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

MANY have expressed a desire to have the series of articles on "The Shining Path" in book form, (It will be called "The Perfect Day,") and if it be practicable, I shall be glad to gratify this desire. The expense of course must be considered, and what one cannot do many may do without inconvenience. The series is not yet complete, but it will probably make a book about the size of MOSES AND CHRIST, and if published will be the same price,—fifty cents in cloth cover, or thirty cents in paper cover: and if three dollars' worth is ordered at one time, only two dollars need be sent. This is agent's rate—one-third off. If any of our readers are disposed to aid in this plan, by ordering books in advance, I should be glad to hear from them.—EDITOR.

TO PITTSBURG AND RETURN.

PRESUMING that many of the HOPE readers would enjoy a brief account of my late trip, I will endeavor to gratify them.

I left home on Saturday, April 2., for Washington, Mich., where I preached twice on Sunday. The morning subject was, "Rightly dividing the word," based on 2. Tim. ii. 15. The special point in the discourse was, The great variety of mind and condition among men, and the wonderful variety of truth and its adaptibility to all human conditions, in the succession of the ages. In the evening, I addressed the "Young People's Society of Christian Endeavor," on the first Psalm—their lesson for that time.

Monday morning, I took the train for Detroit, attended to some business there, and spent the evening with a few friends of the truth which we love.

Took the train Tuesday morning for Elyria, O., arriving there about one o'clock, p. m. Was met at the depot by a friend and conveyed to Carlisle, a small place two miles distant. Here I have often visited and preached during the last sixteen years, and I still find many warm friends and friends of the cause I represent, though some have moved to other localities, and some have departed this life. To meet so many, and receive such a hearty welcome, is one of the very pleasant features of a life which from the nature of the case has its shadows as well as sunshine.

At an early hour in the beautiful, moonlight night, there was a good congregation gathered in the school-house, mostly from the immediate vicinity, some from Elyria, and one family, having seen the notice in the HOPE, came ten miles with their own conveyance. "The Two Covenants" was the theme of the evening: and it received the utmost attention. It is a great pleasure to talk to good listeners.

An aged and invalid sister, who could not be present, sent in a request that a meeting might be held Wednesday afternoon at her home. This request was granted, and quite a number came together, and the subject then considered was, "Christ in you, the hope of glory."—Col. i. 27.

Wednesday evening, the school-house was filled, the friends who had come so far and returned the night before, being there again. The subject presented was, "The Two General Judgments," based on "The Two Covenants." These subjects, as admitted by all who understand them, emphasize the work of Christ and man's dependence thereon. Without him, or out of him, there is no salvation. But in him, God has made ample provision to secure the salvation of all: and the love of Christ constrains us to live for him who died and lives again for all. The result of the effort was committed to the Lord.

Thursday morning, I took an early train for Cleveland, and called on some old-time friends there, but went on to Noble before noon. This was an entirely new point for me. The opportunity for circulating the appointment had not been the most favorable, but quite an intelligent company of hearers were gathered in the evening. I endeavored to give them an idea of God's "Plan of the Ages," using a simple outline on the blackboard as an illustration. Selections were made of a few prominent features of the two subjects above named—designed to show God's love as revealed in the work of Christ, and to lift the dark cloud which so commonly rests on the minds of the people, as to the Bible teachings, and the destiny of the children of men. Those present listened with close attention, and several expressed themselves at the close as having seen light on what had before appeared dark. Many took copies of the HOPE, and several books were bought.

On Friday, I took the earliest train for Cleveland and Pittsburg, arriving there about one o'clock, p. m. Here too I found myself among the friends of many years. Soon after my arrival, on going into Bro. G's. office, I was astonished to find Bro. S. from Chicago, who informed me that he had come to attend the annual meeting—what some call the "Passover Meeting"—of the *Zion's Watch Tower* family. I was very much surprised to learn that Bro. R's meeting was in progress, as it had not occurred to me before that this was the time. Bro. S. on account of some peculiar experience in the other meetings, concluded to remain with us, which did not surprise me, as similar experiences awaken sympathy.

I gave six discourses while in Pittsburg, having meetings each night and three on Sunday—all in Bro. G's commodious parlors. These meetings were as well attended as we expected, and were seasons of rich enjoyment to myself, and evidently so to many others. The subjects considered included those already mentioned, besides the Atonement, (Lev. xvi.) the Aaronic Priesthood, the Sacrifices, the Melchisedek Priesthood, the Endless Generations, the Endless Growth of God's Kingdom, and the Increase of Light in the Shining Path. On Monday night, at our last meeting, the subjects of Baptism and The Lord's Supper were considered, and a short talk given on the difference between the "covering" of sin, at the beginning of the Christian life, and its final "blotting out" when sin and death shall be no more.

(*Continued on page 144.*)

EXTRACTS FROM LETTERS.

I WISH to let you know that we have moved from Reading, Pa, to this place. Husband was out of work, but has found work here, and I am very thankful I can pay for my paper, which I would not like to do without, for it has been so much help to me. Our little band at Reading feels it a great loss to have some of its members move away, but Bro. S. is very glad to have us come here, so what is loss at one place is to others gain. We first became acquainted with Bro. S, through his tract on Sanctification, and his writing on different points of Scripture, and now it is a pleasure to meet him in person.

May God still give you deeper things out of his Word, so they may be given broadcast, is my prayer. Inclosed find $2.00 for the HOPE for last year and this.

CENTRAL PARK, ILL. R. H. H.

YOUR book, MOSES AND CHRIST, has fallen into my hands, and I am greatly interested. I like your spirit, and certainly I have received some new thoughts from your pen. I do not agree with you in all you say, but I am favorably impressed. I am what is called a "Life-believer." I do not believe in the resurrection of the wicked dead. If I did, I should be an age-to-come believer at once.

I am a poor, despised Second Adventist preacher, and desire to have all the truth. I inclose you a dollar, and I want you to send me your book, called DAY DAWN, in paper cover, and for the balance send me THE WORLD'S HOPE as long as you can afford to. I should like to believe as you do if I could, but for the present I cannot. How do you harmonize your views with Malachi's burning day, and Peter's? (2. Pet. iii.) How can the wicked perish, and at the same time have future life? Paul says they will be punished with everlasting destruction.

I should like much to see you and have a good, long talk with you; for you seem to have an humble spirit, and you tell lots of truth. May God bless you, and lead you into all truth.

If I believed the wicked dead were to be raised. I should certainly take a more humane and Godlike view than to believe they were to be killed over again. I think endless misery and dying twice are horrid. I do not believe one word of it. Jesus loves sinners and does not hate them as soon as they die. But I understand future life to be conditional, and that all are in a *perishing* condition, unless they accept life through Christ. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." I would like to know how you explain such texts and about perishing.

But, dear brother, let us be very careful and not be led into error. We are living in perilous times. Jesus is at the door; don't you think so?

Well, send along the book, DAY DAWN. Your book, MOSES AND CHRIST, did me lots of good. It seemed to enlarge my heart, and gave me a broader view of God's works and ways. Believe me your brother, and an honest seeker after light and truth.

O. M. CHASE.

REMARKS:—This letter should have appeared some time ago, but after the order was filled, it was mislaid. Its plain, outspoken, kindly spirit and manner are refreshing. I like to talk with such men, though we may differ much. And no doubt the candid, earnest desire for more light will be rewarded. It is to such Jesus says: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

The book was sent, and the HOPE has been sent ever since the order came; and it may be that some of the questions have found their answers therein. It is not practicable to answer them all now; but all these subjects have been treated in the HOPE from time to time.

To perish is to die. Christ perished in Jerusalem, for as he said himself, "It could not be that a prophet perish *out of* Jerusalem." It did not mean that he was annihilated without hope of recovery, for "He rose again the third day, according to the Scriptures." Others perish, and sometimes by means of fire, and sometimes by war, and sometimes by famine. These would be premature deaths. But in the same way "the righteous perish, and no man layeth it to heart." It does not in either case touch the question of the future life. The brother

will agree with me that men destroyed by fire are not those who had once been dead and made alive again. "The wages of sin is death; but [thanks be to his name] the gift of God is eternal life." They all perish as a result of the general judgment in Adam; but they *live again* by the judgment to victory through Christ.

Our brother knows that when Paul said *aionian* destruction, it should be rendered age-lasting. They are afterward to "come forth to a resurrection of [or by means of] judgment."—John v. 29. Christ judges the Church now, and it is unto victory; and he will judge the world—both the living and the dead—afterward, and that shall be unto victory.—Matt. xii. 20. "Oh, Israel, thou hast destroyed thyself; but in me is thine help."—Hosea xiii. 9. And the following verses show that their help is coming as a deliverance from the power of the grave. Destroyed Israel, who perished for lack of knowledge, cannot mean the Church. There is hope for the dead—both the just and the unjust.

If these brief remarks are not enough, and if the light is not yet clear on these subjects, I would say as an aged brother once said to me, "Brother Chase, keep digging." No doubt God's mine will yield you many more precious jewels.—EDITOR.

WHILE thinking of this glorious, everlasting gospel which is being preached today, my mind has been drawn back to the opening scenes in this great drama of redemption, recorded in the second chapter of Luke. It seems typical, and significant, that that great vision of angels, and the announcement of the presence of the Saviour, with that grand prophetic song (which has not yet reached its fulfillment,) should have been given to a few who were separated from the people, keeping watch faithfully through night and darkness, over the flock committed to their charge. After their eyes had been opened to that wonderful vision, they said one to another: "Let us go now even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us."

And they went until they found the babe, and saw clearly for themselves; and when they had seen and made sure, they began to publish it abroad; and when they returned to their work, how they glorified and praised God for all they had seen and heard.

So today, at the coming in of the higher, spiritual dispensation, it seems to me we are having the antitype fully carried out. A few who have kept separate from the masses, faithfully keeping watch and ward over the flock committed to their charge, through the night of darkness and ignorance, have had their eyes opened to a more glorious vision than that seen by the Jewish shepherds. When the announcement reached their hearts (through the eyes and ears of the understanding) of the presence of the Saviour among us, they immediately went to Bethlehem to be made sure of the facts; that is, they went to the word of God and studied the "sure word of prophecy," as given by the Apostles and Prophets through the inspiration of the Holy Spirit. And as they looked over the face of earth among the kingdoms of this world, and saw how fully and perfectly it was being fulfilled, and carried out, and manifested, right here before our eyes, then they knew they were right; and immediately began to publish it abroad. And as they still keep faithfully at their work as shepherds, how truly they rejoice and glorify God for all they have seen and heard. And with what wonder, love and joy, those who have heard the story of the shepherds are listening to the voice of the angel as he flies in the midst of heaven, preaching the everlasting gospel to those who dwell upon the earth. And as the light increases, the voice grows stronger, and clearer, reaching down through endless generations, telling of an endless priesthood to bless and comfort mankind, and impressing upon our hearts the strength and immutability of that blessed promise made to Abraham, that in his seed should all nations, kindreds and families of the earth be blessed.

May the Lord open the hearts of the people, to understand the height and depth of his loving purposes for the salvation of humanity, that they may live out its principles, and thus help to usher in that grand Era of "peace on earth and goodwill toward men."

AVIS.

☞ Send names for sample copies of HOPE.

(*Continued from page 141.*)

One of the peculiarities of this company is, that though they differ in opinion on some subjects, they still have fellowship with each other in the Lord, having no pope, or authoritative human leader, owning only one Master, Christ. It is better preaching to those who think for themselves, give the same liberty to others, accept of all helps to study, and are not afraid to hear different views, but by the Word prove all things, and hold fast the good, than to those who accept what they hear without question. The power of grace is more fully illustrated when men differ in opinion and yet live in fellowship, than where all live in peace because they all think alike, or which is about the same, do not think for themselves at all, but implicitly follow a human leader. Such peace is like that of the graveyard—the peace of death.

Many questions were asked and answered on themes considered, involving the new subject, and the new phases of old subjects, presented in the series of articles in the current volume of the HOPE. A good deal of interest was expressed, and some objections offered and considered. Quite a number subscribed and paid in advance for from one to ten copies of the proposed new book, "The Perfect Day," to contain this series of articles.

The parting must always come, but such gatherings, not in their smallness, but in their spirit, call to mind the promised time when, on the other side of the veil, we shall meet to part no more. The general expression was, "God bless you, Bro. Paton; we are glad you came, and hope you will not stay away so long next time." And the appreciation was not all expressed in mere words. The expense of travel, and the needs of those at home, were not forgotten. And yet, so far as appeared, the left hand knew not what the right hand was doing.

This record would be incomplete should my visit to Bro. R's meeting on Saturday forenoon be unmentioned. Though I had not planned to be there at the annual gathering, I felt that in some way it would be overruled for good. Though not expecting to hear anything new, as Bro. R's position has long been the same, and quite familiar to me, still I wanted to see and hear him once more: and I wanted to see his audience. There was a good congregation present, among whom, judging by their appearance, were many earnest and intelligent Christians. I wondered if *all* these had submitted their minds to the control of a human leader, who by some is regarded not only as inspired, but almost if not quite infallible. But from some things seen and heard, the inference was easy that all were *not* in such mental bondage.

The first part of the meeting was given to testimonies from the people. A few took considerable time to tell how they were led out of Babylon (?) and into the glorious truth that all were "going to have a *chance* to be saved." Some called for shorter testimonies. Some of these struck a cord of sympathy in my heart, and in a few words I told them so. After a time Bro. R. came in, and taking the rostrum, at once changed the order. Several questions were asked and answered, and then, by request, he spoke about two hours on "The True Church and its Characteristics." Much that he said was very good, but it was highly seasoned with his view of atonement, to hold which was necessary to membership in the only Church of Christ. All who had ever been justified, and who now hold to what he is pleased to call "no ransom theories," he very deliberately consigned to hopeless annihilation at death. To such willful sinners the first actual death would be the second death. Why it would not be the same to all who had been justified to life by faith, he did not show. But all rejecters of substitution, however moral or spiritual, should have no future life at all.

This is better than some would give us, but if *I* were judge, I would do better by *him*. But it occurred to me that, if it must be one way or the other, I'd rather hold to my present *joyous* faith and hope and be snuffed out at death, than to exchange with him. With his view, all sense of loss and pain will be to the saved.

I did not have the opportunity of speaking to Bro. R. at the close, as he disappeared before I could come to the platform and I did not see him again. Some, learning of my presence, seemed eager to shake hands with Bro. Paton. This was partly through sympathy, I judged, and in some cases curiosity. I was kept talking and answering questions for over an hour. Some listened kindly, some gleamed at me fiercely, and some gave exclamations of holy horror. One man said, "If your idea of the final salvation is correct, *God is the only sinner, and ought to die.*" I simply answered, "I do not think it is worth while to talk with you." I do not think many could agree with him. Some said they were sorry we could not all be together. But I think such separations are overruled for the development of more truth.

Since coming home, I have received a letter from one who was listening, from which I here give the following extract:—

Dear Friend and Brother:—

Not having had the pleasure of meeting you again as I expected, I have concluded to write you, for I did not find you the man you had been represented; and while under the fire which you were forced to face, your patient, unflinching manner won my sympathy, and I turned away from you saying: "*That man has been cruelly misrepresented.*"

I am now in the attitude to understand some of the persecutions which you have been called to endure. * * I am wondering how far you have been misrepresented, and am desirous of learning, etc.

Space prevents writing more now. I simply add that I believe good will result from the visit. I left Pittsburg Tuesday morning, preached in the Christian Church in Elyria, O., in the evening, and came home on Wednesday.

—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 10. ALMONT, MICH., MAY 15., 1892. $1.00 a year.

THE SHIRING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 10.

ENDLESS GENERATION.

THOUGH the idea of Endless Generation, or the endless increase of the human race, has given coloring to all that has been written in this series of articles, still no article has been specially devoted to it, and this seems necessary.

In the development of this theme, the writer has been encouraged by the evident bearing of this on the other subjects considered; and is impressed with the idea that endless generation is reasonably proved to be true, because there is no proof against it. The Lord created a pair in an earthly image of himself, "male and female created he them," gave them the command to "multiply," and nothing at the creation, nor at any time since, has ever been said to indicate that he intended to set a limit to the increase of the race.

With the fact in mind that man, like all other seeds, has unlimited power of reproduction, and with the absence of any Scripture testimony that generation will ever cease, is it not reasonable to infer that it will always continue? Some may regard this as assuming what needs proving, but there is some room for thinking that the idea that generation will ever cease, is pure assumption, without even one Scriptural testimony to sustain it. If such a passage exists, it can of course be produced. It has not appeared.

FIRE NO HINDRANCE.

PERHAPS the best apology for the prevalent idea that the human race is to be limited in number is found in the dim view of God's plan of the ages. The end of the gospel *age*, or more properly, the age for the election of the royal priesthood, has been thought of as "the end of the *world*," or the "final consummation of all things" relating to this earth. The mistranslation of the Greek word, *aion*, as *world*, instead of *age*, in Matthew xiii. 39, 40, has given some ground for this error. Couple with this the common notion that everything earthly was, at this end of the world, to be literally burned up or annihilated, and the inference

was easy that generation and earthly life would be no more.

But the evidence has become clear to many that the end of this age is the dawn of another, the millennium. Some of these still hold that the fire must be literal, but that it is not due till the end of the millennium. But there are many Scriptures showing that though each age —Jewish, Gospel and Millennial— end with a fire, the *people* are not all burned up. The nature and object of the fire need to be considered. The fire at the end of the Jewish age (Matt. iii. 10–12) certainly did not destroy all that people, though it broke them up as a nation and scattered them. And the prophet, (Zeph. iii. 8, 9), referring to some future fire as devouring the whole earth, shows that it will not annihilate the people,—"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

This looks much more like the world's conversion than its destruction. Of course, there is much to be burned or destroyed in order to, or as a result of, this conversion; and whatever consumes moral corruption is as properly called a fire as what consumes physical corruption. It is a different kind of fire, that is all. How else could the destruction of moral corruption be so clearly expressed?

Isaiah iv. 4 is a passage plainly showing that fire is thus used to represent the Lord's means of purging away iniquity and corruption. The same idea of cleansing men by fire is given in Malachi iii. 2, 3, where the Lord himself is compared to a "refiner's fire, and fuller's soap." "And he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi." This certainly represents men as being put in the fire, but not to destroy the men, but only their low condition. "Our God is a consuming fire" (Heb. xii. 29); men doing evil are to be saved so as by fire (I. Cor. iii. 15); and to this end, we are to heap coals of fire (the higher kind) on the heads of our enemies.—Rom. xii. 20, 21. All these and other such Scriptures show the nature and object of the fire; and whoever can see the principle involved, must admit that there is no proof against endless generation in any of these threatenings, if such they are to be considered. And if not in such Scriptures, where is any proof to be found that generation will ever end?

To those who see the Biblical use of fire, as above, perhaps the strongest objection to the endless increase of the race is in Paul's statement about the end, when Christ is said to deliver up the kingdom to God the Father.—I. Cor. xv. 24–28. This has been considered before, and it is evident that the passage only requires that Christ's *conquering* reign should end; and it will when his enemies are all subdued, that God's will may be done in the earth, as it is in heaven. Only then can the reign of peace begin, and it is his reign as the "Prince of Peace" that "shall have no end."—Luke i. 33.

IS EARTH MAN'S FINAL HOME?

But some ask if the endless reign on earth is a proof of the endless increase of the race. Abstractly, it may not be; but in connection with other facts, it is. This involves the question as to the design of earthly

life. Is it a means to an end, or is it final? May it not be for the very purpose of preparing subjects or vessels to be filled with the glory of God? Inasmuch as "First the natural, and afterward the spiritual" is God's order, this leaves room for continual generation. And why should it end?

Some think Christ will reign forever on earth over immortal subjects, and that the earth will be the final home of all the saved. From this standpoint they reason well that endless generation is impossible, as the earth, being limited, would soon be overstocked. From their premise, the objection is forcible. Some seeing this, and also the proof of endless generation, have adopted the theory of re-incarnation in order to keep the number comparatively small. An infinite God and a boundless universe have no place in their theology, as such a limitation of the number of human beings could be necessary only for one of two reasons,—the want of room or the exhaustion of the fountain of life.

Others, not willing to admit such a theory of limitations, have urged that the popular idea of the form and size of the earth must be wrong and that it is an infinitely-extended plane. Some statements of the Bible, taken in the most literal sense, might be, and by some are, urged as proof that the earth is not a globe, but a plane, with "ends," and "four corners;" but how such Scriptures can be used as proof of its infinite extension is not so clear. Perhaps the Bible was not given to teach the natural sciences, but only the spiritual and the plan of the ages, which uninspired men could not discover. Be that as it may, it might be as well to question the premise that the earth is to be the final home of all the saved, rather than to either limit God or invent a new theory of Astronomy. God is not necessarily confined to the earth. Perhaps some will cling too tenaciously to this premise. It is true that "The meek shall inherit the earth," and "shall long enjoy the work of their hands." This is to be in the perfect day when their days "shall be as the days of a tree."—Isa. lxv. 21-23. But this cannot refer to the immortal state, nor is it a promise that all the saved will then be on the earth, nor even that those then on the earth will always stay there. The opposite is clearly implied. There is a sense in which the saints of former ages, who will not then be on the earth, will *inherit* the earth, though not living here. The writer is not disposed to belittle the promises pertaining to the earthly phase of Christ's kingdom and work; but there is to be a new *heaven* as well as a new earth. The throne is to be in the heavens, and the saints with Christ in the throne, and they will inherit all things and rule the earth and the nations.—Psalm ciii. 19; Rev. iii. 21; xxi. 7. The earth is his "footstool," and those in the heavens are so to rule that the place of his feet will be made glorious.—Isa. lx. 13.

In opposition to the unscriptural idea that good men have always passed to heaven at death, it is sometimes urged that there is neither a promise nor an indication in the Bible that they will ever go to heaven. How easy to swing from one extreme to another! Why did Christ, the firstborn of the new creation, go to

heaven? Is he not the Key to God's method of dealing with mankind? Did he not abolish death and bring life and immortality to light? Then in looking at him, do we not see the *way* of life?"—Psalm xvi. 11. He died and rose, "the just for the unjust, that he might bring us to God." 1. Pet. iii. 18. How could Christ have entered the holiest—that is, the Father's immediate presence—as our "Forerunner," (Heb. vi. 19, 20), if we were not to follow him there? As Head and Forerunner, he must lead, and open the way. If his disciples were never to leave the earth, why did he say to Peter: "Whither I go, thou canst not follow me now, but thou shalt follow me afterward?"—John xiii. 36.

Are not these facts and Scriptures both an indication and a promise that our *destiny* is not earthly? Men may not have clearly understood God's time and order as to this matter of going to heaven, but it seems more than indicated that the place Christ went to prepare for his followers, in the "Father's house," is not on earth. He comes to meet them as they go, and escorts them home. Thus Isaac, the type of Christ, came out to meet Rebekah, the type of the Church, or Bride of Christ, and escorted her, not back to her old home, but into his mother's tent. This ascension of the Church to the heavenlies seems to be typified also by the translation of Elijah, another type of the saints. And that this is God's way of disposing of the *world*, in the "perfect day," when all shall walk with God and do his will in the earth, as it is done in heaven, seems indicated by the translation of Enoch,—"the seventh from Adam," (seven being a Bible number indicating perfection), of whom it is said that "he walked with God and God took him." Do not all these revealed facts give a reasonable solution of this question, and an answer to the objection to the endless increase of the race, based on the smallness of the earth? Without dogmatism, but in the spirit of conviction, these things are given on their own merits. And it seems evident that God's universe and plan hold in store for man a larger field, a grander scope and higher glory than earth alone could supply.

A THOUSAND GENERATIONS.

TAKING the position of those who believe that all increase of the race ends with the sixth or seventh thousand years, and especially of those who believe that only a few of the many who have lived will be saved, it seems as if the *largeness* of the earth would frighten them. In six thousand years, at the very low rate of thirty years to each one, there could only have been two hundred generations. Allowing to each as many people as are supposed to be now living on the earth, (which would of necessity be an over-estimate), the whole number who have lived on the earth would only be two hundred eighty billions. Any one who has not made the estimate will be surprised to learn that, allowing each person two square feet for standing room, they would only cover about nineteen thousand six hundred square miles, or a little more than one-third the area of the State of Michigan. Some will be disposed to ridicule these numbers until they reckon for themselves. But then they will see that if only

few out of the many should be saved, and if the earth should be equally divided among all the people, they would be too far apart to be sociable.

But there cannot have been two hundred generations in six thousand years, as people formerly lived longer than now, and thirty years is below even the present average. And the Bible shows that the time is coming when life will again be longer, even "as the days of a tree."—Isa. lxv. 22. In Psalm cv. 8, it is shown that the covenant with Abraham is to reach at least "a thousand generations." At the low estimate of thirty years to a generation, this would require thirty thousand years, and if they should live as long as before the flood, it would cover almost one thousand thousand, or a million, years. From this alone it is evident that many people need to extend their view of God's plan somewhat, even if it is not endless.

There is a peculiar contrast in Exodus xx. 5, 6. The iniquity of the fathers is visited upon the children unto the *third or fourth* generation, but mercy is shown to *thousands* (of generations). To say that it only means thousands of people, takes away the force of the contrast; for the multitudes have been on the side of iniquity, while the contrast is to show the much greater extent of the other side. That it is intended to contrast three or four generations with thousands, or at least a thousand generations, is confirmed by the revised version, (margin), and by reference to Deuteronomy vii. 9. These Scriptures show that iniquity is short-lived; it is suicidal, and cannot last very long; but mercy and goodness, how long shall they last? How very often it is stated in the Bible that "The mercy of the Lord endureth *forever*." "For the age, only for the age!" says one. Yes, but will it not be a very long age, to say the least, if it extends to a thousand generations; and it is evident, from what has been seen as to the time when the new covenant comes in full force, that this thousand generations does not *begin* until after the ages of sin and suffering have ended. Before that, all is preparation; after that, "The people which shall be created shall praise the Lord." And as mercy is one of God's attributes, it is evident that its "forever" is God's own age, which is endless. And this oft-repeated statement concerning the unlimited expression of God's mercy, more than suggests the idea that "a thousand" may be used in this connection to express an unlimited number, as the covenant and the mercy on which it is based are both called everlasting. And surely all this is in harmony with the statement in connection with the endless reign of peace, that of the *increase* of his government there shall be *no end*."—Isa. ix. 7.

Yes, it is evident that the endless reign of Christ, securing peace on earth and goodwill toward men, *is* proof of the truth of endless generation. There is as much reason to believe that the earthly phase of God's kingdom will itself end as that generation will cease. This is one of the essential elements of the earthly life. The idea that men can live forever on the earth, with a restored and "perfect human nature," without the power of reproduction, seems absurd on the face of it. It is only of the spiritual and im-

mortal state, or the completed resurrection, when men are made like the angels, that Christ said they shall neither marry nor be given in marriage.—Luke xx. 35, 36.

TRUTH A SAFEGUARD.

THIS Bible truth concerning the endless increase of the race, and the time when God's will shall be done in earth, (or earthly life), is, when clearly seen, a very simple and pointed argument against several forms of modern teaching; and let it be considered that it is important to be cautious and guarded against receiving error while searching for truth. "Let no man deceive you," even in this, for if received, it will cut some things as a sword. Not unkindly does the writer say it, (It cuts away some of his own former ideas.) but it cuts the very tap-root of what is known as "Shakerism," which belittles as a curse what God commanded under his blessing, (Gen. i. 28), and also claims that the "resurrection" state should obtain while men are yet living in the natural or earthly body. In spirit, is not this "forbidding to marry?"—1. Tim. iv. 3. Others besides Shakers are in danger from this or a similar error.

The writer would not be understood as defending the corruptions too commonly associated with marriage as it is. These may be the best apology for the defense of celibacy by the Shakers and others. But marriage itself is of the Lord, and originated before sin entered; only the *corruptions* are a part of the curse, which is to be destroyed. And it will be a grand step in the right direction when no mercenary motive will *need* to enter into this matter; when love and fitness shall control in every marriage.

This Bible truth as to endless generation also meets with the "two-edged sword" what is known as "Christian Science," which teaches that God never made matter, nor animal men, nor anything but spirit. It even denies the existence of material things and sin and sickness. But the Bible plainly teaches that God made the *earth* as well as heaven. (Gen. i. 1. and that he made it not in vain, but made it to be inhabited.—Isa. xlv. 18. And the preceding verse shows that Israel shall be saved with an everlasting salvation, and not be ashamed nor confounded world without end. This plainly teaches that the state of blessedness on earth is never to cease, and it has been shown before that the perpetuity of Israel is connected with their continual increase.—See Ezek. xxxvii. 25, 26. The glory of Christ is not expressed by denying these lower things, but by his taking all under his control.

It is not an uncommon idea in the present day, held even by many Christian people, that generation itself is a part of the curse pronounced on our first parents because of sin. This idea, coupled with the thought that pain and sorrow and lust and jealousy *necessarily* follow with generation, has been urged upon the writer's attention as against the truth of endless generation, because of the promise: "And there shall be no more curse."

But that generation was *not* "forbidden," as some suppose, nor a part of the curse, is evident from Genesis i. 27, 28: "Male and female created he them. And God *blessed* them, and said unto them, Be fruitful, and multiply, etc."

Genesis iii. 16 is urged as proof that generation is a part of the curse: "In *sorrow* shalt thou bring forth children." As well say that *eating* is a part of the curse, because the next verse says: "In *sorrow* shalt thou *eat*, etc."

It is most painfully true that under the rule of sin and selfishness both generation and the necessity of eating have caused much pain and sorrow; and it is quite natural for people to judge of things by their observation and experience. But the word plainly shows, and reason confirms it, that the power to give life is a blessing, one of God's own attributes imparted to the creature, and only its abuse could bring sorrow and curse. And it is not wise to judge of the possibilities of the future by our observation of things under the curse. Believers in the Word of God can be guarded against accepting the popular notion, and rejoice in the assurance that when the curse—all the results of sin and selfishness—is removed, there will yet be generation under God's blessing, and free from pain and sorrow.—Isa. xi. 8; lxv. 23; Rev. xxi. 4.

TEXTUAL PROOF.

How plain and forcible many Scriptures appear as they are read in the light of endless generation! The earth, the endless dominion or reign of Christ, and the continued generations, are so often linked together. "Who laid the foundations of the earth, that it should not be removed forever."—Ps. civ. 5. "One generation passeth away, and another generation cometh, but the earth abideth forever."—Eccle. i. 4. "And they [Israel] shall dwell therein, even they, and their children, and their children's children forever."—Ezek. xxxvii. 25. These show that both the earth and generation last forever.

The generations are said to be "perpetual," (Gen. ix. 12), but this is no stronger than "forever," as it is from the same Hebrew word, *olam*, and does not necessarily mean endless, only when it is applied to things of an incorruptible nature. But connect it with the following: "The Lord shall reign forever, * * unto all generations."—Ps. cxlvi. 10. "His kingdom is an everlasting kingdom, and his dominion from generation to generation." "And I blessed the Most High * * that liveth forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation."—Dan iv. 3, 34. These seem clearly to give the word "perpetual" the vitality of endlessness, as the duration of God, the reign which elsewhere is said to "have no end," and continued generation, are so closely connected.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Ps. cxlv. 13. "Thou, O God, remainest forever, thy throne from generation to generation."—Lam. v. 19. "They shall fear thee as long as the sun and moon endure, throughout all generations."—Ps. lxxii. 5. See also Psalms cxxxv. 13; cii. 12, 24. These all link the years of God and his throne to the continued generation of the race, so that both are equally endless.

Read carefully the one-hundredth psalm, and see first that all lands are called upon to serve the Lord

(*Continued on page 153.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6, 7 or 8	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 10
ENDLESS GENERATION
Fire no Hindrance
Is Earth Man's Final Home
A Thousand Generations
Truth a Safeguard
Textual Proof
EDITORIAL ITEMS
NOTES ON SUNDAY-SCHOOL LESSONS,
Daniel and his Companions, (May 22)
Nebuchadnezzar's Dream, (May 29)
BE LIKE GOD
AN HOUR OF THOUGHT
'TWILL NOT BE LONG, (Poetry)
EXTRACTS FROM LETTERS
WHY DID WE KEEP EASTER?
GOD WORKS ON TIME

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "May 92," "June 92," "Sep. 92," or "Dec. 92" shows the month to the end of which you have paid, or have been credited. A star * with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals, and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

(*Continued from page 151.*)

with gladness and singing, because they are his people, and the sheep of his pasture. This shows that all are his sheep, though when lost they know it not. Then see in the last verse that the goodness, mercy and truth of God are all linked to the subject of "generations." Does this not show that all these are endless? Only if the fountain of life could be exhausted, could generation cease.

Read Psalm cii. 12–28, and see if it is not of special interest that there is a time coming when a people shall be created that shall praise the Lord.—Ver. 18. Then read specially verses 27, 28: "But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed [children] shall be established before thee." This seems to link generation to the endless years of God.

There is one passage in the New Testament touching specially on this subject, which has been mentioned before, but which deserves attention here. It is Ephesians iii. 21. It was a surprise when it was first seen that the word rendered "ages" in verses 5 and 21 of this chapter is not the plural of the Greek work *aion*, [plural *aionas*—ages] as in Ephesians ii. 7 and Colossians i. 26, but the Greek word, *genea*, for generations. The question naturally rises: Were the translators afraid of endless generations? The passage certainly seems to teach it when thus corrected. And how it emphasizes the length, breadth, hight and depth of the love of him who is able to do more than we can ask, or even think: "Unto him be glory in the church by Christ Jesus, throughout all generations, world without end."—Amen. If this does not teach the doctrine of endless generation, how could it be expressed in our language?

And that this subject is not merely to gratify idle curiosity, but one of vital importance, even "meat in due season," has been proved to the writer's satisfaction, partly by the call for light by earnest Bible students; partly by the truth coming forth at this time to show more clearly the relation of Christians to God's plan of the ages; and partly by the light it sheds on so many Scriptures and other Bible subjects as they have been considered.

And will not such an endless succession of generations fulfill as nothing else could the promise of God to Abraham that his seed should be as the "stars of heaven," and the "sands upon the seashore," both innumerable? And what else could satisfy the God of infinite *Life* and infinite *Love*, but the endless increase of *living* vessels to be filled with his *Love?* And Oh! what a glory attaches to the work of Christ and his co-workers, the royal priesthood, God's agents to execute his loving will and express his grace through endless ages!

MANY have expressed a desire to have the series of articles on "The Shining Path" in book form, (It will be called "The Perfect Day,") and if it be practicable, I shall be glad to gratify this desire. The expense of course must be considered, and what one cannot do, many may do without inconvenience. The series is not yet complete, but it will probably make a book about the size of MOSES AND CHRIST, and if published will be the same price, —fifty cents in cloth cover, or thirty cents in paper cover; and if three dollars' worth is ordered at one time, only two dollars need be sent. This is agent's rate—one-third off. If any of our readers are disposed to aid in this plan, by ordering books in advance, I should be glad to hear from them.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Daniel and his Companions.—Dan. i. 8-21. (Lesson for May 22.)

We are introduced in this lesson to Daniel and his three friends, Hananiah, Mishael, and Azariah. An introduction does not always make people acquainted, yet an acquaintance with the heroes of the Bible is a most desirable thing. Perhaps as we study this and the three following lessons, we shall come to know better these four men, whose faith, courage, and spiritual wisdom light up a dark spot in the history of God's people, and furnish inspiration to fainting hearts whose lot may likewise be cast amid adverse surroundings.

Behold them, then, in exile, torn from their country, their homes and their friends, four stalwart, handsome, intellectual young men, of good birth, and who evidently had made good use of their opportunities. They were men of strong convictions, and determined to stand by the right at all hazards. They were *young* men. The disappointments and failures and perplexities of life had not yet dampened their courage or loosened their hold upon the Source of immortal youth and strength.

The king of Babylon, with a wisdom as unexpected as it was rare, determined to appropriate not only the possessions and physical resources of his captives, but also their mental endowments and their force of character. To this end he commanded that all the young and noble men among them should be carefully selected and put through a special training, physical and mental, for two years, after which he himself would pass judgment upon them and appoint the fittest to places of responsibility and power.

It requires rare discernment to select men, to measure them, read them, sound them through and through, and be able to put them where they properly belong. "O Lord," exclaimed Napoleon, at one time, "how rare men are! Out of the sixteen million in Italy, I have found two." Somebody had a wise head who picked these four men and sent them to the Academy at Babylon.

The four speedily found each other. Natural selection and affinity drew them irresistibly together. Daniel was apparently their leader, and when he learned what their bill of fare was to be, the king's meat and wine, probably rich, indigestible compounds mainly forbidden by the Jewish dietary laws, and wine of Babylon, which has been taken as a type of all that corrupts, defiles and ruins, he straightway resolved that he would have none of it, and requested that he and his friends might have simpler food. The prince of the eunuchs, who had charge of the matter, and who had a "tender love" for Daniel, was in a dilemma. He thought the simple diet Daniel sought would produce a lean, pale, sickly-looking person, who would disgrace his care and training, and cause him to lose his head. Daniel suggested that they put the matter to a test,—try the four for ten days on pulse and water,—and consented to abide by the results. He evidently had some knowledge of hygiene and was confident that a trial of his plan would convince the eunuch of its wisdom. And he was right. Facts are the best arguments. That which grows out of the ground was originally appointed for human food and is well adapted to nourish and sustain our bodies. At the end of the ten days, Daniel and his companions appeared fairer and fatter than those who ate of the king's meat. After this they had their own way, and when they were brought before the king at the end of the two years, he found none among them all like these four. In every matter of wisdom and understanding, he found them ten times better able to answer him than all the magicians and astrologers that were in all his realm.

Daniel feared defilement through what he ate and drank. This was according to the Jewish idea of cleanliness, and may not inaptly be called physical righteousness, by no means an unimportant item in the make-up of a good man. But Christ says: "Not that which entereth into a man defileth him." He put the whole question on a different basis. He was talking of a different sort of man—the real, essential, spiritual man, and meats and drinks have little effect upon him. He lives not except by every word that proceedeth out of the mouth of God. And, by the way, what is God's mouth by which he speaks to men? But mystic Babylon for-

nishes its meat and wine by which it seeks to tempt and defile God's exiled children. False doctrines, corrupt practices, worldly influences are in the moral atmosphere, and if we would have knowledge and skill in all learning and wisdom, we must dare to be Daniels and become strong in God and in the power of his might, that we may resist the temptations surrounding us.

Nebuchadnezzar's Dream.—Dan. ii. 36-49.

(Lesson for May 29.)

THE king of Babylon had dreamed a dream which made a deep impression on his mind, but when on waking he sought to recall to mind the dream, it was gone from him. What the king wanted done must be done, else what was the use of being king? If he could not remember it himself, somebody must remember it for him. So he called together all the wise men and magicians of the realm and set the case before them. It was putting them in a tight place. One would not need to be a Daniel to make up a meaning to any given dream, but to tell the dream and interpret it too was a severe test before which their pretended magic fled. The king began to grow suspicious. Why should it require any more wisdom to reproduce his vision, than to explain it afterward? If they could not do the one, how did he know but that they had been lying to him when they pretended to do the other. So he issued a decree that they should all be put to death for a set of lying impostors.

The officer went to gather all the wise men together that he might slay them, and he came across Daniel among the rest. He requested time, promising to reveal to the king his vision. Then he went to his house where his three friends were and they all prayed that the matter might be revealed to him. Then he went to sleep and his prayer was answered.

Dreams take us into that mysterious border-land between life and death when we wander beyond the range of sense, and things are flashed into our consciousness by other means than sight or sound or touch or taste. It may be when the pressure of this world is lifted from our souls, God is able to flash upon the exposed sensitive plate of our mind visions for which the waking world of sense leaves no room. Certain it is that he has often communed with men in this way.

Daniel was brought before the king, and began to declare unto him his dream. "Thy thoughts came * * what should come to pass hereafter." "Yes," the response would come in the king's mind, "that is what I was thinking about." "Thou sawest a great image * * whose brightness was excellent, * * whose form was terrible." Daniel goes on to describe the image, which was in the form of a man, with four great divisions, composed of gold, silver, brass, iron and iron mixed with clay. Of course, the king readily recognized the dream, and was prepared to receive its interpretation.

We may see in this image the world's political history at a glance. Countless volumes have been written to cover the same ground. We will not now review it in detail. Babylon, Medo-Persia, Greece and Rome have each in turn flourished and decayed. Their sepulchers are with us to this day, confirmation of this ancient vision. Rome's ten divisions in their crumbling weakness are awaiting the next great event which hastens. A living stone, a stone capable of growing until it fills the whole earth, a precious stone, a stone of stumbling and a rock of offence, the chief corner stone is being cut from the mountain, carved out after the similitude of a palace. It is almost finished and it has been prepared "without hands." God never works "with hands," or mechanically. The building of God is "a house not made with hands." It grows. Its life develops from within. "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder." The kingdoms of earth, the pride of human power, the dark monuments of hate and oppression and blood, shall be like the chaff of the summer threshing floors and the wind shall carry them away. But God's kingdom shall fill the whole earth and it shall stand forever.—L. A. A.

IT is one of the most important and comforting gospel facts, and yet it seems dim to the eyes of many, that "The Father judgeth no man, but hath committed all judgment to the Son, *because he is the Son of man.*"

BE LIKE GOD.

What is the spirit of that grandest of all discourses, the Sermon on the Mount? Be like God. He is kind to the wicked, good to the bad. Be like him.

"Love your enemies, do good to them which hate you; bless them that curse you, and pray —[or wish toward God]—for them which despitefully use you." "But, love ye your enemies, and do good, and lend, hoping for nothing again." Be like God, and your reward shall be great, and ye shall be the [spiritual] children of the Highest: for he is kind unto the unthankful and to the evil." Be like God, "Be ye therefore merciful, as your Father also is merciful," [full of tender kindness].—Luke vi. 27, 28, 35, 36. Be like God.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the [spiritual] children of your Father who is in heaven; for he maketh his Sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust." Be like God.

"For if ye love them which love you, what reward have ye? Do not even the tax-gatherers the same. And if ye salute your brethren only, what do ye more than others? [Sinners.] Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 44–48. Be like God.

My dear reader, could this language be employed concerning God, if he consigned the sinner to an endless hell of fire? And if he did torment his enemies forever, would we be like him, if we loved our enemies? The fact that we are like God only when we are kind to those who injure us, demonstrates that God is the same; and as he is "Without variableness, or the shadow of turning,"—(James i. 17,) the same yesterday, today and forever, (Heb. xiii. 8,) it follows that he will always manifest himself with impartial kindness toward all. Be like God. The spirit of this language is in eternal hostility to the doctrine of endless torment, and inculcates the restitution of all souls to Him whose children they are.

We must treat each other as God treats us, in order to be merciful as God is merciful. If God is not merciful to all who offend him, where is our obligation as Christians? And if we must not be unmerciful because he is not, how can he eternally punish? God forbids us to overcome evil with evil, and demands of us that we overcome evil with good.—Rom. xii. 21. Be like God.

"Recompense no man evil for evil," (Rom. xii. 17.) is the Divine injunction, and yet God employs eternity in disobeying his own commands, if partialism is true. We are told to bless our enemies—Godlike. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt burn up thine enemy."—Rom. xii. 20. And yet we are told that damned souls shall cry for water in vain—a drop of water, to all eternity. Thus God is represented as not doing what he commands us to do, and doing what he commands us not to do, and that to all eternity! Read the Lord's prayer, which harmonizes with his Sermon on the Mount, and hold to eternal punishment, if you can.

Galien, Mich. E. Potts.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A new book of 418 pages, by Ermina C. Stray, published by the Larger Hope Publishing Co.

A Very Interesting Work.

"*A Story of Our Times.*"

A Book for the Masses.

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

Larger Hope Pub. Co.
Almont, Mich

First orders first filled.

AN HOUR OF THOUGHT.

In the hush of evening twilight, I took an old-fashioned book and sat down, resolved to loose my thoughts from earthly cares, and fill them with characters or pictures from other lives.

I have been deeply interested for some time, when a shadow falls across my plane of thought. A few pages are gone from my book! Who has torn them, and for what? Was it a careless hand, or were there dark pages there? I try to go on with my reading, but the connecting thread is broken. My mind keeps constantly reverting to these lost pages, and I find myself still asking the questions: For what and by whom were the leaves torn?

As I think of this, I cannot help thinking of that volume that each of us is writing. That great book—God's album—how are we filling it? Are the pages all fair and pure, or are there also some torn leaves there? Ah! who of us has not written in that book in moments of intense joy or sorrow, and in the after hour of solitude and reflection, torn the written pages, unwilling that they should be read by others. What will become of them? Will they be lost forever? Ah, no! In fancy I see angel hands gathering the torn and scattered leaves, carefully keeping them intact until the book shall be completed, and then restoring them to the empty places. The book would be incomplete without them.

Even so it must be with all our lives. There are hours of temptation, of sorrow, of joy, which can be known only to that God who is over all and in all. And as the torn leaves are restored to fill their own place, so we *all*, made in the image of him who came to save, not a few, but all the world, must and will be restored to fill our places in the kingdom of God. The experiences of life, under the Spirit's guidance, will fit us for it. Can there be a brighter, better, more glorious hope, than that we shall be a *united* family,—united around "Our Father's" throne,—not one loved one missing, all seeing eye to eye and face to face, the mysteries, doubts and sorrows all forgotten in the sunshine of a "*Home at last!*" Oh! that such may be the hope that will help us to be brave and to endure unto the end. God has promised, and *he* will never fail.—*Anon.*

'TWILL NOT BE LONG.

'Twill not be long—this wearying commotion
That marks its passage in the human breast
And, like the billows on the heaving ocean,
That ever rock the cradle of unrest,
Will soon subside; the happy time is nearing,
When bliss, not pain, shall have its rich increase;
E'en unto Thee the dove may now be steering
With gracious message. Wait, and hold thy peace;
'Twill not be long!

The lamps go out: the stars give up their shining;
The world is lost in darkness for awhile;
And foolish hearts give way to sad repining,
And feel as tho' they ne'er again could smile.
Why murmur thus, the needful lesson scorning?
Oh, read thy Teacher and his word aright!
The world would have no greeting for the morning,
If 'twere not for the darkness of the night;
'Twill not be long!

'Twill not be long: the strife will soon be ended;
The doubts, the fears, the agony, the pain,
Will seem but as the clouds that low descended
To yield their pleasure to the parched plain.
The times of weakness and of sore temptations,
Of bitter grief and agonizing cry;
These earthly cares and ceaseless tribulations
Will bring a blissful harvest by-and-by—
'Twill not be long!

'Twill not be long: the eye of faith discerning
The wondrous glory that shall be revealed,
Instructs the soul, that every day is learning
The better wisdom which the world concealed
And soon, aye, soon, there'll be an end of teaching,
When mortal vision finds immortal sight,
And her true place the soul in gladness reaching,
Beholds the glory of the Infinite—
'Twill not be long!

"'Twill not be long!" the heart goes on repeating;
It is the burden of the mourner's song:
The work of grace in us he is completing,
Who thus assures us—"It will not be long."
His rod and staff our fainting steps sustaining,
Our hope and comfort every day will be;
And we may bear our cross as uncomplaining
As He who leads us unto Calvary;
'Twill not be long!

—*Selected.*

As God is love, love is the source of all life, the basis of all truth and purity, the key of all redemptive effort and the certainty of its success, the fountain of all hope, the secret of all joy and peace, the principle of all genuine rest, and it will be the crown of all glory. We begin and end with God.

EXTRACTS FROM LETTERS.

INCLOSED find $2.00 for which please send me three copies of DAY DAWN. I am glad there is hope for the sinful world;—that there is a way, not whereby all *may*, but whereby all *shall* be saved. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, [but which is] eternal in the heavens." I do not quite understand your idea of endless generation yet, but I hope it may be plainer soon.

Although I have never met you, I feel that we are all children of the same Father.

SPRINGWATER, N. Y. L. M.

To say I am well pleased with your articles on "The Shining Path" would not half express my feelings. It has long been a matter of no small importance to me, about the future development of the human race. I am thankful to our Heavenly Father for using you as an agent in his hands to unfold truths upon this line of thought, which have thrown much light on my mind as to the perpetuity of the race of mankind. C. D. F.

GRAHAM MINES, W. VA.

THE following is from an aged sister whom I met in Kokomo, Ind., fifteen years ago, and who has been interested in the shining path ever since:—one of the poor in this world's goods, but rich in faith:—

Dear Bro. Paton:—

I drop you a few lines to let you know that I still live, and to thank you for your favors. But I never can thank you enough for sending me the HOPE so long. I thank the Lord that it ever fell into my hands; for it has taught me how to love Him more than ever before. The HOPE grows better and better as the light increases, and I am made to rejoice with joy that is unspeakable and full of glory. I am glad that now by the help of a friend I can send for the latest edition of the book DAY DAWN. Though suffering much with the rheumatism, I am still trusting in the blessed hope. Your sister in Christ,

MRS. P. J. MCNIEL.

YOUR paper arrived in due season. It has explained to me the dark mysteries of the Bible which I had spent five or six years in trying to solve and harmonize. In my younger days, I had been taught that the Universalist did not believe the doctrine he preached, and so I laid that doctrine aside, and began to examine the rest. But I could not find any of them in harmony with the Bible; and I had drifted into infidelity, saying the Bible was the work of man, and not by inspiration. But finally I found a Universalist who knew and believed the Bible, and by his instructions I soon saw my mistake; and I believe he will receive a reward for it. What he did not explain, the HOPE has made clear, and I can say, "Whereas I was blind, now I see," and I give God the glory for it. And my desire is that I ever may be found trusting in the promises which he has made to fallen humanity, by the agency of his holy prophets. My pen cannot give utterance to the gratitude of my soul.

Enclosed find fifty cents for which please send me a copy of the book DAY DAWN.

WEBSTER'S CROSSING, N. Y. J. D. K.

I JUST wish to say to you that I have been very highly pleased and edified in following you through, thus far, in your articles on "The Shining Path," especially on that part of the subject headed "Eschatology," a subject in which I have for a long time been very deeply interested, having studied it attentively for nearly forty-eight years. I am therefore conversant with all the arguments, pro and con, that have been advanced by Miller, Himes, Storrs, and others, from 1844 to the present year of "grace" 1892, which brings me to the 82nd. year of my life.

In reference to this matter of Eschatology, I must say that I do not think I have ever met with anything that so thoroughly accords with my sentiments as what you say on the Millennium. I heartily indorse all but one point, and that is the applying of the term, "Spirits in prison," to the drowned Antediluvians; while I have never met with one competent Greek scholar, whose attention had been called to the Greek text, who did not admit that these imprisoned spirits were Noah and his family, and that it was Noah's family who had been for a time incredulous, but who, by God's clemency, were accepted in *phulasso*—safe-keeping;—the same word as in 2. Pet. ii. 5, rendered in common ver-

tion, "saved," in R. V. "preserved," and in Emphatic Diaglott, "kept in safety."

I think you must be well aware that in both the Hebrew and Greek Scriptures, the common mode of expressing the idea of persons, is by the word souls, or spirits. In fact I know of no word, in either Greek or Hebrew, equivalent to our English or French word person, except *pneuma* and *psuche* in the Greek, or *ruach* and *nephesh* in the Hebrew. No one ever supposes that the false teachers of 1. John iv. 1–3, were anything more or less than men in the flesh, although he calls them spirits.

I am glad you intend to publish the series in book form. I must have a copy when in funds, or when I renew my subscription.

Yours faithfully, W. H. HACKING.

P. S:—This event of the flood and all its surroundings I regard as a perfect type of the restitution of all things. Here we have Noah, the only righteous one then living; his wife also, in virtue of her connection with him, as the bride, righteousness imputed to her, representing Jesus Christ and his bride. Then the unbelieving sons and their wives, who would represent the whole world in unbelief as it is at present, all by and through the forbearance or clemency of God, saved in the ark of safety. What more perfect type could we have? This idea might be enlarged upon to any extent. Do study the matter up for yourself, for it is important.

W. H. H.

REMARKS:—Age and long and patient study deserve the respect of the younger disciples. I am thankful for the above testimony. No doubt the salvation of a whole family in the ark is typical of the salvation of all—Noah representing the Lord, and *sev.* s more representing all His family.

What our aged brother says of the Hebrew and Greek words for *person* is mainly true. But does not the word *men* also refer to persons? Are we to understand that spirit is never used except of a physical person? One of old said, "There is a spirit *in* man." Some think it simply means the breath, because the same word is used. But by this rule, God is only a breath. In this, no reference is made to Bro. H's ideas.

The spirit in man is spoken of as as intelligent spirit. Paul says the spirit of man knoweth the things of a man. And the Spirit of God is said to bear witness with our spirits. Surely this cannot be thought to refer to the external man—the body. Paul speaks of spirit and soul and body; and we read of soul and body being destroyed in Gehenna, and of the spirit being saved in the day of the Lord Jesus. This cannot refer to a man in the flesh. We read of the spirits of just men being made perfect. If spirit simply meant men, why does the apostle make the distinction?

False teachers in the flesh may be influenced by spirits out of themselves, the spirits of devils, for instance. Paul speaks of warring, not against flesh and blood, but against wicked spirits in high places, or the regions of the air—perhaps the hell or tartarus into which certain angels were said to be cast.

Does our aged brother think that all the teachers who have held that the "spirits in prison" referred to the spirits in hades, never had their attention called to the Greek text? Or were Canon Farrar and others of his kind not competent Greek scholars?

It is an entirely new suggestion to me that the "spirits in prison" referred to Noah's family. If there is any truth in it, our readers may have the benefit of it. But whatever the blindness of the translation may be, I can see nothing in any version to favor the application. How were Noah's family in prison? When did Christ preach to them? What evidence is there that even Noah ever preached to his children, and was not believed? Even Greek scholars are sometimes led into error by overlooking the order of Peter's statement: 1. Christ was put to death in the flesh; 2. He was quickened, or raised from the dead; 3. He preached to the spirits in prison. Some put the third before the second, and say he preached while he was dead. Others put the third first, and say he preached before the flood. Both make inharmony. Why not let the Apostle's order stand as it is? By that order he preached victory after he had conquered death and held the keys. Thus it is a key to the Lord's method of judging the dead. "The dead" in chapter iv. 6, seems clearly to refer to the

spirits in prison of the context. The fifth verse shows that Christ is to judge both the living and the dead. The common method has been to deal with the living. But here is a case in which the rule is reversed, and the reason given: "For, for this cause was the gospel preached *also* to them that are dead, that they might be judged like men in the flesh, but live like God in the spirit."

When, if not to the spirits in prison, was the gospel ever preached to the dead? Peter says it was preached to such; and I see no reason whatever for thinking that the gospel was ever preached to *anybody* before the flood. And if it had been, it would not have been an illustration of the Lord's way of judging the dead. They as well as the living are to be judged to victory.—EDITOR.

WHY DID WE KEEP EASTER?

THE time is in obedience to the dictates of the Council of Nice, presided over by the Roman Emperor Constantine, A. D. 325. The name is from the ancient Saxon feast of the pagan goddess Easter, Eastre, or Ostera, celebrated in the spring.

Although the feast is a remnant of Romish tradition and pagan idolatry, the anniversaries brought to mind at the vernal full moon are very interesting to those who esteem our Lord Jesus Christ. This year the full moon or fourteenth of the first month Nisan occurred on Tuesday, April 12, which was therefore the anniversary of our Lord's death, on Passover day. Wednesday answered to "High Day," or first day of the feast of unleavened bread, on which the Jewish (not Roman) guard, a part of the Levitical guard of the temple, was set to watch the tomb, by the High Priests and Pharisees. This day was called "a sabbath" by the Evangelist Luke (R. V.) Thursday was the anniversary of the day on which the women bought and prepared the spices, "after the (passover) sabbath was passed" and before "resting on the (Lord's regular) sabbath according to the commandment," at the close of which seventeenth day of the month, at sunset (Greek *opse*, always in the evening,) exactly three days and three nights after His burial, our Lord was raised from the dead, according to the Scriptures. H. VEYSEY.

GOD WORKS ON TIME.

God does everything on time. Christ was born at the right time, and baptized at the age of thirty to fulfill the law, (Num. iv.) The first that Christ preached was, "The time is fulfilled;" and he called it gospel.—Mark i. 15. Five days before the passover He rode into Jerusalem, in fulfillment of the time the lamb had to be taken up.—Comp. John xii. 1-12 and Exod. xii. 3-6. He kept the passover at the right time; that was his hour. [If Bro. Veysey is right, he must have eaten the passover a day before the time.]

Previous to that time, they could not take him, for "His hour had not yet come."—John vii. 30 and viii. 20. No man could take his life from him, but when the hour came, he laid it down of himself.—John x. 18. No doubt the three days of his death were reckoned from the hour of the slaying of the lamb. After that he never sought to defend himself by disappearing, but gave himself into their hands. "When I was daily with you in the temple, ye stretched forth no hand against me: but this is your hour, and the power of darkness."—Luke xxii. 53. Christ died at the time appointed, after the sixty-nine weeks, (Dan. ix. 25, 26; making the "sacrifice and the oblation" to cease "in the midst of the week," [the seventieth].—Verse 27. From that time the sacrifices were abominations, and the typical temple ceased to be holy, by the rending of the vail. Christ rose at the right time,—"the third day according to the Scriptures," fulfilling the type of the "wave sheaf;" (Lev. xxiii. 10, 11;) and of Jonah, which Jesus says was a "sign" of the time.—Matt. xii. 39, 40. The descent of the Holy Spirit was at the right time to fulfill the time of the "Wave loaf."—Lev. xxiii. 15-17. Pentecost means the fiftieth day. So we see that the spirit of both the law and prophets pointed to the first advent, giving definite time; but no two periods ended together. The same Spirit, and in the same manner, has revealed the time to the change due here.—DAY DAWN.

☞DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

☞Send names for sample copies of Hope.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 11. ALMONT, MICH., JUNE 1., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. II.

MODE OF TRANSLATION.

IDEAS have been suggested and questions asked in reference to the translation or change of the elect church and others which show that the brief references to the subject already given are not sufficient, and that light is called for on this matter.

Some think this is an undue curiosity, and that we should be willing to leave all such things in the Lord's hands. If he has not given any revelation on a subject, then it is well to be able and willing to leave the whole matter in his hands without question, fully trusting his love and wisdom, and that he will do all things well. But this spirit of loving confidence is very different from that too common spirit of indifference as to what the Lord has revealed which is often honored as if they were the same. No doubt every feature of God's way of dealing with mankind is in some way revealed in his Word, in type, allegory or plain statement, to be brought out as "meat in due season" for the household of faith.—Matt. xxiv. 45. This is implied in the statement: "The Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos iii. 7. And the mission of the Holy Spirit is to lead the Church into all truth. John xvi. 12–15. This passage also shows that the whole truth could not be received or borne at once, and therefore it must come gradually, which harmonizes with the fact that "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18. But that the truth is not given to man without the use of his faculties and proper effort on his part, is evident from such Scriptures as Proverbs ii. 3–5: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." From this it is also evident that the most important truths, like the most precious metals of the earth, are not found on the surface.

It is right and necessary to dig and search.

COMMON VIEW OF TRANSLATION.

THAT at some future time in the history of God's plan, translation would be a fact in somebody's experience, has always been seen by the Church. That has been on the surface of at least two passages, 1. Corinthians xv. 51, 52 and 1. Thessalonians iv. 13–18; and until the time approached when it was due to be expected the mere fact was enough to be known. But in due time men are led to look farther, or into it more particularly. It has become evident that the bald traditional idea of the Church as to the resurrection of dead bodies, the immediate, succeeding change of the living bodies, and all together caught bodily away from the earth, up into the air, does not contain all "the mind of the Spirit" in the matter.

This may be called the extremely materialistic view, and is directly akin to a similar view of the resurrection. Whatever is to be raised in the case of the dead, will no doubt be translated in the case of the living. The materialistic view has probably been held by the masses of Christians, primitive, Catholic and Protestant, to the present time. It is the spirit of the statement in what is known as "The Apostles' Creed:" "I believe in the resurrection of the *body*." This is the basis of that strange if not dreadful idea of the resurrection which requires and teaches that heads, limbs and other bones, amputated, or otherwise separated, shall, in "the last day," be seen flying in every direction through the air, each as it were instinctively bent on finding its place in the natural body from which it had been separated. This materialistic view commends itself to many as the one which a child naturally would obtain in reading the Scriptures. But all should know that the deeper phases of truth are not for children, but for maturer minds.

This view, held by Christians generally, has been emphasized in some respects by the Adventists of the present century, partly because of the evidence that the *time* for the resurrection to begin was near at hand, and partly because many of them adopted the most materialistic view of man, and therefore of the resurrection. With them, the natural body, living or dead, is the man, the whole man. This being true, should the natural body not be raised, there could be no resurrection, and therefore no future life. Many other Christians agree with them that should the body not be raised, there could be no resurrection; but holding to the natural immortality of man's spirit or soul (commonly used interchangeably), they are sure of a future life, resurrection or no resurrection.

It now appears evident that both the "Orthodox" and the "Adventist" views are extremes,—that both are partly right and partly wrong. Perhaps this may be safely said of all views; but the Bible certainly speaks of man's spirit (not the soul, which commonly refers to the animal nature or life, though sometimes to the whole animal man), as intelligent and distinct from the natural body, (Job xxxii. 8, John iii. 6, Rom. viii. 16, 1. Cor. ii. 11, v. 5, Heb. xii. 23); these and other such Scriptures are familiar to the "Orthodox;" but

on the other hand, the Bible never even hints at *immortality* as pertaining to man until he puts it on by the resurrection. On this point, the Adventist has the Scriptures, and the absence of Scripture too, on his side, (Rom. ii. 7, 1. Cor. xv. 54, 1. Tim. vi. 15, 16), and he can use forcibly the statement of the Apostle: "If there be no resurrection of the dead, then is not Christ risen: * * Then they also which are fallen asleep in Christ are perished."—1. Cor. xv. 13–18.

But it is worthy of special attention that the Apostle never speaks of "the resurrection of the *body*," though this is made so prominent in what men call The Apostles' Creed. He speaks of "the resurrection of the *dead*," and "every *man* [person] in his own order," but never of the *body*, like the later theologians.

There must be a reason for this. Some may think it of no consequence. Others may suppose it was because the Apostle was a materialist, and that therefore in his mind the natural body and the person were one and inseparable. But this inference is not satisfactory. If it were correct, the question in the thirty-fifth verse and the Apostle's answer to it would be useless: "How are the dead raised? and with *what* [manner of, R. V.] body do they come?" This shows that the persons raised are distinct from the bodies with or in which they come forth. If the body is the person, living or dead, there is neither need nor room for further instruction as to the manner or kind of body to be raised. Seeing this, materialists often ignore or explain away the Apostle's statement. They know that if the body is the person, the *same* body must be raised or it would not be the same person, and not a resurrection at all. Hence they have no use for Paul's statement and illustration: "Thou sowest *not* the body which shall be, * * but God giveth it [the seed or entity] a body as it pleased him, and to each *seed* a body of its own."

It appears evident that Paul used the seed to represent the personality or entity of man in all stages of his existence, whether in the natural body, in the intermediate state, or in the future or resurrection body; and he distinctly contrasts the two bodies which each person will have in due time and order, as natural and spiritual, earthly and heavenly. The real person, not the body or house in which he dwells, is the subject of the resurrection or translation. Each person has first a natural body, and after the resurrection, a spiritual body. The change, whenever it comes, whoever obtains it, or however it is brought about, is a translation out of one kind of body [earthly] into another kind of body [heavenly]. "We [the inner, the real selves] shall not all sleep, [It does not mean our bodies, because what is absolutely dead cannot be asleep.] but [whether we sleep or not] we shall all be changed" from one body to another. The old body is defined as being earthly, animal, weak, corruptible, mortal; and the new body as being heavenly, spiritual, powerful, incorruptible, and immortal.

It is not the writer's design to try to explain the difference in *essence* between earthly and heavenly things, if such a difference really exists. Let the philosophers work out this problem if they can. Man knows not the essence of anything,

and it may be that inasmuch as "all things" in heaven and earth came from one Source, the terms natural and spiritual, or what the philosophers are pleased to call material and immaterial, like cold and heat, may be comparative, and may refer to condition, or degree of altitude, rather than to a difference in essence. And with this thought in mind, it is not necessary to argue whether or not the Lord can change the earthly body into a heavenly body. No doubt he can if he will; and yet what he will do will not be out of harmony with his own laws. What he says he will do it is safe to believe, though it may be above our comprehension. It is not for puny man to limit his Creator and say to him, Impossible.

But for the same reason, that the Lord can do what he wills, it is not necessary to think that he must use the substance of the old body to form the new one. The question is: What say the Scriptures? He has revealed himself as creating man by two laws—generation and regeneration. And the difference between what we are by generation, and what we will be by regeneration is very great. So much so that John said, "It doth not yet appear what we shall be; but [he adds] we know that when he shall appear [that is, when we shall *see* him] we shall be like him, for we shall see him as he is."—1. John iii. 2. Hence the difference between what *he was* [as the Word made flesh] and what *he is*, having passed through the process of resurrection and glorification, is the key to the nature and extent of the change which God has promised us. And without doubt two points will be admitted: that the risen Christ had power superior to all the known laws of matter,—such as gravity, solidity, etc.,—so that he could appear "the doors being shut," and ascend or descend at will; and, 2. That he could be visible or invisible at pleasure, or as it was necessary. So will it be with every one that is born of the Spirit. John iii. 8.

Those who still maintain that the identity of man is inseparable from his body will hardly be able to admit that it is possible for a man to die, or lose his natural body, and yet be changed at once to, or live on in, the spiritual body condition. But this will not seem impossible to those who can see that the personality pertains to the inner man: that this is the "seed" first sown a natural body; that is the subject of regeneration, or the new birth (John iii. 6); and which by this divine process is to be raised a spiritual body. The natural body is produced by the laws of natural generation, and no less so will the spiritual body be produced by the laws of spiritual generation, that is, regeneration. People are too apt to think of the resurrection, or the change, as a manifestation of abstract power, instead of seeing that it is brought about by the regenerating, spiritual "power that worketh in us."—Eph. iii. 20.

Every thoughtful reader of the New Testament must have been more or less impressed with the idea that the resurrection power is at work in the hearts or minds of believers. This is so much so that the work begun is sometimes spoken of as if it were finished. "You hath he quickened [made alive] who were dead." "Even when we were dead

in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in the heavenlies in Christ Jesus." Eph. ii. 1, 5, 6. In Philippians iii. 10–14, Paul speaks of this resurrection work as in process, and in it he presses on to the goal—"the mark for the prize of the high calling of God in Christ Jesus." In Romans viii. 10, 11, he shows that the Spirit of Christ dwelling within is doing resurrection work, even in the mortal body; not changing the nature or essential condition of the body, but, as he explains it, though the body is dead because of sin, the spirit is life (or alive) because of righteousness. In 2. Corinthians iv. 10–16, this truth is emphasized. The dying and also the life of Jesus are manifest in our "body," or "mortal flesh."

Some have supposed that this indwelling Spirit makes the flesh, or mortal body, incorruptible; but that this is not the Apostle's idea is evident from the sixteenth verse, where in reference to this inner work, he says: "For which cause we faint not; but though our *outward man* PERISH, yet the *inward man* IS RENEWED day by day." This shows clearly that though the work of regeneration, or raising up to the standard of Christ, is going on *in* the mortal body, (because the spirit being regenerated is in the body), and the spirit controls the body in the Lord's service, as long as it lasts or is needed, yet the body is not the subject of regeneration, and in due time must perish. John iii. 6 shows that the spirit, not the flesh, is the subject of the second or resurrection birth.

From this point of view, it is clear that it is not the body that has perished that is to be raised up and made spiritual, but that the "inner man" is to be perfected by regeneration and so reach the spiritual body state, or put on, or be clothed upon with, a heavenly body, adapted to his higher state and work. In the passage immediately following, (2. Cor. v. 1–5), the Apostle shows the three states of the inner man: 1. In the earthly house or tabernacle; (see also 2. Pet. i. 13–15); 2. The unclothed or naked state, when the earthly house is dissolved, or the outward man has perished; (This state the Apostle did not desire:—"not that we would be unclothed, but clothed upon with our house from heaven;") 3. In the "house which is from heaven," evidently the spiritual body. It is from heaven because it is produced by heavenly forces, the power of the regenerating Spirit working within, even as the natural body is of or from the earth because it is produced by earthly forces, the laws of generation.

It would appear from this premise that only those in whom the work of regeneration has not begun could, when the natural body is dissolved, be absolutely naked, as it is evident from the analogy of natural things, one of the Lord's modes of teaching, that the spiritual body must begin to form from the time of the begetting of the Spirit. And yet the Word seems clearly to teach that both the believers and unbelievers *sleep* between death and the Lord's coming. The Christian dies "in the Lord," and is said to "sleep in Jesus." It seems self-evident that to "sleep in Jesus" cannot be said of the dust of the body in the ground;—but that it must refer to the spiritual or inner man in his own stage of the process of regeneration. The resurrection must refer to the spiritual body, and all that remains to be done for those who "sleep in Jesus" is to *complete* the work begun at their conversion. They are said to come forth to *life*, a perfect state; while the others are said to come forth to *judgment*, which begins as it did with the former class, by the begetting of the Spirit and the entrance of Gospel light. And the food of the spiritual man, that by which the spiritual body grows, is the Word of the Lord. Hence the dead are said to live by hearing the voice of the Son of God.

It has appeared to some that in the case of those in whom the work of regeneration is begun there could be no suspension at death. But it is clear that there are dispensational steps which should not be overlooked. We should avoid the extreme of those who, leaving the old idea of a material resurrection, affirm that the resurrection takes place at death. This view ignores the order of the ages, and the two Scriptural facts, that Christ was the Firstborn and Forerunner, and that the resurrection of his followers is not due until the end of the election age, at the last trump. But at that time a new feature of the plan appears. When the sleep of the *dead* saints is past, then the saints that "are alive and remain," who then "die in the Lord," instead of "falling asleep," to wait for the Lord's coming and the attending dispensational change, are at once "blessed" with the same blessing as those who had slept. Paul has shown us that they are not to be raised in the old bodies which have perished. Then, neither do these need their old bodies, but their regeneration is brought to a successful issue—the birth of a spiritual body.

The writer is not disposed to be dogmatic or over-positive on this matter, but speaks of these things as they appear after earnest consideration; but it has become with him a strong conviction, that the change or translation of that portion of the Church that are and will be still in the flesh after the "*dead* in Christ" are raised, will not prevent physical death, but that at death they will be changed, or pass over, to be with the Lord. This is personal translation. It seems harmonious here to apply Revelation xiv. 13: "Blessed [happy] are the dead, which *die in the Lord* FROM HENCEFORTH;" that is, from this time forward; and the context shows that the time mentioned is the harvest. "The harvest is the end [the last part] of the [gospel or election] age," (Matt. xiii. 39); and for evidence that it has come, see The Two Dispensations, in DAY DAWN.

Some trained in different schools may be inclined to say, "This is 'Adventism,' or 'Orthodoxy,' or it may be 'Swedenborgianism;' and raise their hands in alarm. But the view here presented differs from all these, as every intelligent believer in them knows, but it recognizes some truth in them all. Truth is truth whoever has it, and it is the rightful inheritance of all. Each system must stand or fall on its own merits. The Adventists are no doubt right in their claim of "Life only through Christ;" and wrong in their extreme materialism. The other two systems build on the natural immortality of man, even in sin, which gives room for the doctrine of endless sin and punishment. All three limit the saving power of the grace of God. Adventists and the Orthodox cling alike to a material resurrection. This the Swedenborgians discard, (as do some still claiming to be Orthodox), but take the view of resurrection at death—even the resurrection of all, good and bad. They claim that all have, not merely a spirit, but, a spiritual body, in the natural body, while Paul, the only Bible writer who speaks of the spiritual body, says, "*First* the natural [body], and *afterward* the spiritual;" and, as we have seen, teaches that resurrection and regeneration are inseparable, which shows that the spiritual body could in no sense exist before the begetting of the Spirit, or the beginning of the process of regeneration; and also shows that universal resurrection involves the regeneration and holiness of all, "Every man in his own order." But what so many have believed and taught, that the saints go to heaven (the spiritual state) at death, has only been ahead of time. The light of the plan of the ages shows that what has not been so in ages past, will be so at least during the Millennium, or as long as men

continue to "*die* in the Lord."

TWO MODES OF TRANSLATION.

THE question arises, If translation is at death now, will it not always be the same? This is a fair question, and some are inclined to answer, Yes. When the truth on the subject of the endless increase of the race began to dawn on the writer's mind, he would have answered, Yes. But now, as several times indicated in this series of articles, he is led to think otherwise.

The matter turns upon how we are to understand the promise that "There shall be no more death." Is it natural, or spiritual, or both? That in many places in the New Testament the natural life and death are scarcely recognized as life and death is certainly true. The more important death and life are defined in Romans viii. 6: "To be carnally minded is death; but to be spiritually minded is life and peace." And when all are made spiritually minded, the result will be, "No more death." So the idea was suggested, and may still be held by some who believe in endless generation, that when all should know the truth, and all be loyal, and there should be no more sickness, and all should live the full measure of their days, or until the earthly bodies were naturally worn out without violence or pain, they would welcome the change and neither they nor their friends would count it death. It would be simply going home.

There is some reason for this view, but the weight of evidence now seems to favor the idea that the time will come when men will not die at all, but be changed to the spiritual condition without the ordinary method of physical dissolution. We no doubt all have seen Christians die, who believed and whose friends believed they were going home;—this even among those who hold to translation at death, or that now is the time when those who die in the Lord *from henceforth* are blessed. This light was a great comfort to them and a consolation to their friends; but yet there were the natural shrinking from death, the grief of parting, the funeral service, the shroud, the coffin, the hearse and the grave. And it seems that as long as these things are associated with human experience, there must be sorrow and tears. Physical death is not to be glorified.

And it is vain to say, as some do, that there *is* no death, nor sin, nor sickness, nor pain,—that these exist only in the imagination of the people, evidence of a disordered state of mortal mind, (which itself, they say, is not a reality), that only needs correcting by driving away the illusion. If on this principle death does not exist now, then for the same reason it never has existed, and the idea that Christ suffered and died is a myth, the resurrection is equally so, and to think of him as being a great Victor when the foe is only imaginary, is itself a delusion. If sickness, sin and death are not real, healing and salvation are neither possible nor necessary, and Christ cannot in any sense be man's Healer or Saviour. But these things have existed, and therefore there is glorious gospel in the assurance that they shall be abolished and be no more.

And on reading Revelation xxi. 4, it seems most reasonable that the death to be done away should be of the same kind as the sorrow, tears and pain, and surely they are natural. If the natural death could go on always, why should not the natural pain, sorrow and tears also continue? These all seem necessarily related, death being the climax. And if it could always continue, how could it ever be true of earth, where the scenes are located, that "The former things are passed away?"

Of course, the things to pass away can only include what came by sin. Then the passages of the Old Testament, which have been considered, all seem to teach the same thing—a

(*Continued on page 169.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 11 167
MODE OF TRANSLATION 167
Common View of Translation 167
Two Modes of Translation 167
EDITORIAL ITEMS 169
NOTES ON SUNDAY-SCHOOL LESSONS,
The Fiery Furnace, (June 5) 170
The Den of Lions, (June 12) 171
SPECIAL NOTICE 172
BLESSING OF KNOWLEDGE 172
THREE DAYS' MEETING, (Notice) 173
AN OPEN LETTER 174
"THE WIDER HOPE," 176

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞ Send names for sample copies of HOPE.

(*Continued from page 167.*)

new earth free from sickness, sorrow, pain and death. Then the question comes, Even though the carnal-minded state is *the* death, most important and terrible, is it not still true that physical death is its outward expression?—is it not caused by sin and moral corruption? And when these are done away, why should men die? Why not go up, instead of down? Why, indeed, should men naturally wear out, having full connection with the Source of all life? Instead of growing weaker, they might go on from strength to strength: "run and not be weary, walk and not faint." They would ripen for glory, not the grave.

Then, it may be asked, why should not that method of translation be applied to the Church now? This also is a fair question, but the answer is obvious: Sin has so wrecked the mortal body, that though the spirit within is alive, the outward man perishes. It is the divine order that sin, suffering and death continue and end together, or nearly so; and it must not be overlooked that even Christians have sinned. Their sins have been forgiven, covered, but not blotted out. The suffering process is necessary for all the priesthood; but in the ages beyond sin and suffering there will be no reason for death.

Two men have been translated—Enoch and Elijah—and they seem to represent two different classes and conditions of men. It has long been seen that Elijah was a type of the saints of the age of election.—See "Elijah and Elisha," in DAY DAWN. If only one class were to be translated, why two illustrations? Elijah is not spoken of as a perfect man. If he had, he would not have been a true type of the Church. Their lives have been mixed and they have had a terrible warfare.—See Romans vii. Elijah had such a bitter experience and requested death, saying: "Oh Lord! take away my life; *for I am not better than my fathers.*"—1. Kings xix. 4. But Enoch is represented as being a perfect man. If he sinned, it is ignored. This makes him a type of an entirely different class. The record is brief. He was translated because he walked with and pleased God.—See Gen. v. 24; Heb. xi. 5.

What a singular fact! What could it mean, if not to foreshow God's way of taking perfect men to himself? That he was "the seventh from Adam," (Jude 14), has weight with those who know that the number seven is often used in the Bible to represent fullness or perfection. It is not positively affirmed that he was translated to show that the perfect men of the perfect day will be thus translated, but that is how it appears, and it seems to harmonize with the view that when men walk with God, or do his will in earth, "There shall be no more death."

It has been suggested that the reason Christ's earthly body did not see corruption, though he died, was that he might fully illustrate both parts of God's plan: 1. All sinners die, and are raised from death; 2. All who live on earth without sin shall be translated. Christ passed through both resurrection and translation. Dogmatic statement would neither make nor unmake a truth; these things are given as they appear.

As two men were translated, so Paul gives two passages in reference to the antitype. 1. Thessalonians iv. 13–18 probably refers to the Church. The "air," or mid-heaven, is a type of the middle or second heaven, the "holy," of the heavenly tabernacle.—See Section v. of "The Lord's Coming," in DAY DAWN. It is supposed by many that the "we," of 1. Corinthians xv. 51, refers also to the Church, but the writer is convinced that it includes those who will be changed in the ages to come. That chapter clearly refers to the whole plan, from foundation to top, and those to be raised and changed are all that were in Adam, and he was the seed of an unlimited crop.

But why would not translation cause sorrow, as much as death? Because the instincts of our being all shrink from death, but they rejoice in the thought of immortal life and youth. The difference is illustrated in the experience of the disciples. When Christ died, or at the thought of it, they were filled with sorrow and sadness akin to despair; but when they saw him ascend, though he disappeared from them, "They worshiped him, and returned to Jerusalem *with great joy*."—Luke xxiv. 52.

Then, again, the heavens and the earth are not far apart. They are to be married in the coming day, and the communion between them will be perfect and unbroken. The men of earth will grow more and more heavenly, under the influence of the truth and the law of heredity. Jesus gave Nathaniel a promise which implies this communication. He had exercised a spiritual sight in seeing Nathaniel under the figtree. The latter expressed surprise, but Jesus said: "*Thou* shalt see greater things than these. * * Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—See John i. 45–51. Here is the fulfillment of Jacob's vision. The Son of man is the ladder connecting heaven and earth. Jacob called the place Bethel, and he found it "the house of God, and the gate of heaven."—Gen. 28: 10–22.

Though men will graduate or be translated into the higher school of the heavens, they will not necessarily be cut away from their friends in the primary school. They can visit them at pleasure, as the limitations of earth will not affect them, and the ties of true love and friendship will never be broken. The earth shall be filled with the glory of the Lord, the glory of light and life, without even the *shadow* of death. Men, by not seeing the plan of the ages, may be led to expect too much now, or very soon, but in due time God will bring to men and earth a greater glory than we can ask or even think.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Fiery Furnace.—Dan. iii. 13-25.
(Lesson for June 5.)

NEBUCHADNEZZAR, king of Babylon, erected in the plain of Dura a golden image in the form of a man. It was more than a hundred feet high and over ten feet broad. Presumably the image represented himself. This idol was to be dedicated by the worship of the assembled princes and officials of the nation, amid wild tumultuous bursts of music.

Self-worship, or the worship of the human kind, is perhaps the most common form of idolatry. There is much that is worshipful in man. Taken at his best, he just misses being a god. Indeed, those to whom the word of God comes, are called gods. Christ, the Son of man, made up that missing quality. He embodies the best elements of humanity and infuses and sets the whole on fire with Divinity. Him we may worship, and it is a human God that humanity needs,—one of whom we may take hold on the human side and who may by the power of his Divine nature lift us up to God.

Picture the scene on that beautiful plain on the outskirts of Babylon. The royalty and pomp of the nation was there in holiday attire. The king in his robe and crown was enthroned and canopied in state. No pains were spared to add glitter and color and display to the wonderful pageantry. Towering in majesty above the scene, gleaming and glowing in the sun, rose the splendid idol, the center of every thought, and admiration of every eye.

The king's herald rode forth with the proclamation that at the sound of the music all were to bow in worship before the golden image, or be cast into a fiery furnace; for concealed amidst the gayety and mirth and beauty of the scene were the serpent fangs of cruel tyranny, giving horrible reality to the gorgeous farce.

The music sounded; as one man the multitude bowed its face to the earth before the idol. Why should any hold aloof? The current of a thousand wills was set in one direction: the king's favor was to be kept; the music was intoxicating; example was infectious; the penalty of refusal was terrible.

But who are these standing with bold front upright amid the prostrate throng? They are men who had position, favor, life to lose; men who had not, to our knowledge, any hope of reward in a future life, such as has animated millions of Christian martyrs; men who apparently had not the full sustaining consciousness of Divine help that some have had. Of what stuff were they made? Surely it could scarcely be degrading to worship such sublime heroism. Occasionally in the midst of human weakness and failure and sin we find char-

ters standing as prominent as the three Hebrews amid the cringing multitude of slaves, who remind us that men are the off-spring of God and bear the impress of his image.

The king in a fury called them to him and demanded why they had so defied him, offering them another chance. Perhaps in all the annals of history no more sublime utterance of intrepid heroism can be found than their reply, with the ruddy light of that dreadful furnace already illuminating their noble faces: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If so be it, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand. But, if not,"—doubtful not of God's power, but of his design toward them, —not doubtful of duty, but wholly uncertain, and wholly regardless of consequences,—"But, if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image that thou hast set up."

These men were in love with right for its own sake, and preferred a horrible death, even if this life were all, to a violation of principle. Is it any wonder that fire would not burn such men? There was no dross in them to be consumed.

The furnace was heated seven times its wont, and Shadrach, Meshach and Abed-nego were bound and cast into it. The awful heat killed those who cast them in. They fell down bound, but they rose up free. The king, looking in to see them writhing in torment, was astonished and rose up in haste and terror at a vision of four men walking unharmed amid the flames, and the form of the fourth was like the Son of God.

It is not an easy thing to stem a current, but a firm stand for truth may sometimes turn the whole course of the waters. In the morning of that day, it was a crime to worship and obey God; but when the sun set, it was a crime not to worship him, and the golden image was utterly dethroned by the moral courage of three truth-loyal souls.

This world has set up an image of itself for men to worship, and keeps its furnace heated seven times for those who refuse to do homage; but those who stand for God and truth are the world's reformers, whom no fire can consume, for the Son of God walks with them in the flames.

Our God is consuming fire, but his flames consume only the shackles that fetter human action, thought and progress. Men who fall bound into God's fire, rise unharmed and free.

The Den of Lions.—Dan. vi. 16-28.

(Lesson for June 12.)

THE kingdom of Babylon had passed into the hands of Darius the Mede. Like a wise king, and very unlike some modern instances of governmental changes, he retained in office the faithful men of the preceding rule. So Daniel still held high office under his reign and he proposed to give into his hands the practical control of his realm.

But those who stand in high places have to pay the price of exaltation. The envy and jealousy of meaner minds, occupying inferior places; the scheming ambition of politicians who seek to gain by strategy what they cannot command by merit; the insecurity of royal favor, all combine to make the place of honor not always the place of peace. Daniel was narrowly watched. His administration was closely criticised, but vainly. His enemies could find naught of which to accuse him. It is a rare man who can successfully pass such scrutiny, and it was a rare compliment that these men gave Daniel, in the plot they laid to catch him. They said, "We shall not find anything against this Daniel, except it be concerning the law of his God." So they laid this plot. The king was to pass a decree that for thirty days, none should make a petition to any god or man save the king, and whoever should disobey should be cast into a den of lions. At the suggestion the king was flattered, and not suspecting their motive, he swallowed the bait.

The law was made, the writing was signed, and it became a "firm decree," according to the law of the Medes and Persians, which altereth not. "Now when Daniel knew that the writing was signed." He had evidently been watching the whole affair, knew its origin and purpose and meanness. He might have enlightened the king had he chosen; he might have spoiled the whole scheme with a turn of his hand; but he scorned to interfere with their small plottings. And when he knew the writing was signed, he did exactly what they expected he would, "He went into his house, and his windows being opened toward Jerusalem;"—How much that sentence tells of loyalty and devotion and home-sickness and heart-sickness! His house was built with reference to Jerusalem. Bodily in Babylon, conducting its affairs, pressed with a thousand matters foreign to his real life, his heart was far away, in the old home now desolate.

The din and jargon of mad Babylon fell on his ears, but in his soul he was listening to the songs of Zion that could not be sung in a strange land. "His windows being open toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime."

His enemies watched and caught him at it, as he expected. The plot had triumphed. They lost no time in accusing him before the king. The result was a foregone conclusion. Nothing could now save their hated rival from the lions.

When the king heard the complaint, he was sore displeased with himself. How vain and stupid he had been! How they had duped him! He set his heart to deliver Daniel, but the schemers had an answer ready at every effort. The

king had forged his own fetters, and dared not to break them: so he gave the command, and his favorite was cast into the den of lions. A stone was laid upon the mouth of the den, and Darius sealed it with his own signet. Then he went to his palace and passed the night fasting, and his sleep went from him. If ever he prayed, be sure he prayed that night. Our wishes are prayers, and who shall say that the fervent, speechless longing, and love and remorse, in the heart of Darius, did not help to bring the angel from heaven to shut the lion's mouth?

How well the king loved Daniel! From all accounts, he was a very lovable man. The angel said to him, "O Daniel, thou art greatly beloved," and the Lord certainly knows how to select his intimate friends, who shall have irresistible attractions.

Doubtless that night was longer and more utterly wretched to the king than to Daniel, so dependent are we for happiness upon the realm within. But for both the morning came, and before the dawn came the king to the prophet's strange bed-chamber. In haste and alone he drew near. Was his friend, the only good man he had ever known, still alive? Would he answer if he called? In a lamentable voice, a voice full of tears, a voice that told of a night of anguish, he cried out, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then he hushed his heart to hear. Would a terrible silence alone reply? Clear and hearty and full of good cheer came the answer, "Oh king, live forever! My God hath sent his angel and shut the lions' mouths that they have not hurt me."

Then was the king exceeding glad for him. We may well believe that after this he was more careful what papers he signed. His next decree was that "In every dominion of my kingdom, men tremble and fear before the God of Daniel: for he is the living God, and stedfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." L. A. A.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞WE hope soon to have "The Shining Path" articles in book form. Those who would aid us can do so by subscribing in advance. Price, in paper cover, 30 cents, cloth-bound, 50 cents.

BLESSING OF KNOWLEDGE.

"All that have been begotten by God overcome the world. And this is that victory which overcomes the world—our faith. And who is he that overcomes, but he who believes that Jesus is the Son of God."—1. John v. 4, 5.

MANY will say, I believe on the Lord Jesus Christ, who really do not know Christ. They think they do, but if they knew him they would know the Father; and if they knew the Father, they would understand his character.

It is from the lack of spiritual knowledge that so many make shipwreck of the faith. To know Christ is to know the power of his resurrection, the fellowship of his sufferings, thereby being conformed to his death,—not the death on the Roman cross, which is a type or figure. It is the death to sin. "Knowing this, that our old man is crucified with him, that the body of sin [the carnal] might be destroyed, and henceforth we should not serve sin;" "for they that are Christ's have crucified the flesh, with the affections and lusts." Therefore if we live in the Spirit, let us walk in the Spirit, and also in the shining path that shineth more and more.

We are also told to humble ourselves under the mighty hand of God, that he may exalt us in due time. Humility is a virtue of great value. Without it, one will make slow progress in the line of spiritual growth.

Our Leader made himself of no reputation, took upon him the form of a servant, humbled himself, and became obedient unto death, even the death on the cross. Therefore God hath exalted him, and given him a name which is above every name. Then let us be completely unclothed of self, being clothed with Christ's righteousness.

Yet being in a humble condition, we do not need to underrate ourselves. The humility of Christ was perfect, and yet he had a true sense of his greatness. Humility is like a tree, the deeper whose roots are in the earth it rises higher, spreads fairer, stands surer and lasts longer; and every step of its descent is like a rib of iron. So with the Christian. Humility, with the Spirit of Christ and knowledge of the purpose and plan of God, gives power to his people. It looks up, reaches down, and spreads out to all, blessing and being blessed.

Let us then, as chosen ones of God, be clothed with humility, with bowels of mercy, kindness, meekness, patience, endurance; and besides all this, put on love, the bond of completeness. Being thus clothed with Christ's righteousness, we may overcome self, the world, the pride of life, with the lusts of the flesh. Let our gentleness be known to all men, for the Lord is near. He says: "Behold I come quickly; hold fast that which thou hast; let no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God."

O then should we not be diligent and faithful to this high calling of God in Christ Jesus, honorably bearing that name of God, as members and pillars in the city of God, which signifies a new order, or heavenly government which is to be ruled and dispensed in justice and truth, by that man Christ Jesus, together with the overcomers. It is a heavenly power, which is mighty through God to the pulling down of strongholds, demolishing reasonings of men, and every light that exalts itself against the knowledge of God, and leading captive every mind (praise God for that) to the obedience of God.

Oh! what blessings to men are involved in this: when everything that exalts itself against the knowledge of God shall be demolished. At present, the world of mankind are in captivity because they have no knowledge of God. We thank God that the time is near, when wisdom and knowledge shall be the stability of the times, and strength of salvation his treasure. The heart of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly. They will sing of the mercies of the Lord forever. With their mouth will they make known his faithfulness to all generations. It is said, "Mercy shall be built up forever, thy faithfulness shalt thou establish in the heavens. I have made a covenant with my chosen. I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." "O the depth of the riches and wisdom and knowledge of God; how unsearchable his judgments, and untraceable his ways."

We rejoice with unspeakable joy and expectancy, at the prospect of peace, beyond the conflict, which God has in mind and purpose for mankind, and his own glory. How beautiful is the shining path! It reveals more and more of the love and goodness of God toward his creatures. We can truly pray, "Thy kingdom come."

While we tread the path of light, we see with the eye of faith, that there are wonders and wonders concerning God's dealings with and for the good of man in coming generations:—when nations shall say: Come let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth from Zion, and the word of the Lord from Jerusalem; [that city which comes down from God out of heaven, the kingdom of Christ]; and he shall judge among many people, and rebuke strong nations afar off.

Then comes the reign of peace, for they shall beat their swords into plowshares, [how different the state of things today, when men are at their wits' end to invent and construct all manner of destructive and deadly implements of war], and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.

What a grand change from the present state of things! All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's, and he is the Governor among the nations. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born. The Lord will give strength unto his people; he will bless his people with peace. Blessed be his name.

DETROIT, MICH. M. A. FINK.

THREE DAYS' MEETING.

THE "Church of the Larger Hope," of Buchanan, Mich., cordially invites the friends both near and far to unite with them in a Three Days' Meeting, commencing Friday, June 3., at 2:30, p. m. Come, all who can.

—EDITOR.

AN OPEN LETTER.

Dear Brother Paton:—

Yours was duly received, and I was glad to hear so soon from you that you had arrived home safely, and also pleased to hear from you on the contents of the tract, "Transformed." Certainly marriage is the Lord's own institution, and that not only before sin entered, but really the first condition in which they were placed,—a marriage service performed by Jehovah himself, of which it was truly said: "What God hath joined together, etc." Marriage is to some a great blessing, tending to develop love and sympathy and other good qualities, that otherwise would be stunted or deformed. And yet there are those to whom the latter half of Matthew xix. 12 is God's will for them. That it is not for all is evident from the closing words: "He that is able to receive it, let *him* receive it."

In regard to "Transformed," I do not see the subject in just the same light that Sr. S. does, yet I think she has some very precious truth in the tract: and surely the time has come for us to see the truth on this line. God is turning the hearts of many toward this question, and it would seem to be an indication that he wants to give us clearer light on the subject.

You think the tract favors the idea that "Only *celibates* could belong to the royal priesthood." I do not think she teaches or believes that. It is a fact that both Jesus Christ and Paul taught and *practiced* celibacy, yet neither intimates that it is the will of God for all believers. If it distinguishes a higher grade of Christian life, then evidently there is also a higher reward. But may there not be grades in the royal priesthood? Or, may this calling be to some who do not require the experience and development that marriage brings?

On another point, you further say: "Our *manhood* is not to pass away." What do you mean by the expression? Do you refer to character, experience or nature? I think you do not mean the "flesh and blood" nature, as you teach that Christ returns as a man, or as "Son of man," in a spiritual body. Then you probably mean the *experience* as a man, and the wisdom, sympathy, brotherly love and *perfection* acquired through suffering as a man.—Heb. ii. 10, 17, 18.

[I understand that the "inner man" is the real person, and that the experience, wisdom, sympathy, etc., pertain to him, and that the flesh and blood nature is that by which he is adapted to the earthly phase of his existence. Flesh and blood cannot inherit the heavenly kingdom, hence the man is to be raised a spiritual body, or, as Paul elsewhere expresses it, clothed upon with a house from heaven.—Ed.]

Sr. S. teaches that Jesus had a dual nature,—heavenly and earthly,—the former from God, his Father, the latter from Mary, his mother; that in taking his place with us, he took truly the fallen Adamic or carnal nature: but in never yielding to its desires, and by implicit obedience, he was truly "without sin," even while "made sin" for us; that thus condemning, judging, executing, putting to death, sin in the flesh, he became victorious over sin, death, and him that had the power of death; moreover, that his real, but invisible, death and resurrection were going on during the three and a half years of his ministry,—that he was victorious over Satan, (John xii. 31), and corruption, (Acts xiii. 34-37), even before he reached Calvary.

[This latter reference seems rather against the claim. The point seems to be that though he died, his body did not decay, and was raised from death. It seems that the visible and the invisible victory were simultaneous. If the real victory were indeed complete before his arrest, why did he say, "This is your hour and the power of darkness?" why the agony and strange prayer in the garden? why the cry of despair on the cross?—Luke xxii. 42, 53, Matt. xxvi. 36-42, xxvii. 46.—Ed.]

Sr. S. further believes or accepts the Adventist idea that the "spiritual body" is composed of flesh, bones and spirit. I do not think this "body" fills the bill, and think you do not. You object to her assertion that "Immortality has to do with life, while incorruption has to do with matter." [It seems that both immortality and incorruption, applied to man, refer to persons in bodily form, and that life makes them so.—Ed.] I do not see that the Scriptural expressions, "mortal flesh," and "mortal body," contradict her statement. Immortality has to do with matter only as life has to do with matter. Incorruption is applied to life, when referring to the nature or moral condition of life, but this is not the incorruption she is talking about. Let us look at the original words:—

Thanatos, (over 100 times in N. T.) death.
Thanasimos, (Mark xvi. 18), deadly, belonging to death.
Athanasia, (1. Cor. xv. 53, 54, 1. Tim. vi. 16), immortality.
Athanatos, not subject to death, undying, immortal.
Phthartos, (Rom. i. 23, 1. Cor. xv. 53, 54), corruptible, destructible, mortal.
Aphtharsia, (1 Cor. xv. 42, 50, 53, 54, 2. Tim. i. 10, Rom. ii. 7), incorruption.
Aphthartos, (1. Cor. ix. 25, xv. 52, 1. Tim. i. 17,

Rom. i. 23, 1. Pet. i. 4, 23, iii. 4), uncorrupted, incorruptible.

The first two words are positive. The prefix *a* is negative. And so the second two words mean just the opposite of the first two, therefore, *Life*, beyond the power of death. So corruptible, (*phthertos*), becomes incorruptible, (*aphthartos*), in the same manner. In the old version, the translators caused obscurity by a loose rendering of these words, as you know. The new revision is more strict. Notice 2. Tim. i. 10: "Life and incorruption," not "Life and immortality." [It appears to me that if a living person is incorruptible, he must from the nature of the case be immortal, undying.—Ed.] It seems to me that immortality has to do with life only, while incorruption relates to either the moral or the physical nature. If so, then this corruptible putting on incorruption is something entirely distinct from this mortal putting on immortality. You have noticed, no doubt, that the change from corruption is spoken of first, from mortality afterward.

[Reading from 1. Cor. xv. 42, where the various qualities on both sides of the change are mentioned. I do not get the impression that verses 53, 54 speak of two successive changes, but of two elements of the one change. Before the change, they are corruptible and therefore mortal: after the change, they are incorruptible and therefore immortal.—Ed.]

You say: "If incorruption has to do with *matter*, and, as Sr. S. says, 'This incorruption, being yet mortal, must put on *immortality*,' this would give *immortal matter*, or natural bodies exempt from death by the indwelling of immortal life. Where is there even *one* example of it? And if, as she says, 'Jesus finished this work in his life,' how could he have died?"

Evidently you did not see what Sr. S. said "Jesus finished." She referred to the change from corruption to incorruption in his body, [So I understood her.—Ed.] not the change from mortality to immortality. She says, (page 8,): "Immortality cannot be manifested in our mortality, but incorruption can be. His body put on incorruption while yet it was mortal—capable of death. *His mortal* put on immortality when *He* arose from the grave, no more to die. Immortality has to do with life, while incorruption has to do with matter."

The body of Jesus Christ did not corrupt or decay in the grave, and it seems to me there is another reason than simply because it was foretold that it should not. Rather it was of *so much importance* that the fact was heralded more than a thousand years before, to draw attention to it, to watch for it, to find the reason for it. It is directly spoken of six times, and by three witnesses, David, Peter and Paul, with other seeming references to it.

[The reason for this seems as yet to be a matter of inference. The same power preserved him that raised him. As yet, I see no reason for thinking that a change from corruption to incorruption took place in his body before his death. In this matter of not decaying after death, we have never known of another, for overcoming or any other reason. It has been suggested, that as He was the Representative of the race, his preservation may have been to show that the race would be preserved unbroken, and also to give tangible evidence of his resurrection.—Acts x. 39-41.—Ed.]

Now, please give me *your* opinion or understanding of Romans viii. 11. Is it not a promise to be claimed in the present life by all who *can* claim it? It seems to me the "quickening" is in the "*mortal* body." [See first article.-Ed.]

As to the transforming process, I know some—perhaps you also do—who, from being feeble, shattered wrecks, have been made well and strong, by the power of God alone, able to accomplish more than they had ever done in previous health. It may be such miracles were done by the hands of Jesus and the apostles, and here and there all down the age, but they are multiplying. Why? [It may be a foregleam of the coming Day of the Lord.—Ed.]

This brings us to a question which I think is due to be understood,—THE TRANSLATION. What is it? Some are surely to be translated, in his Presence.—1. Thess. iv. 13-17, 1. Cor. xv. 51, 52. The Scriptures are clear as to the fact: the manner of it I think is not so plainly taught. If we are to understand these statements literally, as so many believe, then some are to be "caught up" in their present bodies into the air, the clouds, and there remain with Christ for a time. If the description is symbolic, figurative or *spiritual*, then some about this time are to undergo a change quite different from what has heretofore been common to the Christian. I would like to know what light you have on this subject, as I think light is now due.

I will try to give you briefly what seems to be coming to me. First let me say, as you probably know, I fully believed in a literal, bodily translation, up till the Spring of 1878, and at that time expected it. We were disappointed. We had been following the typical character of Elijah, and had seen how beautifully his last journey fitted the prophetic periods. After the disappointment, we looked back over the chronology, and it was solid as ever. Then it began to dawn on me that in following that life and journey, we should have seen that if one part was typical, all was typical: and therefore the life, the last journey and the culmination, horses, chariots, fire,

and *ascension*, were alike figures of good [better] things to come. A chariot of fire may seem a strange conveyance, [Peter said; "Beloved, think it not strange."—1. Pet. iv. 12, 13.] but it has a wonderfully purifying effect and a tremendous lifting power. The *translation* is first "From the power of darkness, * * into the kingdom of his dear Son." [The words in Col. i. 3 and Heb. xi. 5 are from the same original.] Then the progression is, "*Transformed* by the renewing of your mind." [Transformed, Rom. xii. 2, and transfigured, Matt. xvii. 2, are from the same word, and closely allied to Heb. xi. 5.] It now becomes our privilege to be "*raised up*" "from the earth," and from earthly things, even to sit in "The Heavenlies" with Christ. John xii. 32, Eph. i. 3, ii. 6. Here, having invaded the seat of the prince of the power of the air, the conflict described in Eph. vi. 12 takes place, but the Lord's provision for us, there described, is ample and complete.

I am satisfied that "The Heavenlies" are "The secret place of the Most High;" the antitype of the Holy and Most Holy of the Tabernacle.—Ps. xv. 1, 2, xxvii. 5, xci. 1-16, Heb. x. 19-23. The privilege of entering the Holies was only given since the High Priest came out according to Lev. xvi. 17. So that there seems to be *now* an opportunity greater than ever given before. Let us be awake to all our present privileges.

Yours in the Christ of God,

PITTSBURG, PA. W. I. M.

P. S. If you wish to publish any part of this please give only my initials. M.

[It has been a pleasure to hear from Bro. M. Having written at length on the subject of translation, I will not say much here. But it occurs to me that as the translation from darkness to light, from Satan's kingdom to Christ's and the transforming of the mind have been possible all through the age as well as now, so has it been of the privilege of sitting with Christ in the heavenlies. Being counted in him, they are said to have entered with him. Eph. ii. 6 and Heb. x. 19, 20. But this entrance is in mind, by faith, and not in person. The personal ascension is yet a matter of hope. He had to wait till after his physical death before he actually ascended. Will not we have to do the same? I will only add that with this view there is no danger of the delusion of thinking we are translated into the heavenlies before it is true. With this implied caution, I say a hearty amen to our brother's closing statement: "Let us be awake to all our present privileges."

—EDITOR.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm li. 17.

"THE WIDER HOPE."

BRANTFORD, May 10.—Recently, Rev. Rural Dean MacKenzie, Rector of Grace Church, has been preaching on the subject of "The Wider Hope," and his discourses have been much commented on, both in Brantford and elsewhere. As he has in many instances been misreported, he preached again on Sunday evening on the subject to a large congregation.

The word translated "everlasting" means, he said, a period of time required for a specific result. Superstition, exaggeration, frightful conceptions of God's character, had enslaved and degraded the human mind. They could all recall the old creepy feeling of horror and darkness that came over them in their youth on hearing the old story of unending torture. But the Creator of Gentile as well as Jew would do right to all, and by all, both in time and eternity; and the leaden clouds would break and the sunlight of heaven shine through. A joyous gladness and new hope would pervade the heart. People said if the way of repentance and pardon were opened up after death would not that savor of the Roman belief of purgatory? He did not think they ought to fear the error of purgatory so long as they knew that it was the image of Jesus Christ wrought in a man by the Spirit of God that constituted holiness. But call it what they liked, he did not care as long as God saved a poor, lost, wicked sinner. He supposed it was no heresy to say that if some poor physical sufferers had more skillful medical treatment their lives might have been prolonged. Was it any more heresy to say that if all ministers of the Word, soul physicians, were wiser and better men, and always dealt wisely and tenderly with different kinds of soul disease, very many more would be inclined to lead Godly and Christian lives? Their preaching and living must offend very many. Would God allow their ignorant blundering and unworthy lives to rob Christ's kingdom, not only in this age, but in all ages, for ever and ever, of these lives, and condemn them to everlasting torture? Had they so learned Christ? If so, they should learn again, think again.

The preacher dwelt at length upon the punishment of Dives, and the fallacy that the good go direct to heaven and the bad to hell, and concluded by referring to Christ's prayer for his murderers: "Father, forgive them." Could they believe that Jesus Christ passed into the world of the unseen only to tell the souls of the lost of a kingdom from which they were forever excluded, a blessedness in which they had neither part nor lot, to mock with the proclamation of a victory those who only were to be crushed under the chariot wheels of the Conqueror? He had not so learned Christ. Peter had told them enough to assure them that death did not limit God's mercy and judgment: that Christ's redeeming work was not a failure: that man in his free will may for a time thwart its power, yet in reality it had no limits; it had no bounds. After all, St. Paul was not dreaming when he said a time should come when "at the name of Jesus, every knee should bow of things in heaven, and things on earth, and things under the earth; and that everyone should confess that Jesus Christ is Lord to the glory of God the Father."

—*Toronto Mail.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 12. ALMONT, MICH., JUNE 15., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 12.

REDEMPTION OF THE EARTH.

PERHAPS it cannot be too strongly emphasized that Christ's mission includes the redemption of the earth from the curse under which it groans, the development of its latent possibilities of grandeur and glory, the lifting of its inhabitants out of their low state of ignorance, enmity and sin, and therefore the creating of a heavenly state of society on this planet. This does not belittle the importance of personal salvation, the spiritual state as man's destiny, nor the invisible kingdom as the power ruling over the earth. Neither does it touch the question as to the judgment of the dead, and the glorious victory resulting therefrom.

All these things have their place in God's word and plan, but the making of this earth and its mortal inhabitants what they should be is another part of the great work, which is by many but dimly seen, and often entirely overlooked.

The Father says to the Son: "Ask of me, and I will give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 8. Some think he will destroy the earth, and others that he will destroy the nations; but rather will he by his judgments purify and preserve them both. Though not always seen, it now seems evident that this phase of truth is included in the familiar statements that "Christ is the Saviour of the *world;*" that he is "the Lamb of God which taketh away the sin of the *world;*" that he will "make all things new;" that he will destroy all sin, pain and death, and wipe away all tears; that he will make "new heavens, and a new *earth*, wherein righteousness [instead of sin] shall dwell;" and all those Scriptures that assure us that the Lord shall fill the earth with his glory, and the knowledge of himself, and that all the nations, kindreds and families of the *earth* shall be blessed,—a condition of society where "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. xxxii. 17.

It should never be overlooked that the *earth* is the place of these great changes. Where ignorance has prevailed, knowledge shall be obtained; where the darkness has been, light shall be given; where sin has reigned, righteousness shall triumph; where sickness, pain, tears, sorrow and death have cursed humanity, they will be supplanted by their opposites.

People have so readily applied all these promises to heaven; but it is *earth* that has been under the curse and is to be delivered. These Scriptures do not refer to the destiny of individuals delivered out of the earthly or fleshly bodies, and glorified with spiritual bodies, which pertain to the heavens, but they anticipate a redeemed and subdued *earth*, where "All *flesh* shall see the salvation of God."—Luke iii. 6. The marginal references show that this salvation reaches "all the ends of the earth." It will be the world's golden era.

Let it be remembered here that the reign of Christ and his co-working royal priesthood has direct reference to this grand result—the redemption of the earth and the nations then in the flesh. Thus Jesus taught his disciples to pray that the kingdom might come for the very purpose that God's will should be done in the earth as it is in heaven. The psalmist foresaw this relation of the coming of the Lord and his reign to the good results on earth, and called upon everything in heaven and earth to rejoice before the Lord, because of his coming to judge the earth and the people, with righteousness, equity and truth.—Psalms xcvi. and xcviii. Not only the deliverance from selfish human governments, but also the later and perpetual safety and blessedness of the nations of earth, are made sure by the fact that under Christ's reign they will be rightly governed. His method of dealing with men will result in the conversion of the world. This fact is too often overlooked, but the psalmist makes it very clear that "All the ends of the world [all men in the flesh] shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him: for the kingdom is the Lord's: and he is the Governor among the nations."—Ps. xxii. 27, 28. This cannot fairly be construed to mean that those who had remembered and turned to the Lord in former ages shall be blessed under the reign of Christ. To convert the the world and then preserve it is evidently the great object of that glorious reign.

The judgment of the dead and its victorious result is a distinct phase of the work of Christ, and it should not be confounded with this judgment and blessing of the living—the nations of the earth. The Lord will destroy the covering cast over all people, and the vail spread over all nations, swallow up death in victory, wipe the tears from all faces, and take the rebuke of his people from off all the *earth:* for the Lord hath spoken it.—Isa. xxv. 7, 8. The same prophet shows that when God's judgments are in the earth, the inhabitants of the world will learn righteousness.—xxvi. 9. This neither refers to those in heaven who had learned righteousness in former ages, nor to the wicked dead, but to men still in the flesh.

The seventy-second psalm may well be read in this connection as

bearing on the same subject. What a blessed truth it is that Christ will judge the people right, bring to all peace and plenty, remove the extremes of wealth and poverty and the crushing cares of both, and break in pieces all oppressors; that he shall come down like rain upon the mown grass: as showers that water the earth; that all nations shall be blessed in him, and call him blessed, and the whole earth be filled with his glory.

That even the fiery indignation and wrath of the Lord will result in the conversion of the people is clearly expressed by the prophet Zephaniah, (iii. 8, 9) where the Lord says: "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the *earth* shall be devoured with the fire of my jealousy. [Some stop there and therefore miss the glory of the passage.] For then will I turn to the people a pure language, that they may all call on the name of the Lord, [not in despair, but] to serve him with one consent."

It is vain to say that this does not teach the conversion of the world to Christ, but only refers to the few who had served the Lord in a former life and age. The passage is too plain for such an inference.

In Revelation xv. 2–4, John tells us of the song of the victors over the beast, his image, his mark and his name, who stand on the sea of glass mingled with fire. He calls it the song of Moses and the Lamb, probably because it is based on the harmony of the teaching of Moses and the Lord Jesus Christ. The singers recognize the Lord as King (not of saints, but) of nations or ages, (See margin), and speak of his marvellous works and his justice, and exclaim: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

The "shall come" of this passage makes it both sure and future, from the standpoint of these singers. Who, seeing the light of the plan of the ages, and the harmony of the teaching of Moses and Christ, would not join in the song? To such, the idea suggested by some, that the nations will only bow and worship in abject submission and despair, has no weight. The passage above quoted, from Psalm xxii., says they "shall remember and turn to the Lord;" that from Isaiah xxvi. says they will "learn righteousness;" that from Zephaniah iii. says they will "serve the Lord with one consent." Put all these with this in Revelation xv., and we have a fourfold cord binding our hearts to the blessed hope of the world's conversion, and the filling of the earth with the glory of God, under the reign of Christ and his saints in the ages to come.

In Revelation xiv. 6, 7, John speaks of "Another angel [messenger or proclaimer] having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

It is worthy of notice that this angel's message or proclamation is

located after a selected number are with the Lamb on mount Sion, as the redeemed firstfruits unto God and the Lamb. And the message this angel bears to the nations is to worship the Lord, not because the day of judgment *is coming*, as has been the burden of the preaching in the age now closing, but because "The hour of his judgment *is come*." This evidently refers to a change of dispensation; and it is significant that the new message is an "*everlasting* gospel," even as compared with the gospel of the whole election age then past or closing. That this new message or proclamation begins before Babylon goes down, and results in its fall, and brings torment to the worshipers of the old system, needs only to be mentioned to those who have carefully read Revelation xiv. That the work is already begun is apparent by the signs of the times. And that in due time the message shall be heard and obeyed by all nations is clearly shown in Revelation xv. 4. This angel says: "Worship God, for the hour of his judgment is come." And the latter Scripture says: "All nations *shall come* and worship," for the same reason.

In view of the several points mentioned, it seems that all might see the weakness of the claim made by some, that this message of Revelation xiv. 6, 7, was fulfilled in what has been known as "the 1843-4 movement." That movement did not recognize that a representative company had been gathered as the firstfruits, and it was not a world-wide and "everlasting gospel" message. It was too narrow in its view of the good results, teaching the destruction of the world of mankind, while this teaches its conversion and salvation.

It is not designed to belittle that movement. It had its place, and was an important fulfillment of Scripture and step in the plan, whatever its mistakes. But nothing less than the proclamation of an "everlasting gospel," the destruction of Babylon and the conversion of the world, could fulfill that prophecy or angel's message.

It is well known by some that the word translated "everlasting" has a limited or unlimited meaning according to the nature of the thing to which it is applied. When applied to slavery, it is limited to the lifetime of the slave. When it is applied to a dispensation, it ends with the dispensation. When applied to punishment, or the chastisement for sin, it must be limited, because the mission of Christ is to "make an end of sin, and bring in everlasting righteousness."—Dan. ix. 24. The nature of righteousness and life and all pertaining to God makes the word here mean endless. Here it is simply suggested that the "*everlasting* gospel" may be endless for the same reason, and on account of its relation to the endless generations and the endless priesthood and judgment of Christ and his saints. This angel's work will at least last until the world is set right or saved, even if it has not a phase that, like the kingdom of peace, shall be without end.

It is worthy of notice that the seven angels having the seven vials full of wrath to pour out, come out of the "temple of God," that is, the exalted Church. The saints are to execute the judgments written.—Ps. cxlix. But the wrath is contained in *golden* vials—which is evidence of their *heavenly* character and ob-

ject. And the wrath is limited, and though men will be kept out of the temple until the vials are all poured out, then they will enter.—See Rev. xv. 8. The Lord will not hold his anger forever; (Ps. ciii. 9) but his mercy endureth forever.

WORLD OF MORTALS.

As commonly understood, the world saved means a world of immortals, away beyond the natural, or earthly condition. For this reason, it seems necessary to emphasize the idea that it means a world of mortals, saved from the curse of the ages then past, and because thus saved, just ready to carry forward the earthly phase of the Lord's work on right principles. The conviction has become strong that there will be here an ideal earthly society, where people will be born in right conditions, grow up right, live according to the law of love toward God and man, mature as trees of God's planting, and instead of dying, be transplanted into the higher state, the heavenly phase of God's kingdom.

The key to this ideal state is given in Genesis i. 26–28, where it is recorded that God created man male and female, and said: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This purpose of God concerning man is mentioned in the eighth psalm, and by the Apostle in Hebrews ii. 6–8, where he says: "Thou hast put all things in subjection under his [man's] feet. * * But now we see not yet all things put under him. But we see Jesus, etc."

Between the declaration of God's ideal for man and its attainment there was to be a long interval of sin and suffering, in which man's inability as a mere fleshly man to govern even himself would be manifested, and, on account of which, the whole history of man in his selfish misrule has appeared like a monstrous failure. But there is light if we can see Jesus. He, as the great Victor through his sufferings, gives us the key of hope. He is the Head of a glorious priesthood, through whom the originally expressed plan will be carried out. He brought and sends and will send the Divine Spirit into the flesh, and man by this Spirit will learn to govern himself, and thus become fully competent to carry out the commission to produce his kind without the blundering of the past, to subdue and develop the hidden mysteries of the earth, and to govern the whole lower creation. What has been done by man under the influence of mental, moral and spiritual training, is but a foregleam of the sublime possibilities of the future. Man must learn to govern himself before he can control the rest of creation.

Let it be reiterated here, what appears self-evident, that the reign of peace cannot begin until the conquering reign ends. Therefore only after man becomes loyal to Christ, can he become master of the inheritance. The ideal earthly work, in *all* its phases, can only be done after the whole living world is redeemed from the curse of sin and death.

If generation and earthly life were to end when sin and death end, as many hold, there could never be an instance of a right human society, nor the answer to the ideal prayer,

that God's will should be done in earth as it is done in heaven. Neither would there be an opportunity for the fulfillment of the oft-repeated, but too-little-thought-of promise that the blessings of the righteous shall descend upon their children and their children's children.—Ex. xx. 6; Prov. xx. 7; Ps. ciii. 17; and Isa. liv. 13.

That both good and bad qualities are inherited, no thoughtful person will be likely to deny. The inheritance of sinful conditions from Adam and of righteousness from Christ is emphatically the teaching of the Bible; and as the evil is developed by the law of heredity and evil communications, there is good reason to believe that the Lord will make use of all good educational influences and the power of heredity in bringing about the glorious conditions of the perfect day. Iniquity is visited upon the third or fourth generation and dies out; but by the same law of heredity, good is perpetuated, as before seen, unto all generations. This view brings to the front the important practical truth, too often overlooked, that the good in the next generation will be the result and reward of all the good work in this generation. This is according to the divine law of growth, and in all true efforts to hasten the coming of the day of God, (2. Pet. iii. 12, margin), we may be assured that our labor shall not be in vain.—1. Cor. xv. 58.

It has been objected to the idea of the continuance of generation after the end of sin and suffering, that it sets aside the pre-supposed truth that the *only* way to come from the natural to the spiritual is by *suffering*. Well, perhaps that view should be set aside. With present light it appears to require modification; and it should be expected that any increase of light would modify former views. It is now evident that experience of suffering is not "the only way" of learning to avoid a certain course of conduct. Even now, men learn by observation, and also by the experience of others as preserved in the monuments and history of the past. Illustrations of this are numerous. The American people of today—those born since the year 1865—do not need to pass through the terrible experiences of the war to prevent them from returning to the most cursed slavery of being slave-holders. The *nation* has had the experience, in the persons of those who then lived and suffered; but the generation born since, and all yet to be born, were saved from that terrible sin, and its attending and resulting sufferings, by what their forefathers suffered. The same will be true of a coming generation as to the terrible traffic in liquor, and other evils, that today curse our nation and mankind in general.

Many illustrations might be given of the fact that suffering often *prevents* suffering, and when this is so, it is substitutional. If the objection above mentioned were well founded there could be no blessing either here or hereafter as a result of the pioneer work or sacrifices of others. But all must see that the succeeding generations are blessed by what the preceding generations did and suffered. And it seems clear that the Bible teaches that only those who are to be of the royal priesthood must need to suffer. "If we suffer, we shall also reign with him." This element of the plan is conditional;

but the blessings promised to the nations of the future are entirely unconditional.

While realizing that the suffering of the royal priesthood will prevent the nations from suffering, and for this reason are substitutional, it is still to be remembered that there is an important sense, growing out of the unity of the race with Christ, as the Seed of the whole crop, that *all* suffered, died and rose *in him*, so that it is oneness with Christ rather than substitution that secures the salvation of the race. And this is emphatically true of the Church, as they are not freed from either suffering or death, but are required to follow Christ in both, in order that they may reign with him. But the nations of the future will not need to pass through this matter, each person in his own experience. And all the coming generations will know the relation of the sufferings of Christ, and all the sufferers, to their condition and blessings, even as the intelligent people of today know that many of their present blessings and possibilities are the result of the labors and sufferings of others. The history of the past and the kingdom of priests will be standing monuments of the terrible nature and power of sin and the glory of righteousness and the redeeming love and power of God. That in their experience will be a grand preventive.

Some fail to see the distinction between sin and imperfection, and think the need of growth in knowledge in the future is against these teachings. But there is clearly a vast difference between physical or mental immaturity and the transgression of law. A tree grows from being a sprout to maturity not by transgressing but by obeying the law of its nature. Christ, though born a babe, and growing in wisdom and in stature, (Luke ii. 52), did not sin.—1. Pet. ii. 22. When he shall have taken full possession of the race, the same can and will be true of all generations. He did not condemn the flesh, but "condemned *sin* in the flesh."—Rom. viii. 3. How else than by carrying out this principle could all flesh see the salvation of God?

JOB A TYPE OF MANKIND.

It has long been evident that in an important sense Job was a type of mankind, in their experience of sin and its consequences and in their recovery; and it now seems clearer than ever, in the light of the redemption of the world in the flesh, as brought to view in this series of articles. If the book of Job was not written for this purpose, it certainly shows some remarkable co-incidences.

Let us look at him as representing the race in all phases of its earthly career. It is the same race, though the generations come and go. So it was the same Job before he lost all, during his dark experience, and after he was restored. Job, like mankind, was at first "perfect and upright," (Job i. 1 and Eccle. vii. 29), but was given over to the dominion of Satan, led captive at his will.—Job i. 12 and 2. Tim. ii. 26. Satan was permitted to kill all the generations for a time, but not allowed to destroy utterly either Job or the race. "The Lord said unto Satan, Behold, Job is in thine hand; but save his life."—ii. 6. So the race, as an individual, lives on through all the

(*Continued on page 185.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months 50
To Foreign Subscribers 1.25
Sample to any address ..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 12
REDEMPTION OF THE EARTH 177
World of Mortals 181
Job a Type of Mankind 182
EDITORIAL ITEMS 184
NOTES ON SUNDAY-SCHOOL LESSONS,
Messiah's Reign, (June 26) 186
TRUE FREEDOM, (Poetry) 187
SPECIAL NOTICE 187
SUBSTITUTION AND DEVIL 187
REPORT OF BUCHANAN MEETING 188
EXTRACTS FROM LETTERS 189

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

(*Continued from page 183.*)

ups and downs of the generations. On the same principle, a nation lives on though the successive generations die.

The terrible experiences of Job were much like those of mankind in all the ages of sin and suffering. The third chapter gives the dark view of life that has often been taken. His three comforters well represent the many teachers and systems of religion that have sought to comfort mankind. They spoke much truth. but were always blaming him for his sad plight, preaching far more law than gospel. How sharp and truthful were Job's words: "I have heard many such things: miserable comforters are ye all."—xvi. 2. In the fourteenth chapter, he appears as if almost without hope. He says: "There is hope of a tree, if it be cut down, that it will sprout again, * * but man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"—Verses 7–10. But still a faint hope is expressed, perhaps greater than he understood, in verses 12–15. And in spite of his "miserable comforters," in chapter xix. 25–27, he rises to the dignity of a glorious faith and hope, the effect of revelation: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet *in my flesh* shall I see God."

It is quite commonly supposed that this passage expresses the Christian hope, and that it is a fleshly resurrection. This view seems to conflict with Paul's teaching in 1. Corinthians xv., where he shows that the natural or fleshly body is not to be raised, but that the seed is to have a spiritual or heavenly body. But in the light of the idea that Job is representing the world in all the phases of its *earthly* existence, may not the truth be that he was expressing the confidence that he would be restored from his state of disease and corruption to perfect health, without any reference to the future life at all? This is the earthly part of the work of Christ, and it was so carried out in his natural life. In his experience, as a result of the teaching of Elihu, a fourth comforter, who seems to represent Christ, Job is brought into communion with God, and led to say as follows:—

"I uttered what I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now *mine eye seeth* thee."—xlii. 3–5.

"So the Lord blessed the latter end of Job more than his beginning." He saw God in his flesh, his flesh saw God's salvation, and he had sons and daughters after that. This goes as far as a picture based on an ordinary human life could, to illustrate the loss, bitter experience, restoration and continued generation of the human race.

From this standpoint, no one who casts out devils in the name of Christ need be forbidden because he followeth not with us; nor even those who without knowing the Lord are led to work for the good of men; for whatever tends to improve the minds and better the condition of mankind must be, directly or indirectly, of Him who is set for the redemption of the earth and the emancipation and blessing of the world.

NOTES ON SUNDAY-SCHOOL LESSONS.

Messiah's Reign.—Ps. lxxii. 1-19.
(Lesson for June 26.)

"GIVE the king thy judgments, O God,"—God's balance scales, his adjusting weights, are sorely needed in a world that seems strangely out of the true. Character is formed by numberless decisions. Freedom to choose is essential to development of character. When one has gained through many trials, through severe temptations, through a long series of right decisions, a nice discrimination, a sensitive perception of justice, a true perception of his own relations to others, his responsibilities and his duties, then and not till then is he fit to be king, to hold the destinies of a realm in his hand. He who is king of himself is king of Nature and king of all. Are there any such kings on earth? How shall frail children of dust gain this power? How are righteous decisions to be made? We have the scales laid in conscience: where shall we get the weights? Shall not God furnish them? He has not made us to be too independent. We must act in conjunction with him to obtain the best results.

But there is such a King: one who has passed a thorough preparation, who has successfully met all temptation, stood every test; who began at the lowest position, graduated out of earthly phases and has ascended up on high far above all principalities and powers and every name that is named in heaven or in earth, taken in the whole gamut of earth and heaven, and now stands crowned at the right hand of God, having all power in heaven and in earth, from henceforth expecting until his enemies be made his footstool—Jesus of Nazareth, the King of the Jews. To him are God's judgments given.

"He shall judge thy people with righteousness, and thy poor with judgment." He is fitted by his nature and experience to do this. There is no heart that he cannot understand. There is no sorrow with which he cannot sympathize. Especially does he know the heart of the poor. To gain this knowledge he left the wealth of heaven and wandered homeless and weary and hungry, a pilgrim and stranger, through toilsome days and sleepless nights, when his only shelter was the canopy of God set with myriad stars like lights twinkling from the windows of his far-off home.

"They shall fear thee while the sun endureth, and so long as the moon, throughout all generations." Kingdoms built on conquest and banded by force have lasted for centuries, but their dissolution, however long delayed, has been certain. It needs no prophet to foretell the end of that which is rooted in hate. Whatever institution has incorporate one trace of cruelty, oppression or violence, whatever bears heavily on the poor, the weak and helpless, is certain to go down. But here is a kingdom that endures as the sun and moon to all generations. "Of his kingdom there shall be no end." It is built of principles and laws that are eternal and therefore cannot end.

"He shall come down like rain upon the mown grass, as showers that water the earth." What a beautiful figure of refreshment and life and joy! Not as the storm-cloud bursting on the mountains, not as the devastating flood, spreading destruction and terror, but as the gentle, reviving influences of the summer shower, enriching and blessing and healing. There are mightier effects produced by the gentle influences of nature, than by all its wild tumults. One destroys, the other upbuilds. So the grace of God, the sunshine of his favor, the softening, winning influences of his love, aggregate far greater returns than the storms of his wrath.

"In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." What a happy time that will be! Now those who are prospered, if they have hearts, cannot enjoy their blessings because of the sorrows of others. Then there will be no sad hearts. In all the land, from sea to sea, and from the river to the ends of the earth, not one human being shall be found whose eyes do not beam with gladness, whose countenance is not radiant with joy. Life will be worth living then. And the King upon his throne will be the one who binds the whole realm together in bands of love and peace and righteousness. How can there be quarrels and dissension and hate and strife where he is?

If men believed the picture given in this

beautiful prophetic Psalm regarding the glories of that coming reign when the whole earth shall be full of knowledge, and peace and blessing, and all evil and pain shall roll away into the dark past never to know a resurrection, would not the whole earth swell into a mighty prayer, "Thy kingdom come, thy will be done on earth as it is in heaven?" —a prayer so intense as to move heaven and bring down the showers of blessing and hasten its own answer.—L. A. A.

TRUE FREEDOM.

"If the Son therefore shall make you free, ye shall be free indeed."—John viii. 36.

AM I a slave, or am I free?
This question often comes to me.
If bound by sin, then I'm a slave
To all a sinful nature craves;
But if in Christ I am made free,
How great a change is wrought in me:—
Freedom from strife for endless things,
That can no real pleasure bring;
Freedom from doubt, despair, and grief,
For trust in Him brings sweet relief;
Freedom from every earthly care,
For He is with us everywhere;
Freedom from fear that all the world
Will soon be to destruction hurled;
Knowing his will and power to bless,
And bring in endless righteousness;
That those by sin, and Satan bound,
May hear the Gospel's joyful sound.
If free indeed, let us rejoice,
And praise the Lord with heart and voice,
For his free gift to all our race,
Boundless in mercy, love, and grace.

AVIS.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ WE hope soon to have "The Shining Path" articles in book form. Those who would aid us can do so by subscribing in advance. Price, in paper cover, 30 cents, cloth-bound, 50 cents.

SUBSTITUTION AND DEVIL.

BECAUSE of the peculiar heading of this article, let no one think it is intended to make a raid on the believers in Substitution, or to claim that their doctrine is of the devil, though as held by some, it might be true. This heading is used because a brother has written a long letter in which he expresses the hope that I will reconsider the doctrine of Substitution, as he is quite sure that the Bible teaches that Christ is "Our Substitute;" and also gives the opinion that "the doctrine of a personal devil is a very serious error."

He does not suggest any Bible evidence on the matter of Substitution; but on the other idea he says it is evident that the devil, the beast and the false prophet, of Revelation xx., and the fire into which they are cast, are all symbolic, and that it would be impossible to burn a personal devil in a symbolic fire.

It is not the present purpose to go over all the field of thought here opened. But I would suggest a few thoughts. First, as to Substitution. Much depends on what one *means* by the use of the word. It is not a Bible word; and it is evident that there is a vast difference between the *ideas* of different classes who hold to Substitution. Ideas are of much more importance than words, as words do not to all express the same ideas.

Some think Christ was a Substitute in that he suffered all the torment due to all the wicked [meaning all mankind] in all eternity —suffered it at the cross and its connected experiences. And yet they believe that many will suffer the same penalty for themselves. Strange law, that demands the payment of its claims twice!

Others think Christ was a Substitute for man in death,—that he died that all the dead might be delivered out of death; and in an effort to be consistent, say that Christ as a *man* remained dead eternally; that since the resurrection he is not a man. No matter if there *are* at least four Scriptures that speak of him as a "man," and the "Son of man" in his mediatorship, and his coming to judge the world.—See Matt. xxv. 31; John v. 27; Acts xvii. 31; 1. Tim. ii. 5. Theory is before Scripture in this case.

It seems more Scriptural that Christ *died*

and *rose* that death might be vanquished, not perpetuated, either in himself or others. He made no bargain with the enemy, but entered his domain, conquered him, and so *led forth* the multitude of captives. With this view, it is true that Christ died to deliver men, but lives to judge them unto victory.

Substitutionists are often found using such expressions as that "Christ appeased God's wrath and reconciled him to man." The truth is apparently opposite: that Christ revealed God's love, and reconciled man to God.

If Christ by his suffering and death *prevents* suffering and death in others, then, and to that extent, he is a Substitute. But how can his suffering and death make him "*Our* Substitute," if we follow him in both? That there is a phase of substitution in God's plan is admitted. Truth is what we want. Christ and all who suffer *with* him may be considered as substitutes for the nations who are to be blessed in the ages to come, because they will neither suffer nor die. Whatever suffering and death *prevents* the same in others is substitutional in the best sense.

But there is no appeasing of wrath as so many have taught, but the revealing of love. And there is a sense in which all mankind suffered, died and rose *in* Christ,—as the crop is in the seed,—and therefore it is their fundamental oneness with him, rather than Substitution, that secures them the blessing.

As to the matter of devils, it seems self-evident that all evil persons, human or angelic, are "personal devils." That there is a symbolic devil, corresponding to Daniel's fourth beast, which is to be disposed of by the symbolic fire of judgment, need not be denied. But the symbol is always based on the real or literal, and therefore is not proof against the literal. Because Babylon, the first of Daniel's four beasts, was called a *lion* does not prove that there are no literal lions; it rather proves the opposite.

We must allow for different views and opinions; but I think that all wicked men and angels are devils, because of the evil principle in them; and they are all "*personal* devils," as I understand words, because neither good nor evil can exist as abstract principles, but as qualities of persons. And the Saviour has told us that Beelzebub is the Prince of devils. Why should it be difficult to believe that there is order or organization in the kingdom of darkness as in the kingdom of light. Wherever an intelligent being is transferred or translated from the kingdom of darkness into that of God's dear Son, a devil is destroyed, because it is the evil in persons that makes them devils. Devils are never saved, but destroyed, and yet all intelligent beings will be saved—being reconciled to God.—Col. i. 20. God is consuming fire, and he is revealed in Christ to burn up all his enemies, or to destroy all devils. And a little careful thought will show that it is not impossible to burn literal or personal devils in symbolic fire; this is God's way; but he never burns symbolic devils in a literal fire.

REPORT OF BUCHANAN MEETING.

THE still-continued rain was a marked feature of the first and second days, and the attendance was small, though several places were represented. But on the third day, the weather was beautiful, and its three meetings were well attended. The talks were not reported and therefore cannot be printed: but it may be of interest to some to see the following outline of the subjects considered:—

1. Heb. iv. 14 to v. 10: An encouragement on account of our sympathizing High Priest: distinction between the Aaronic and Melchisedek priesthoods.

2. Matt. iv. 4: Three points of temptation: Man's two natures, two Fathers, two brotherhoods, two kinds of bread, of generation and of bodies.

3. Psalm ii. 7, 8: Christ's inheritance and possession, the nations and the earth; how to be obtained, by prayer and work: how to be disposed of, judged, neither to be destroyed, but purified by God's fire and preserved.

4. Acts x. 34, 35: Peter's lesson and how he learned it:—All men cleansed in Christ—no man common or unclean: quality or condition, and use, the basis of God's elections.

5. Heb. v. 11 to vi. 3: Importance of growth in knowledge of God and his plans: Creeds well-defined and well defended make strong sects, but prevent advancement in the shining path. Perfect day has not yet come.

6. Gal. iii. 16, 27, 29: Two phases of the second covenant: (a) the development of the Seed. (b) its work—conquering and keeping the world for God.

7. Isa. lxvi. 1: The Coming Man, or the two phases of God's kingdom; the position, condition and work of "his feet."

I hope the hearers were blest as was he that preached the good tidings.—EDITOR.

EXTRACTS FROM LETTERS.

I now send the pay for my HOPE for this year. I was short of money when it should have been sent, and I have been a little careless since; but I hope not to get behind next time.

I appreciate the HOPE very much. As I am still at work on the R. R., it is about all the preaching I get. I read the papers thoroughly, then give them to those who appreciate them, where they are read and loaned again.

I have loaned my DAY DAWN at several places, and I think it has helped many to a better understanding of the Bible. I have several other places to loan it. They read it and then send it to me.

I am much interested in "The Shining Path"—Endless Generation and other subjects. To me it is new ground, and explains much that I could not before understand. You are moving the fog of superstition and tradition on this subject. God bless you. Go on, brother. H. A. A.

ELYRIA, O.

ENCLOSED find $1.00, for which please send me a cloth-bound copy of MOSES AND CHRIST, and keep the other fifty cents toward your intended publication of "The Shining Path," or "Perfect Day," articles in book form, of which I would be glad to have a copy when ready.

These articles, I think, are calculated to shed great light among sincere Christian Christian people, who, as a general thing, are not taught these deep and important truths, and who cannot be as useful among us as they would otherwise be, as some of them earnestly desire to be, as teachers in the Sunday Schools or at home. Questions are often addressed to them which they feel unable to answer satisfactorily.

Your views on the priesthood of Melchizedek, as entirely distinct from Aaron's priesthood, and as a type of the saints' priesthood in the New Jerusalem, have been shared by ——— ——— of this city, and taught to a number of members of the Church of ———, for a number of years.

That the Lord may bless you and prosper your work, is the earnest prayer of

NEW YORK, N. Y. Z. J. M. H.

IT is with much effort that I write you once more, as I am sitting propped up in bed. Since last December, the hand of affliction has rested heavily upon me. I am still suffering very much, and cannot tell what may be. I can only say, God's will be done. And if my days of suffering are about over, and Father is going to take me home, I am ready. I will be glad to be at home with my Redeemer.

Dear Brother, it is a good hope that we shall meet on that happy shore; though we have never seen each other's faces, I think we will know each other there. May God bless you in your labors for the spread of the truth. I will not ask you to send the HOPE to me now, as I may not need its blessed visits much longer. It has been a great comfort to me in my affliction. May God bless you for sending it to me so long. Pray for me that the Lord may be with me, and bless me with the necessaries of life, and go with me through the valley of the shadow of death. J. T. M.

SUGAR GROVE, VA.

WILL you permit me to make a few corrections and omissions which I either made myself or your typo? The first error I notice is in making me say, "Were accepted in *phulasso*"—a remark which is not only meaningless but ridiculous. Not thinking my letter would be published, it seems I took no pains to revise it, and it really went out in that shape. What I meant to say was this:—"Who by God's clemency were accepted *en phulakee*—safe-keeping—the same word in its verbal form, *phulasso*, as occurs in 2. Pet. ii. 5, rendered in the common version, *saved*, etc."

If I had had the least idea that my letter would appear in print, I would have quoted the whole passage from the original, and given satisfactory reasons for a different translation of certain words that show clearly that those spirits alluded to were the tenants of the "Ark of safety." I would like to ask just here, those whose original did or did not come from Peter, who calls the ark or both *kiboton phulakee*, simply an "Ark of

Safety," if it must be a prison, why did they not translate the same word so, as found in Peter's second letter, speaking of the same event,—"imprisoned Noah, the eighth, a preacher of righteousness." Surely no one will deny, if *phulakee* means a prison, the verb *ephulakse* means to imprison.

Well, we will admit that the word does mean a prison, for Peter himself was once placed in a prison for safe-keeping till he was required to appear before the authorities the next day, but unfortunately their phulakee could not hold Peter; but God's phulakee was able to keep in safety Noah, his wife, his three sons and their wives, although they were imprisoned five months in the ark.

Now, I will not attempt to enter into a long criticism on the whole text, but just give the primary meaning of three or four words. I need say nothing more about the word *pneumasi*, as it is conceded that the word sometimes, at least, means persons, and in this case including both sexes. The word *anthropois*, men, would hardly do, but as in the case of 1. John iv. 1, the word spirit and spirits would answer for both sexes, I say nothing more as to the propriety of translating the word *pneumasi* (dative plural) by persons.

The next we come to is the word *apeitheo*, translated in the common and revised versions "disobedient." Why the revisers persist in rendering this word so I cannot imagine. But if the reader will turn to Heb. iv. 6, 11, he will find this same word translated "unbelief;" and by consulting any Greek lexicon, he will find that *peitheo* is the root of *pisteo*—to believe, and *peitheo* to persuade, and *apeitheo*, the negative, not persuaded, incredulous, unbelieving.

[Dr. Young defines *apeitheo* in both ways —unbelieving and disobedient. They are very near relatives.—Ed.]

The next word that is mistranslated is *dechomai*, for which the very remote meaning of *waited* is given. Now, no one, I think, will venture to dispute the fact that the first and primary meaning and common use of *dechomai* is to receive, to accept, to take in, etc.

Restoring, then, to these few words their primary meaning, and exchanging the word spirits to persons, as the Diaglott changes the word souls to persons, the passage would read something like this: "The Spirit of Christ [in Noah] went forth and preached to those persons in safe-keeping, for some time indeed unpersuaded, accepted through God's long-suffering in the days of Noah while the ark was being prepared."

Now when was the preaching done? We are told it was during the preparation of the ark. And who was the preacher, thus inspired by the Christ Spirit? We are told in other places it was Noah himself, and that his audience was for some time incredulous or unpersuaded, yet through God's clemency were taken in.

Now, if you have any competent Greek scholars able to point out any errors in this rendering of a long *locus vexeterems*, let them set about it and demolish it at once. If he can, he will be the first that I have encountered as yet. I published it once before in a secular paper, and made the same challenge, but not a whisper of dissent has been heard up to date. I showed the manuscript to one who had his examination in Greek with high honors. All he said was: "If anyone can upset that, he can upset anything." I tried to get it in *Z. W. T.* but there was no room for it there.

Now, in conclusion, I have just to say that you have sadly misunderstood me in thinking that I mean that "Spirit is never used except of a physical person." Certainly not. I believe there is a spirit in man as much as you do; and I believe also that when the dust returns again to dust, the spirit in man returns to God who gave it. But I do not believe as Dr. Watts says: "It returns to God, not there to dwell; but hears her doom and sinks to hell." Neither do I believe in dead spirits being preached to at any time; doubtless dead men have been preached to before their death, but not after, either in purgatory or in any other locality.

Yours in the love of the truth,

LISTOWEL, ONT. W. H. HACKING.

REMARKS:—I regret the mistake, whoever made it, by which Bro. H. was misrepresented. There may be mistakes again, but I have done the best I could with the mate-

ways be: "Thy will be done." Christ himself is thus our model for prayer. But must we not despair, if the Lord does not answer our wishes now? Let the Lord answer: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."—Isaiah xxvi. 4. "It is good that a man should both hope and quietly wait for the salvation of the Lord; for the Lord is good unto them that wait for him, to the soul seeking him."—Lament. iii. 25-32.

Just as the Lord nowhere promises to save a soul, that does not feel its utter helplessness and need, so he will never disappoint a soul, that calls upon him in sincere longing and humble crying, even out of the "depths." He encourages hope, when he says: "Let Israel hope in the Lord, for with the Lord is mercy and with him is plenteous redemption."—Ps. cxxx. He brings us into sorrow in order that we might seek him. This is the secret of his providence, that we often misunderstand. He has put no limit to our seeking, and no limit to his granting; only human theology has created these limits. Men were not satisfied with the plan of God, to invite people to heaven; they thought it better to drive them there. But they miserably succeed. Praise the Lord, the "vessels of mercy" are still among us, and never die! A PRESBYTERIAN MINISTER.

THE GOLDEN LINK,
OR
THE SHADOW OF SIN.

THE above is the Title of a book—"A Story of Our Times"—written by sister Ermina C. Stray, which, if the Lord prospers the plan, we propose to publish.

The book has been written with an earnest Christian purpose, with the design of illustrating, by a series of life-scenes and home-like conversations, presented in a very readable manner, the present state of society, and the peculiar agitations and changes of these days concerning the social, financial, political and religious problems. Most of the names and places used are fictitious, but many of the characters and scenes are drawn from real life. We think many of those who believe the general teaching of the HOPE, and DAY DAWN will be interested in this effort to put these truths in a form adapted to the capacity of those who are not prepared for more solid reading. Jesus in his parables was constantly using this word-picture method of illustrating higher truths. Those who do not feel the need of such books for themselves, and do not see their use for others as a means of conveying truth, may remember that others—a great multitude—are differently constituted, or in a different condition. We must not measure others by our own mental standard. And we are to "Sow beside all waters," or, Adapt the truth to different minds. Word-pictures, like paintings, are good or bad according to the character of the pictures. This method of writing is often used for low or evil ends, but it can and should be used for a good purpose, and may be very effective in sowing the the seeds of truth. Sister Stray is using her God-given talent on the side of truth and righteousness.

We cannot yet say exactly how many pages "The Golden Link" will contain. But it will be gotten up in good style, with good paper and clear print, and will be well worth a dollar. By arrangement with the author, we have for the present, full control of the book, having assumed the responsibility of its publication; and all who are interested in helping us in this work, can do so by subscribing and paying for the book *in advance*. Past experience shows that we have the confidence of our readers, and therefore the more freely we ask this favor.—EDITOR.

GENERAL MEETING.

THERE will be a three days' meeting with the Church of the Larger Hope at Buchanan, Mich, commencing on Friday, June 5, at 2:30 p. m. Let each one know that all interested ones are cordially invited to attend. We hope many will come.—EDITOR.

THE editor left home on Tuesday, May 3, for the trip into Ohio and Pennsylvania, and returned Saturday night, May 16. The meetings in and near Elyria, O, and in Pittsburg, Pa, were interesting and profitable, it is believed, to all who had the privilege of attending. Such reunions are foretastes of the future gathering home. "What a gathering that will be!"

FAITH AND HOPE.

Was it Shakespeare, or somebody else that said: "What's in a name?" or something to that effect? My memory is not always to be depended upon, and I have no time to spend in searching out correct quotations and their authors. But I am inclined to think that when the followers of Christ take a name, there should be much in that name. We can simply call ourselves Christians, as we often do, but we are thereby associated in some minds, with others who usually denominate themselves Disciples, and Christians. And though the time is coming when we shall *all* be Christians, and nothing more nor less, if *we* take a name let it be one that conveys the true idea of our religion to the world.

I infer from one of Bro. Batty's papers that he inclines to favor "The Golden Faith." Looking at the word and its meaning, I believe *faith* is correct and the name to be used. I should amend Golden to Christian, than which nothing could be better or more sweeping in its descriptive characteristic.

Hope is a good word; but hope is not faith. Hope is only expectation, to hope with desire, to ardently long for. The Larger Hope implies a little more, and the Largest, all that can be expected. I may expect; but I may never receive. Then expectation and hope are not knowledge. Neither perhaps is faith, but it is nearer to it. Paul defines faith as both substance and evidence.—Heb. xi. 1. Our dictionary makers give it as, belief, tenet held; promise given; firm belief in religion; full confidence in God, etc. Christ had this faith when he came to live and die among men, for the free, full and eternal salvation of the race. It was not mere hope that his sacrifice would be efficacious, it was knowledge based upon faith; and as Christ revealed the Father, so the church of "The Christian Faith," must reveal the Son, even though the world scoff at the revelation. And what a beautiful thought! We are *all* to stand in *His* likeness. Christ whose lovely character revealed the loving Father, whom men had heretofore regarded and pictured as a terrible, vengeful God, and whom many, too many, today, are blindly and ignorantly caricaturing. The true church, whose mission it is to reveal our pitiful and tender Elder Brother with hands outstretched to the whole world, to draw them on and up, along this golden plane of Christian Faith. And the world! Thank God! They shall one day reflect the likeness of their Lord and Saviour, through the influence of that true church of Christian Faith, whose mission it is to reveal the Lord's Christ to them, and thus aid in saving and bringing them home. We all have our work to do, and it is God's will and pleasure that we should do it; and as our Brother Paton remarked in a recent article, "What man *can* do, he *must* do, and thus be a co-worker with God."

And so with our blessed hope and our Christian faith, let us go bravely on, trusting in the promises, relying upon the Word, and feeling sure that the Light of the Word will yet penetrate into the darkest and most remote corners of the earth. Such by the blessing of God is our Christ-given faith.

ERMINA C. STRAY.

REMARKS:—I did not understand Bro. Batty to be desirous of using "The Golden Faith" as a party name, neither does it seem desirable to have such a name, or to be distinguished by it from other believers in and followers of Christ. There can be no name more comprehensive than Christian, as Christ is our Head. But it is infinitely more important to *be* a Christian, than to be *called* "Christian;"—to *be* a disciple—learner and follower—of Christ, than to be *called* "Disciple." These names may be made the marks, and even the shibboleths, of a sect or party as much as any other name. Let us aim to *know* Christ, and be *like* him, and let the people call us what they please. His faith is certainly a very rich one, yea a "Golden" faith, and his hope is truly a "Golden" hope, and his city a "Golden" city. And one of its blessed elements is that it excludes nothing but bad *characters*. Our Church includes all who have the Spirit of Christ.—EDITOR.

FOR God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—2. Tim. i. 7.

THE CHRISTIAN BAND.

Address Delivered by Edward Batty, Before the "Christian Band," Congregational Church, Petworth, Eng.---R. Jackson, Minister.

It has been said, "There is no surer proof of our divine origin, than the impulse and the capacity to enjoy and to produce the beautiful;" and in speaking a few words to you this evening, at Mr. Jackson's request, I am going first to make a few remarks about the profession of an artist.

An artist, as you know, is one who practices a fine art. It may be sculpture or it may be painting, or any other of the fine arts. But whatever it be, the first object to be observed in its prosecution is truthfulness. Now the acquisition of truth is only attainable by keeping close up to its author and revealer, to its fountain head. Do you want truth in Christian character? then you must study Christ. Do you want understanding in Biblical knowledge? then you must keep yourselves well informed of the contents of the Book. Do you want truth in sculpture or in painting? then you must forever have before you, nature to guide, whether in the representation of the human form, or in the portrayal of a landscape. Now you will see that anyone thus practicing the fine arts, has, from this habit of always aiming at truthfulness, a very fair training for the pursuit of other objects of study. And I think the natural bent of a painter's mind must almost necessarily be to turn from nature to nature's God. Hence you find the minds of great painters like Raphael, Correggio, and Murillo, lifted up to the highest branches of their art, and studying to give form to their conceptions of Christ, the scenes of his life here on earth, of his resurrection, or of his ascension. You can scarcely visit our national gallery, in London, without feeling how nearly art and religion are allied to one another.

However, no doubt the subject we are all thinking of this evening is "The Christian Band." As this was sure to be so, I have been asking myself: What is a Christian band? I am told this particular one consists of those who either are, or desire to be Christians. We are, then, believers in Christ. We may be following closely, or we may be following afar off. Now, I find such bodies as these are often mentioned in the Epistles, that is, a grouping together of disciples for purposes of mutual support, or of worship. But how many soever of such groups there may be, (and they are, today, innumerable) it seems to me imperatively necessary to remember the injunction, "Hold fast the Head, from whom all the body being supplied, and knit together through the joints and bands, increaseth with the increase of God." Now, we see, in this Epistle to the Colossians, and in that to the Corinthians, Christ is spoken of under the figure of a man, of which he himself is the Head, and all we believers, members of his body. Now, do let us remember that it takes all the members to make up a complete body. Members in the churches, members out of the churches, Congregational churches, Baptist churches, Calvinist churches, Romish churches, and last and certainly not least, the church of England. Will you please accept my own presence amongst you now, and at all times, as a protest against any division or schism in the body. One is our Master, even Christ, and all we are brethren. In the last eight years, I have learned to see very differently to what I used to do, and I tell you my conviction, that however much any may be inclined to try, they cannot divide Christ. Hedge yourselves round about with ceremonies, with creeds, and prejudices, you are only bruising your limbs the one against the other, weakening the body, discrediting the Head, from which you cannot, try as you will, dismember your brother. Now, of course, you will understand, I am not pleading for uniformity of church rule, or ceremonies, in our worship of God, but for Christian charity between all men.

The expression "joints and bands" of Christ's body suggests to me tonight these various churches as joints, and these bonds of sympathetic feeling as bands. These joints, though connected with the body, have an independent freedom of action in different directions. These bands hold together the constituent parts of each joint. These joints have each a work to do that another joint cannot do: as Congregationalists you

touch those whom others cannot reach, and you cannot reach some that another joint can. And each joint has its bands that keep together and bring about a united action of the several parts of the joints. Thus, this Christian band proves a bond of love thrown round its individual members, so that through its support you can act unanimously and effectively. Now, the object of all these joints and bands is "that the body may increase with the increase of God." The body of Christ and the church of Christ are the same, and you see their mission is to grow. To what an extent they have to grow, we shall not be able to realize unless we can admit the full force and scope of the apostle's delineation—to a full-grown man—to the measure of the stature of the fullness of Christ, the fullness of him that filleth all in all. We shall, I think, cease to have narrow and sectarian ideas, if we recognize that man's calling is to become a "partaker of the divine nature;" and that whether individually or collectively, in a band or in a joint, we must "hold fast the Head," and be animated by the "One Spirit." Till we all attain to this "Unity" we shall remain under discipline.

Upon looking over what I have said I find I have been pleading for unity of spirit and oneness of aim amongst all parties. It only remains for me to say, Let us each individually see to it that we are not trusting to our place in any particular joint or church to which we may happen to belong, but are holding fast the Head. You know the branch has no life except it abide in the vine; so we can have no spiritual life or growth unless we live in Christ. Now the fruits of the Spirit are these: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. He who exhibits such fruits as these, proves himself to be a child of God wherever he is found. Such as these have a noble work cut out for them, a wondrous destiny to fulfill, for the unregenerate world is waiting for you, who have this ministry of reconciliation committed to you, to manifest yourselves to them that they too may be delivered from the bondage of corruption, into your own glorious liberty.

I said it was man's calling to become a partaker of the divine nature. I think this is a much stronger motive to holiness, than the old-fashioned idea that we had to exercise such a profound vigilance lest we should not be saved. Of course we have to exercise a most intense vigilance lest, after having preached to others, we ourselves should be rejected. But that is not the mainspring of Christian action. I take the mainspring of Christian action to be a true comprehension of God's character, and his purpose in Christ. In his epistle to the Ephesians, it is after dwelling upon these higher truths, the hidden treasures of the word, for which search must be made, that the apostle says: "I beseech you, *therefore*, brethren, to walk worthy of your calling;" and you will find frequent instances of this, his custom, of making some great doctrinal statement, and then from that deducing motives of action. Now, let us recognize that from the beginning, since man cut himself off from constant intercourse with his Creator, God has ever been trying to reveal himself, his nature, his perfections, his wishes, his good-will toward men, just as man has been able to receive it. Note, I say trying to reveal himself; but I do not mean the incapacity is on the side of God the Creator to make a full revelation, but on the side of the creature to apprehend it. There is a veil over the eyes and heart of mankind. But, "Whensoever it shall turn to the Lord, the veil shall be taken away." The light has been coming all along, little by little. The Sun of Righteousness has been gradually rising, and dispelling our earthly fogs and mists. It lights first upon some solitary mountain tops, on an Enoch, a Noah, an Abraham, or a Jacob, then it spreads over a single nation, but 4000 years pass before God is made manifest in the flesh, in the person of Jesus as "the Light of the World." Now, take a missionary chart and see how far that light has spread at present. You will see it is still but the Day Dawn, and will be able to form some notion of the work remaining to be done before the knowledge of the Lord covers the earth, as the waters cover the sea. I do not say, nor think, that this work will be accomplished in this present age or dispensation, but there are ages to come in which he will show forth the riches of his grace. It is

our mission, then, not only to be saved, through faith in Christ; but having been ourselves enlightened by his saving grace, to let our light shine before men, that they too may glorify our Father. Remember as Christ said: "I am the Light of the World," so also he said: "Ye are the light of the World." Be then very ambitious, for all things are yours, "things present, or things to come, or life, or death, all are yours, and ye are Christ's, and Christ is God's."

THE GLORY TO COME.

We have seen that we become children of God, by receiving the Lord Jesus Christ, (John i. 12, 13,) let us now view our inheritance.

1. As Christ and we are one,—he is the Head and we are the body, his future bride,—he has given us his redemption glory. "The glory which thou hast given me, I have given them."—John xvii. 22.

2. When he ascended, the Father, Jehovah, said to him, "Sit thou on my right hand," to which neither the Jews nor the apostles could go. "As I said to the Jews, Whither I go, ye cannot come, so now I say to you."—Ps. cx. 1; John xiii. 33.

3. In Ps. ii. 8, the Father says to him, "Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

4. Then shall be "given him dominion and glory and a kingdom, that all the peoples, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

5. "And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High."—Dan. vii. 14, 27.

6. So the overcomers will sit with him "on his throne," the place which he has gone to prepare, that where he is (on his return) they may be also.—Rev. ii. 26, 27; iii. 21; John xiv. 5, 3. Compare John vii. 33, 34.

7. Then "shall we ever be with the Lord;" then "we shall be like him for we shall see him as he is;" then "The Lord Jesus Christ will fashion anew the body of our humiliation, that it may be conformed to the body of his glory."—1. Thess. iv. 13–17; 1. John iii. 2; Phil. iii. 20, 21.

8. This resurrection glory of the "living stones," in their united cubic condition is spoken of as "the holy city Jerusalem coming down out of heaven from God, having the glory of God," sending forth its "pure river of water of life," or message of love and mercy, with its tree of life, whose leaves will be "for the healing of the nations," in the coming age of glory, when the separated ones will be ruling the world.—Rev. xxi. 9; xxii. 1, 2; 1. Cor. vi. 2.

9. Who would not be willing to suffer now on his behalf, that we may have the joy of reigning with him, of being united with him, when he shall bless all the families and all the nations, and of subduing in him all things to the Father in the Resurrection age or glory to come, when "the wrath of God" being "finished," and death and hell being destroyed, "GOD SHALL BE ALL IN ALL."

H. Veysey.

Toledo, O.

THIRD EDITION OF DAY DAWN.

The Third Edition of Day Dawn is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute: and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or eight dollars a dozen; in paper cover, fifty cents, or four dollars a dozen.

Address: J. H. Paton,
Almont, Mich.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 9, No. 12. ALMONT, MICH., JUNE 15, 1891. $1.00 a year.

WHAT IS MAN?

In Heb. ii. 9, it is said: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." The Revised Version of this passage is a little different: "But we behold him who hath been made a little lower than the angels,"—or more strictly, "A little while lower"—"even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man." The difference between the two versions is that one lays the stress on his taking the lower condition *for* the suffering of death, and the other shows that the crowning with glory grew out of his death. Both are true, but the latter seems to be the idea especially before the Apostle's mind: that is, *because* of the suffering of death he was crowned with glory and honor. There are other Scriptures that teach the same thought. The apostle says in his letter to the Philippians; "He made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore [or for which reason] God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, etc." The glory is the reward of his obedience to the death of the cross.

The reason for presenting this text here is because the statement, "We see Jesus," is made in answer to the question, "What is man?" in the preceding verse. The present object is to present evidence concerning the purpose of God in reference to mankind, by presenting Jesus himself. We do not mean a grand array of Scriptural testimony, beginning at Genesis and running down through the Bible, that all mankind will be saved, but that we see Jesus himself, as a pledge and security of universal salvation. We see God's purpose with reference to mankind in the person of Christ. There are two ways of coming at

this matter. We might easily accumulate Scripture and give textual proof of our position; and we may touch upon that before we get through. But there is a principle involved in Christ himself that is stronger than texts of Scripture. We do not belittle the texts. We believe in such testimony, and that the texts are all in harmony with the principle involved. The Lord deals with principles. Christ is God's Word; God's expression. God speaks in Christ, not merely in the *words* of Christ, but in the acts of Christ, in the work of Christ, in the life of Christ, in the suffering of Christ. Yes, He speaks loudly in the *victory* of Christ. In Christ, God has given us a great parable of his purpose and plan in reference to mankind. When asked what we believe in reference to the destiny of man, we say: "We see Jesus." He is the perfect, the ideal man. Look upon him and you have an expression of God's purpose in reference to mankind. We would be willing to rest it upon that.

Some people, when asked, "What is man," point back to Adam, as he came from the hand of his Maker, in all the beauty and glory of his manhood, and they say, That is man, the ideal man; that is what God intended the race to be. They think that God's purpose in redemption is to bring man from the sinful state back to what Adam was. If this were true, when the apostle asked, "What is man," he should have pointed back and said, "We see Adam; there is the expression of God's purpose." On the contrary, he says God has arranged a plan in which all things are to be subjected to his will, but he says, "We see not yet all things put under him, but *we see Jesus*, who was made a little lower than the angels, by the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man." Whoever will see this, will get a distinct and definite idea of what God's purpose concerning man is. He says, We see not yet the plan accomplished; what Adam was is only the beginning of the process; but we see Jesus. He is the sample of what God is going to do for man. There it is in the glory, dignity, immortality and absolute victory of Christ. When we see Jesus we see an expression of God's purpose, and also his method of dealing with mankind. Jesus is both the Way and the End.

VALUE OF CHRIST'S DEATH.

"By the grace of God he tasted death for every man." Says one, It means believers; it means the righteous. One man's reply to such a remark was: "You may tell me what the Bible *means*, I am talking about what it *says;* and it says, 'every man!" How can a person believe God's Word, tremble at his Word, rejoice in his Word, if he will mutilate it, by saying that every man means only a few men?

Yes, he tasted death for every man. But what does it amount to that he tasted death for man? Let us see. Some people think we have no confidence in the value of Christ's death, but we have all confidence in it. It means even more than they think. They say Christ died to make it *possible* that men should be saved; we believe Christ died to *save* men, to reconcile them to God; that he tasted death for the purpose

of *securing* salvation for men. He died for our sins. Whose sins? Take the apostle's own statement of it. He says, in Rom. v, "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die, but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." That means the sinful world. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Here is no room for limitation, no room for exclusion. Here we have the assurance that Christ's death was for the sins of the whole world,—a propitiation that will meet every requirement, every necessity, of every man in the whole world.

He bore our sins in his own body on the tree. What was the victim? We answer, *Sin* was the victim. Christ had taken our sinful nature, and was made sin for us.—2. Cor. v. 21. He suffered, being tempted, and is therefore able to succor them that are tempted.—Heb. ii. 18. He bore this condition, this sinful nature to the tree. He thus utterly destroyed man's sinful nature in himself. He carried sin to the tree and there died on account of it. And he rose free and justified. Peter says he was put to death in the flesh and quickened by the Spirit. Paul says he was justified in the Spirit. In other words, he was made righteous in the same sense in which he had been made sin. He never was himself a sinner; he never did a sinful act. He took our nature, bearing its load; and when he had done all that the law required, he arose free from the load, justified.

What does Paul again say? He died for our sins, and rose for our justification. Therefore being justified, by faith we have peace with God, through our Lord Jesus Christ. Mark that when Christ died, he tasted death for every man, and he arose for every man. He made an end of sin, and brought in everlasting righteousness.–Dan. ix. 24. Have we not the assurance here that the risen Christ is the manifestation of God's purpose for the whole world? The sins of the world are to be taken away and the righteousness of God is to be imparted to man.

Our friends all around us will preach of Christ's finished work. We have often heard men urged to trust in Christ because of his finished work. That is right; and it means more than many think. What Christ did in himself *for* us is the gospel to be believed. It is the gospel at the root. It is the gospel in a nutshell, on the same principle that the mighty oak in all its magnificence lies hidden in an acorn. The oak is there in its germinal form and force. So we see Jesus, the risen, exalted Christ. We see him not only in his personal victory, but being the Head, as Victor for all mankind. And he by his Spirit will work out the same grand result in all, in due time. This is the gospel at the top.

Our Father in heaven tells of his love for us in this great work of Christ. He tells of it for you and me and all mankind. We see Jesus as a security for our victory, as a pledge of our righteousness, as the absolute gift of God to man in the form of eternal life. We see Jesus as the manifestation in all their grandeur and glory, of God's infinite love and purpose.

How can any one think of Christ's work as being "finished" without seeing this idea, that when Christ arose for you and me, it meant our victory? The Apostle teaches this where he contrasts the first and second Adams. The fleshly Adam was the head of mankind and stood for the race on the plane of the flesh. Then he brings in the second Adam as the Head of the race on the spiritual plane. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. That is our ideal. We see Jesus. We do not point back to Adam who was a representative seed of the whole race of mankind on the earthly plane, the seed for generation. He was but the type or shadow of the real Adam. We do not look back to him as an ideal, but as a stepping-stone. The elder is to serve the younger, and the natural is to give way to the spiritual. We look to Christ and see him as the Head of the race, the seed of the spiritual crop by regeneration. The apostle plainly teaches that Christ is the representative of man for the spiritual life, just as Adam was the representative of man for natural life. They run parallel. One is just as comprehensive as the other. "As in Adam all die, even so in Christ shall all be made alive." And as all live the natural life by the first Adam, so all will live the spiritual life by the Second Adam.

SOME PROOF TEXTS.

We would be willing to rest the whole matter of man's destiny on the principle involved in Christ. We have just as much confidence that all shall be saved from sin and death as that Christ lives. We have no hope for man except through Christ.

> "He lives, he lives, who once was dead;
> He lives, our ever-living Head."

He says, "Because I live, ye shall live also." There we have his promise, plain, definite and positive. When we see Jesus, we see all in him.

But if our view of the subject be correct, if the work of Christ, his personal victory, is to be regarded as we look upon it, as an evidence of the purpose of God with reference to mankind, than we should find the general testimony of Scriptures bearing on this subject in harmony with this idea. If this be true, then it will prove two things: first, that we have taken a right view of the purpose of God in Christ, and second, that we have given a correct interpretation of the Scriptures. Each phase will strengthen and sustain the other. This might be called corroborative testimony.

The first thing we offer in the way of textual proof, is the gospel as preached by the Lord himself to Abraham,—the promise recorded in the book of Genesis: "In thy seed shall all the families of the earth be blessed." The apostle quotes it in Galatians. It is put in three different ways: "all nations," "all families," "all kindreds." How could it be broader than this? In saying that all shall be blessed, it is equivalent to saying that none shall be left under the curse. The curse came by Adam, the blessing came by the Seed. That the blessing is *world*-wide, is confirmed by the fact that the "Seed" is explained by the apostle as including Christ and the *church*.

Here we have an example of the Lord's method of giving the last

things first. He tells first what he means to do, and then gives the plans, specifications and conditions afterwards. Suppose you wish to engage a carpenter to build a house. You go to him and say, "My friend, I would like to engage you to do some work for me. I am going to build a house." "All right," he replies, "what kind of a house? What size? How many rooms? What will be the length of the walls and the hight of the posts: and all the particulars?" You know how it is. You would then go to work and draw a plan and give specifications. But you would present the fundamental idea first. So does the Lord. He said to Abraham, There is something I am going to do. All mankind shall be blessed. And he leaves out all the conditions, all the specifications, all the steps of the plan, and only the grand result is told. The last thing is given first.

We need not be afraid to preach the same thing that the Lord preached. That is what we believe exactly. John in the last chapters of the Bible tells us this first thing last. He says, "There shall be no more curse." The Lord had said, "All shall be blessed;" and John understood it and said, "There shall be no more curse, no more death, nor pain, nor sorrow, nor tears." Why? "Because the former things are passed away." Mark, he does not say that all the elements of sin shall be perpetuated forever in hell. That sort of a hell has never existed only in the minds of the people. But this is not saying that there is no hell. There *is* hell, and a great deal of it, a great deal of suffering and misery and disgrace and torment. But there is no such thing as an endless hell, a hopeless hell, or endless despair and suffering, or anything of that sort. There cannot be, if God blesses all his creatures;—if the time is to come as John says when there shall be no more anything accursed.

Sometimes our "Adventist" friends meet the "Orthodox" people with the question, If you believe in endless suffering, what will you do with the Scripture that says the time is coming when "There shall be no more pain?" But the Adventist brother should remember that it is a sword that cuts both ways. How can you believe in an endless death, when the Bible says the time is coming when, "There shall be no more death?" Do not dodge out of it by saying that it means there shall be no more dying. It does not say so. Death is not dying. Death is a state and not an act, and that death state is to be swallowed up in life. That is the way the Lord is going to destroy death. If the text is against the doctrine of endless pain, it is equally against the doctrine of endless death.

Some who consider themselves competent leaders of the people, think this doctrine is so terrible that they are not willing to join us in worship. The more pity for them. We do not feel sorry for ourselves on that account, but for them. It injures them. And it shows that they have not grown out of the narrow conception of the plan and purpose of God. We speak plainly and with confidence, because we are assured that the broad, grand statements of the prophetic word are wholly in harmony with the idea we are presenting. It is revealed not only in the person of Christ, but al-

so in testimony telling the last things first.

This is the gospel in the full-grown tree, bearing a glorious fruitage of the love and power and wisdom of God. In the Old Testament, God gave in every prophet's writings testimony bearing on this point, the restitution, or restoration of all things.—Acts iii. 21. Moses taught it in the law, and Christ says he did. You remember the Sadducees brought a certain case before Christ for the purpose of puzzling him. There was a woman who had seven brethren for husbands, and they all died childless, and the question was, Whose wife shall she be in the resurrection? Jesus said, "Ye do greatly err, not knowing the Scriptures nor the power of God." Then he says that in the resurrection they neither marry nor are given in marriage. He says plainly that it is the deathless condition. He says in this connection that Moses taught this doctrine of the resurrection at the burning bush, when he said that God was the God of Abraham, Isaac and Jacob. Those three are used to represent the whole human family, for he continues to say that God is not the God of the dead, but of the living, "for *all* live unto him." Remember he has just shown that the resurrection is the immortal, the endless life. Then he tells us that it is universal: "All live unto him." But says one, "It only means the righteous." Was that woman a Christian? The Sadducees did not even believe in any future life. She died in unbelief, without any hope of eternal life, and yet she was included in God's great promise, "For *all* live unto him." Did not Moses teach the resurrection? Did not Christ endorse it? We have not only the testimony of the prophet like unto Christ, but of Christ himself, the great prophet of God. Christ applies Moses' words, and says that God's great victory shall be realized, because all live unto him.

In the book of Ezekiel, there is a prophecy that tells us plainly that the Sodomites are to be restored and given to Judah for daughters by a new covenant. They were taken away on account of sin, and there were none left; but we have the positive assurance that they are to be restored. And will not the same principle secure the restoration of all? The apostle Peter said on the day of Pentecost, "Whom the heavens must receive until the times of the restitution of *all things*, spoken of by the mouth of all the holy prophets since the world began;" and here we have the testimony of Ezekiel as to the restoration of the Sodomites. They certainly were not good.

Says one, by the way of objection, "It means the living remnant of the nations that are going to be blessed, if they happen to be alive when Christ comes."

But there was no remnant of the Sodomites left. That plea will not do. We have plain, positive testimony in this that shows that the Sodomites are included in the great restorative work of Christ though there was not a soul of them left.

There is an expression in the eighty-sixth Psalm that touches this point: "All the nations whom thou hast made shall come and worship before thee." Did he not make the Sodomites, as well as the rest, and all the rest of mankind as well as the Sodomites? He mentions Sodom,

Samaria and the wicked Jewish nation. Did not God make them all? If he did not, who did? He does not leave out even the dead nations. They are all included.

The great restorative work of Christ is a resurrection work. "As in Adam all die, even so in Christ shall all be made alive."

"O yes," says one class of objectors, "they will all be made alive and if they have been bad they will be killed the second time."

You may think so, but you cannot find a single instance where there is a distinct reference to the resurrection,—where the resurrection is spoken of as an accomplished fact;—and find one of these persons dying afterwards. The point we make emphatically is that there is no evidence that any person ever dies the second death after he has been made alive in Christ. We have already shown that when men are raised from death they are immortal. In the argument with the Sadducees, the proof was distinct and clear.

Well, about those wicked antediluvians, those terribly wicked people that Christ went and preached to after he was raised from the dead! Some people think Christ preached to the antediluvians when he was dead; but it says he was put to death in the flesh and quickened by the Spirit, by the which Spirit he went and preached to the spirits in prison. These three things stand in order,—his death, his resurrection, and his preaching. Some say it was Noah who did the preaching. Was it Noah who was put to death in the flesh and quickened by the Spirit? We are not only told that Christ preached to the spirits in prison, but we are told what he preached, and for what purpose.—See 1. Pet. iii. 18–20 and iv. 6.

The strong objection with some to the idea that Christ preached to the antediluvians, is, that they think it militates against the sleep of the dead. Well, if it is against that idea, let it be so; and it may be against the *idea* of some as to the sleep of the dead. But though believing that sleep is the normal state of the dead, we see no difficulty in the case; for surely God, as well as other fathers, can wake up his sleeping children in the night, when he has some important truth to communicate. It is not a terrible thing to sleep, nor a great obstacle, with the Lord. But let us be careful neither to limit the Lord, nor to confound the waking with the resurrection. The latter is the judgment process, which is to result in victory.

In the New Testament, we have abundance of testimony. The angel said that Mary's Son should be called Jesus "because he shall save his people from their sins." Says one, Who are his people? The time is coming when he shall "dwell with men, and they shall be his people, and God shall be their God." The angel announced Christ's coming as "Good tidings of great joy which shall be unto *all* people." When John the baptist pointed out Christ, he said, "Behold the Lamb of God which taketh away the sin of the world." Is not that broad enough? We are told that the Son of man came "to seek and to save that which was lost." Then we have the illustrations of the lost sheep, the lost silver, and the prodigal son. The lost sheep was found.

(*Continued on page 185.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	.50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages" having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2 or 3	$ .60
Vol. 4, 5, 6 or 7	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

WHAT IS MAN?..... 177
Value of Christ's Death..... 178
Some Proof Texts..... 180
EDITORIAL ITEMS..... 184
THE NEW ERA..... 186
REPORT OF GENERAL MEETING..... 189
NOTES ON SUNDAY-SCHOOL LESSONS,
Captivity of Judah, (Jun. 21)..... 190
Temperance Lesson, (June 28)..... 190
THE GOLDEN LINK..... 191
UNQUENCHABLE FIRE..... 192

BOUND HOPE, VOLUME 8.

Volume 8 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 91," "June 91," "Sep. 91," or "Dec. 91," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 91*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 90," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

LET us never forget that God made home among the first things he created. Before commerce and trade, laws and statutes, thrones and altars, there were men and women, fathers and mothers, brothers and sisters, lovers and friends, hearth-stones and homes.—*Sel.*

(*Continued from page 183.*)

The lost silver was found. The wandering son returned. All the lost were found.

Paul tells us in his letter to the Romans that as sin and death came upon all by Adam, so righteousness and life came upon all by Jesus Christ. In the eighth of Romans he speaks of the glories of the church first, and then says that the "whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God." In his letter to Timothy, Paul affirms that God is the Saviour of *all men*, especially of them that believe. Who can set these facts aside? Why should any try?

In his letter to the Ephesians, he says that, In the dispensation of the fullness of times all things shall be gathered together in Christ, the things that are in earth and the things that are in heaven.

But that does not include the dead, says one.

We admit it; but in another place (Philip. ii.) we are told that Christ "took upon him the form of a servant and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus is Lord, to the glory of God the Father." This includes the dead, the "things under the earth." *All* are brought into a state of reconciliation.

There is pain, there is punishment. If you sin, you will suffer. If you transgress, you must be punished. The way is dark and often sorrowful. But all suffering is for the purpose of discipline and development. The point is that these dark things have a limit; they are not endless. When men are made alive in Christ, they are made alive for victory, for God, for eternal life, and for the glory of his kingdom.

Carefully examine this subject, and you will find that the Scriptural testimony is all harmonious, and all teaching that God's purpose shall in due time be carried out.

There is special honor to those who are now "called, and chosen and faithful." They will be the first ripe heads. They will rule with Christ in his throne. They will have power over the nations. Yes, there is special glory given to them, but it consists in the fact that they are to be co-workers with Christ for the object of carrying out God's purpose, of saving all the rest, in due time—even the worst and the lowest. And surely this is a greater honor to the first-fruits,—to become saviours,—than merely to be saved themselves, with the thought that all the rest will be hopelessly lost.

When rightly understood, the answer to the question, "What is man?" can include no less than the whole race of mankind reconciled, saved, perfected, glorified, in and through Jesus Christ, who is "The head of every man." It means "God all in all."

BE ye therefore ready also: for the Son of man cometh at an hour when ye think not. —Luke xii. 40.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

THE NEW ERA.

Behold I make all things new.—Rev. xxi. 5.

AWAY in Southern seas are fair and beautiful islands crowned with sumptuous and magnificent flowers. The bees love to hover around and then alight amid the vernal sweets, as the saintly multitude in the vision of Dante, loved to drink the flowing nectar of the life and peace of God lodged in the petals of the Eternal Rose. There are birds with brilliant plumage and others with lofty note and song to enhance and spiritualize the scene as they come in contact with the soul of man. The mariner sailing o'er the deep, feels the incense of those islands far away touching his temples as a gentle wind, and he knows by the invitations sent out he is nearing

"A land of beauty fondled by the circling sea."

The great ocean of history is dotted with eras infinitely varied. Some have a splendid flora, colors as delicate as those in the sea-shell, as beautiful as those in a garden; while others are sandy wastes and as empty of order and harmony, love and light as the sullen and opaque countenance of a miser.

The chapter from which our text is taken is a unique painting of a redeemed and renovated world. The New Jerusalem floated in the vision of St. John, the first heaven and the first earth had passed away and there was no more sea. This world had emerged from the darkness and the twilight of the old, into the morning glory of the new. It had all the freshness and brightness of a new existence.

Let the text we have selected help us to think of a new era,—the new age of righteousness. Other eras have been great in architecture, sculpture, painting, poetry and eloquence. History speaks of the wisdom and genius of the Egyptians, the astrology and external greatness of Nineveh and Babylon; the eras that produced psalmody, prophecy and religion in Israel, philosophy, and literature in Greece, jurisprudence politics and war in Rome.

We have read of the era of Leo x, when the genius of the sculptor gave to cold and lifeless marble the glow and redolence of the soul, when painting was reborn in all its serene perfection, when Angelo dipped his brush

> "In color's native well,
> And on the everlasting canvas, dashed
> Figures of glory, imagery divine with
> Grace and grandeur in perfection knit."

And as we think of the age of Elizabeth, a procession of mental kings and conquerors passes before us, notably among them Hooker and Shakespeare; the former, the brilliant expositor of Revelation, the latter the startling expounder of the book of Nature.

Every political revolution, every social transformation, every revival of learning, every renaissance in art, and every reformation in religion betoken an enlargement of the mind and heart and an upward movement to those ideals hanging in the sky like stars on a cloudless night. Changes in the world of thought, the creation of great literatures, high forms of legislation, wise and wholesome enactments, pure and beneficent statutes, the uprising of a new womanhood, a growing reverence for God and humanity tell us of a rich nebula waiting to burst into an hemisphere of light and glory.

The work of the world is progrsssive. And in the evolution of our world, the appearance of a higher type of man, with finer features marked with reason and benevolence, the Optimist standing like an angel in the sun, is tuning his lyre to play the millennial hymn.

Growth marks the order of the Divine Economy. There is conscious and unconscious growth. The lillies of the field grow and are clothed with beauty, but they are unconscious. The suns and planets that swing in space are in themselves unconscious. The birds, bees, ants have instinct, but they cannot comprehend the concert and harmony of nature, or discern the excellence of a single flower. But when we come to the plane of man's life we see consciousness, volition, and intelligence. Man knows he is a part of the great world-plan of progress and has the capacity to transmit to posterity the fruitage of his toil. To him there is a significance in the sun, the rain and storm; and the world is his workshop wherein he can carve exquisite creations, and weave a piece of golden lacework for the soul.

While mental growth is not so swift as we all desire, yet, the fact itself cannot be questioned. All of us would welcome the appearance of some giant that could take our world and carry it up the divine hights. But such immense strides do not belong to the human family. Men with their present disorders, narrowness of soul-vision, feebleness of heart-power, poverty of thought and aspiration, shallowness of affection and worldliness of ambition cannot climb the hights until they drop their leaden weights. Members love to see their respective churches grow and advance in the higher life, for advancement along this line means prosperity. But many seem to be unmindful of the fact that they themselves must become actors in this drama of growth. It is the wonder of many why our churches do not march to sweeter music and with a buoyancy and romance worthy of immortal youth. But were they a little more wise and thoughtful they would first ascertain if they themselves were making any music or introducing discordant notes to mar the harmony of the performance. The rose with half of its petals torn

away would not dare to say, "O Lord make this garden more beautiful!" Such a prayer would be inconsistent, for a ragged imperfect rose will mar the unity and harmony of any garden. But its prayer should be, "O Lord make me beautiful, bring back my lost petals, then with my symmetry and glory restored, I will enrich this garden and send my incense to thy throne."

Men often crude and discordant say in prayer, "O Lord, revive this church, make it harmonious." But were they to say, "O Lord, make me a unit, harmonize my being, key my will to the Divine will, make my heart a hive of sweetness," the prayer would be consistent. The church made up of separate individuals, each must be a unit, ere it can be a thing of beauty.

Science tells us everything is related in the universe. There is a bond of sympathy between fluttering leaves and far-off constellations. But a richer, sweeter bond of sympathy should exist between each member of the Christian church. If we isolate ourselves from church-work and church-life we disturb its harmony, and mar the unity of the threads in its web of light. When the unreflecting learn this lesson of interdependence and profit by it, they will cease to wonder why the churches are not shining with a richer light and making clearer the new age of justice.

None will deny the fact, that there is coming into our world a finer type of soul, actuated by whiter ideals, and that cleaner pages are being made in the volume of human lives. There are times when the soul flushed with all the colors of hope can see an infinite newness issuing from the passing years and our world assuming the outlines of a bright and vernal beauty.

But men are wedded to the past, to old idols, and political parties moss-covered with errors, superstition and prejudice. The Greeks were wedded to poetry, philosophy and painting, but had old political parties contained half the excellency found in Greek literature and in her snow-white images, then the great stars, the leaders and civilizers of our world would have for them a larger love and deeper sympathy.

Grecian history in relating the adventures of Ulysses speaks of an island where his soldiers landed and where some scarlet enchantress by a drug turned them all into swine. Sad were the experiences, and great the difficulties that stood in the way of restoration. But when the soldiers were restored to manhood they were willing enough to leave the island and to warn others against the fatal enchantment. This bit of history reveals the readiness of the Greeks to abandon whatever interfered with manhood and sapped the basis of all good government. But we have such an island and *it* is much larger than that of the Greeks. Instead of one enchantress we have a thousand; but the most astounding feature is, that myriads like the transformation of crawling in and bristling into swine, and the devotees of old political parties are opposed to righteous enactments in preventing others from joining the swine-like crowd.

Our civilization, while superior to any of its predecessors has many a dark and damning shade as well as many a richly colored light. It recalls to mind what Milton said of a strange and startling form sitting by the gates of darkness,

> "A woman to the waist and fair
> But ended foul in many a scaly fold
> Voluminous and vast, a serpent armed
> With mortal sting."

We have purity enshrined in the loftiest form of womanhood, and woman discrowned, dishonored and clothed with painted shame. We have children with cherub-faces, rich in grace, tenderness and beauty, and children with pinched face, impish cunning, swinish habit and villainous look. We have mothers as full of love as the rose is of color, and the camphire plant of aroma, and mothers who kick and cuff, batter and bruise their children because they will not steal. They are the Medeas that strangle their offspring. We have those which love the sweets and charms of the Sanctuary and to whom the Sabbath with its chimes of bells is a fragment of the glory of Eternity, shining like a pearly isle in the emerald sea of time, and we have those which love the jungles of violence, the kennels of uncleanness, the leprous regions of cruelty and death. We have those who are drawn to the true, the beautiful and the good and who worship God in the beauty of holiness, and those who worship gods more cruel than Baal, Molech or Mars. In hells of debasement and despair the hearth-stone is the altar that drips with blood and the brutal husband sacrifices his wife and children while muttering oaths and curses. We have splendid cities but they are honey-combed with caverns of crime and fraud. We have laws against murder, but many a murderer walks the earth with the splendid defiance and haughtiness of Milton's Arch-Fiend. We have a wonderful literature, every page is jeweled and bestarr'd, and yet we have to warn children against handling books as loathsome as the frogs and lice of Egypt—a literature that glorifies a reeking lepress, canonades a saint, and canonizes a dripping bandit. We have homes where the balm and bloom of Italy and Ceylon exist, and homes where a smile is never seen, but where the whistling wind through broken panes cuts the rags of vermin-covered wretches, and where groans and lam-

entations pierce the mephitic air. When we think of the lights of our civilization, the great universities, the benevolent societies, the ennobling institutions girdling the earth like a zodiac, the churches where pure and lofty souls delight to dwell, we see divineness. But when we turn to the breathing-holes of depravity, the moral tombs where huddle the demons of rapine and lust, the lazar-houses where vipers herd, we see wickedness unutterably foul and base. But can it be that our civilization will always possess the elements of savagery? Can it be that a ruthless vandalism will always prey upon innocence and helplessness like vultures on a dying lamb? Can it be that colossal evils and gigantic iniquities will always receive the sanction of law? We should not forget a thing may be legalized and yet be cruel as Nero, base as Herod, brutal as Molech and mean as Judas.

In reading history, we wonder why Greece, Rome and other enlightened nations gave the sanction of law to certain abominations. We wonder now why the fires of Smithfield could be kindled, why heroic men and women could be thrown to wild beasts, why slavery held in chains of adamant human beings, and why altars dripped with human blood. But generations unborn will hold their breath and wonder why in this beloved land so many abominations were legalized, why such crimes went unwhipped of public justice, why the lecherous systems of Mormonism, Freeloveism, and the rotten monsters of Atheism and Intemperance found beneath the shadow of this Republic a single foot of ground on which to stand. The new age of justice will shelter none of these abominations. Dissonance and discord will yield to harmony, collision and conflict to peace and joy unspeakable, darkness to light, and ignorance to knowledge. The kingdom of truth is ever-enlarging and will finally encompass the world. It is as the shining light that shineth more and more unto the perfect day.

Let us observe some of the characteristics of the New Era. Man will be eminently spiritual. The soul will be ascendant, dominant and triumphant. Have we yet with the sounding line of human reason plummeted the depths of the immortal mind? Have we any adequate conception of its immense possibilities? Are there not abysses, oceans and continents lying in the mind undiscovered? In the glory of genius blossoming out in statuary, poetry, eloquence, painting and music we have prophetic intimations of the greatness of the soul.

The life that breathed the poems of Homer and Dante, carved Minerva and Apollo, that shone in the star-domed intellect of Newton, that came out in the faith of Abraham, the patience of Job, the meekness of Moses, the lyrical sweetness of David, the lofty piety of Daniel and the unrivaled stanzas of Isaiah; that sparkled in the spiritual baptisms of Fenelon and Wesley, Mde. Guyon and John Bunyan, has no limit.

Happy day when mind is enfranchised from the tyranny of the senses and from the thralldom of animal conditions! We can dream of beings smiling in the light and love of God, of a world without a groan, without hatred, impurity or distrust. We can dream of a great renovation when God will make all things new. We can think of love aglow in every heart, music in every soul, fragrance on every lip, splendor in every eye, the thrill and clasp of joy in every hand. Let us be consoled by the thought we are standing on the borders of a new spring-time of ideas, sentiments, poetry and religion, and can see rising up the fair outlines of the new age of justice. In our hours of reverie and heavenly composure when we are touched with all the ministering powers of the universe, and feel the trances of vision and sound stealing over us, the new era seems not far away, for we inhale a little of its life-giving air.

"Oh land beyond the sea!
How near it often seems.
When flushed with evening's peaceful gleams,
The wistful heart looks on the strait and dreams,
It beckons us to thee,
Fair land beyond the sea.

The land beyond the sea!
Sometimes across the strait,
Like draw-bridge to a castle gate,
The slanting sunbeams lie and seem to wait
For us to come to thee,
Calm land beyond the sea."

Another characteristic is a world-wide unity. The higher culture of mind will secure and accomplish the assimilation of races and individuals. Education tends not to discord but to harmony. Where ignorance disagrees, wisdom agrees. The uneducated have stubborn peculiarities. Philosophers repose in fundamental principles which are as deep as space, serene as a summer night and beautiful as the stars. For everything is beautiful which leads to a grand unit of truth and establishes the brotherhood of the world.

For ages this world-wide unity was unknown. In the lofty dreams and crystal reasoning of a few rich minds it came as an enchanting guest. But as means are multiplied for the diffusion of knowledge, as minds are broadened and made receptive to dew and light, as hearts seek for refuge in great principles, and souls attain to clarity of vision, the reign of unity will be ushered in. We may not all share in its joys, its benedictions, and be witnesses of its sweet unvailing of stars, but only let unity mark the

order of our lives and we shall feel the thrill of a great harmony. The principles are here to make a high mental and spiritual encompassment. And after we have found them, we must love and obey them with all our hearts. For with these, and these alone, can we shape the new era as the Etruscan shaped his vase and as Rubens shaped his madonnas.

In prayer and consecration, in chivalrous and holy endeavor, in upright living, in missionary zeal and apostolic devotion, in benevolent deeds and beautiful charities, we help to shape the new age of universal harmony.

Some wield a greater influence than others, because of strength of character, large endowments and high position in society. As in the mountains there are peaks clothed in rosy light, so there are leading spirits that tower above the rest and shine with richer light. Happy day when churches and members will rival each other only in beneficence. A beautiful scene was witnessed in Florence, Italy, some years ago. The occasion was an international flower show. All the leading cities strove with each other to excel in floral glory. Years before they defamed each other. But now they came together with one accord to exhibit the sumptuous flora of Italy. Oh when churches will seek to rival each other in the graces of the Spirit, and strive for mastery only in benevolence and goodness, then we shall see the New Heaven and the New earth wherein dwelleth righteousness.

The New Era stands for a divine civilization of which Jesus will be the radiant and immortal centre. Churches will be great souls, with unwasting sympathies and immeasurable loves. Members will be sanctified and their faculties so insphered and attuned as to send forth melodies like the pipes of an organ.

Oh glorious day, float not forever in the far-off horizon, but come and fill the world with light and clothe it in the garb of summer. Then the heavens will be new, the earth will be new, for instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree.—Isa. lv. 13.

OXFORD, MICH. J. B. WHITFORD.

REPORT OF GENERAL MEETING.

THE three days' meeting at Buchanan is in the past, and its results are being written in the books. We think the general verdict is that it was good to be there. The attendance from abroad was not very large, but the following places were represented: Honeoye, N. Y, Toledo, O, Chicago, Ill, Detroit, Almont, Berrien Springs, Benton Harbor, Galien and Niles, all of Michigan. Besides there was a large gathering from Buchanan itself.

Eight meetings were held, as many discourses given, by five speakers, besides quite a number of short talks by the preachers and others. Quite a variety of subjects was presented, including the Unity of God; his Manifestation in Christ; the Unity and Spirituality of the Church; the Fatherhood of God, the Sonship and Brotherhood of Man, in Adam and in Christ; the Atonement wrought in and through Christ; the Precious Blood; Reconciliation by Christ's death and Salvation by his life; the Work of the Spirit, Christ and the Church, here and hereafter in destroying darkness, sin and death, and, bringing in light, righteousness and life, securing the final Victory when God shall be ALL IN ALL.

It would be a means of great light and comfort to many Christians who have been led to think that we believers in the larger hope have rejected Christ as our Redeemer and Saviour, could such an array of evidences to the contrary be presented to their minds. It is one of the mysteries of evil that honest and earnest Christians will allow themselves to be hoodwinked by a human leader, so that, without hearing or reading for themselves, they will believe such false reports about us. It may be to teach us patience and forbearance.

One of the interesting features of the last day's service was when a large number expressed their faith, love and unity by partaking together of the emblems of the body and blood of Christ. It is a blessing *at any time* to obey His words: "Do this in remembrance of me."

The meetings closed Sunday night, and sure we are that those present through them all, would say to many others: It will pay you to make an effort and sacrifice to attend such gatherings. May the Lord open the way.—EDITOR.

P. S. It was our privilege to meet with the friends at Galien on Monday night and to address them from 2. Cor. v. 14–21. From there, on Tuesday, we went to Hartford, and delivered two discourses in the Christian Church, on thoughts suggested by 2. Cor. iv. 1–7. On Wednesday morning, we went to the river and baptized two aged people—husband and wife. Here in symbol was preached Christ's death and resurrection, the basis of all hope for mankind.

On Thursday, we came to Shelby, to visit, rest and remain over Sunday. Here, this report is written; and our readers will know why the HOPE is late.

☞SEND names for sample copies.

script. It has taken considerable attention to prepare it for the compositor.

I am glad we agree on so much, and I am willing to let others do their own thinking, and draw their own conclusions. I believe also in freedom of expression; but that does not require that one paper should publish all that everybody thinks and writes. As this is impossible, an editor must discriminate, and no man can satisfy all either in publishing or not publishing. No doubt Bro. H's. former experience as a publisher enables him to appreciate this. We need the forbearance of our correspondents and readers.

I will not attempt to demolish our brother's argument by a review of his translation of Greek words, as I do not claim to be a "competent Greek scholar." But is it not possible that a man's Greek may blind him, especially when a preconceived idea is to be maintained? I have by me five versions of the New Testament,—the Living Oracles, by Campbell, Macknight and Doddridge, Rotherham's translation, the New Revision and the Emphatic Diaglott, besides the common version. It will be admitted that all these are by good Greek scholars, and yet not one of them suggests the view of Bro. H. They all teach substantially alike, and our brother has virtually admitted that the common version favors my view, or he would not be so anxious to change the rendering. And it is not unworthy of attention that probably not one of these translators was prejudiced in favor of the idea that after his resurrection Christ went and preached to the spirits in prison; the author of the Diaglott would no doubt oppose it; and therefore the fact that they all teach it is strongly in its favor.

None of these even hint that it was the spirit of Christ in Noah that preached the gospel; it would be very difficult to prove that Noah ever knew the gospel. They all clearly show that it was Christ himself that did the preaching. None of them intimate, what our correspondent claims, that the preaching was done in the days of Noah, while the ark was being prepared. These words are used to show when the spirits, afterward imprisoned, were disobedient. The ark was indeed a place of safe-keeping for the few, but none the less was Sheol a place of safe-keeping for the world drowned for their sin.

Bro. H's. version of the passage does not seem consistent with itself: for if the ark was the prison of this passage, and the spirits to whom Noah preached were the seven in the ark with him, how could it be true that he "went forth" to preach? And if the preaching was done while the ark was being prepared, how could it be to the "persons in the ark," according to the view advanced?

It is easy to say, "I do not believe." Our brother's habit of thought makes it difficult for him to believe that the gospel or anything else *could be* made known to the spirits of men after physical death. The expression, "dead spirits," cannot fairly be based on anything I have written. This, and the suggestion that the gospel being preached to the dead means that it was preached to them before they died, seem scarcely ingenuous. That would only be preaching to the living, and no exception to the ordinary, nor an illustration, as in this case is implied by the Apostle, of the Lord's method of judging the dead; "For, for this cause," says Peter, "was the gospel preached *also* to them that are dead, that they might be judged according to [or on the same principle as] men in the flesh, but live according to God in the spirit." Christ judges both the living and the dead, and as the means of judgment, the gospel is in due time preached to both. As well say that he judged them all before death, as that the preaching to all was before death. There is no evidence that the gospel was preached to anybody before the flood. Indeed, the masses of men in all the later ages have died without hearing the good tidings; hence "after death the judgment" is the general rule.

Once more let attention be given to the *order* of the three things mentioned by Peter in the passage under consideration—three things all spoken of Christ himself, not of Noah: 1. He was put to death in the flesh; 2. He was made alive by the Spirit; 3. He preached to the spirits in prison. No interpretation seems safe that ignores this order.

—EDITOR.

P. S.—SINCE the above letter and remarks were put in type, I have a note from Bro. Hackett, in which he expresses his deep interest in the articles on Translation, calls attention to Tischendorf's *Notes* on some pas-

sages in 1. Corinthians xv., and says *he* thinks they confirm the position I have taken. The following brief explanation I quote from the introduction to Tischendorf's New Testament:—

"The text is that of the English 'Authorized Version,' exactly reproduced; and in the notes are given the variations from that text in the three manuscripts above [and below] named:—

S denotes the Sinaitic MS.
V " the Vatican; and
A " the Alexandrine."

The corrections are as follows:—Ver. 37 (S) "That which thou sowest is not that body which shall be." Ver. 38 (SVA) "To every seed a body of its own." Ver. 44 (SVA) "If there is a natural body, there is also a spiritual." Ver. 45 (V) "The first Adam." Ver. 47 (SV) "The second man is from heaven." Ver. 49 (SA) "Let us also bear, etc." Ver. 51 (SA) "We shall all sleep, but we shall not all be changed." (A) "We shall not all sleep, but we shall not all be changed." Ver. 54 (S) "So when this mortal shall have put on immortality" (omit "and this corruptible, etc.")

These are the corrections Bro. H. suggests, and on verses 38, 44 and 47 the Revised Version is very similar. On verse 51, the notes do not seem to give any light, but rather confusion. But all are here given for what they are worth.—Ed.

I WAS much interested in reading Bro. W. H. Hacking's communication in the last HOPE. I have known him by reputation as a writer more than forty years, though I have not seen his name for some years, yet to learn that a co-laberer of former years is still living and maintaining his interest in the truth is both cheering and encouraging. The fact that "we are saved by the *love* of the truth" is a precious truth. It is not necessary that we should comprehend every revealed truth correctly, but that we should *love* the truth so intensely that the effort to grasp, to comprehend, to understand it will ever be manifest as the dominating trait of character, this makes Father's children differ from others. They are not willing to let the truth be an indifferent or merely possible proposition, but they must learn all within their reach of its probable and positive character. That Bro. Hacking's interest does not lag in his 82nd. year. Praise the Lord! I rejoice with him in his interest in the important phase of truth he refers you to. I would be happy could I meet him in the flesh to talk over the past conflicts in which we have mutually participated. Would be glad to receive a letter from my venerable brother to my address given below.

There is one thought to which I would like to call your attention. Job xxxiv. 14 implies that Father gathers to himself his spirit and his breath, at the demise of physical nature. If that be true, namely, if the spirits of men are gathered to God who gave them, in what sense are they, or can they be imprisoned? Imprisoned in or with God seems to me to be incompatible. I am not satisfied with your view of "the Spirits in prison." Nor do I accept Bro. Hacking's; indeed I have no definite conclusion in the premises. Let us hear more on the subject.

After Noah had gathered all into the ark that he was commanded, did not God close the door, shut the ark up? and did it not remain closed until God opened it for their egress?

Who can say, that Noah as the Melchisedek of his house, did not improve the opportunity to proclaim whatever God had communicated to him of his purposes to his companions,—his household? Give us your light on this phase of the question.

AMELIA C. H., VA. G. B. STACY.

REMARKS:—It seems *probable* that Noah would tell his household what he knew of God's purpose, little or much as it may have been; but who can give light where the Bible is silent?

Would it indeed be "incompatible" to be shut in with God? Would it not be true of those in the ark? and why not so of those in Sheol, even though they be prisoners in the pit?—Isa. xxiv. 22. The psalmist says: "If I ascend into heaven, thou [God] art there; if I make my bed in hell [sheol], behold, thou art there."—Ps. cxxxix. 8. So the spirit may return to God and yet be in sheol, the Bible hell, God's place of safe-keeping for men until the judgment. Then they shall come forth as surely as Peter came from his prison.—Ed.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 13. ALMONT, MICH., JULY 1., 1892. $1.00 a year.

THE SHINING PATH,

or

FROM EDEN TO PERFECT DAY.—No. 13.

THE COMING MAN.

THE last article, "Redemption of the Earth," suggests some thoughts on "The Coming Man." Much has been said and written on this topic, and there are several ideals. What should be our standard of measurement? It seems safe to say that the true standard of manliness is godliness—Godlikeness—"God manifest in the flesh." What Christ was in his earth-life, as to his character and conduct,—saying nothing now of his sufferings for the *sin* of the world, but of the principles of his life and his teachings as to how men should live and act in relation to each other,—is an example of true manliness, the ideal of what men will be in the perfect day. Each such man will be an illustration of the Divine in the human, God in the flesh, the human being possessed, controlled and kept by the indwelling Spirit of God, so that His will shall be done in earth, [in the flesh], as it is in heaven. That will be a living, practical Christ-ianity, the only possible basis of peace on earth.

Christianity, or the principle of the life and teaching of Christ, is not only the proper rule for the individual life, but for the same reason, it is the only safe rule in the conduct of nations. To make men and nations accept of Christ, and live according to his golden rule, is the certain and only solution of all the perplexing questions of the day. Human law and political maneuvering cannot do for mankind what will be sure to all nations under the law of love.

There are two distinct phases of Christ's work of salvation for mankind: 1. To save them from sin, or out of a sinful condition, by condemning sin in the flesh; 2. To save them from sin in the sense of *preserving* them in right conditions. Both of these phases are mentioned by Paul in Romans viii. 3, 4. The third verse shows that God sent his Son "in the likeness of *sinful* flesh, and by a sacrifice for sin, [see margin] condemned *sin* in the flesh;" and the fourth verse shows the object to be that the righteousness of

the law might be fulfilled in all who walk after the Spirit. The whole passage shows that the object was not to kill man, but to kill the sin in man, that is, the carnal mind, which is enmity against God, and so to make man righteous. From this it is evident that the ideal man of earth is a natural body with a spiritual mind holding the reins—the indwelling Spirit quickening the mortal body.—Verse 11. This will secure God's will done in earth; this is flesh seeing God's salvation—earth and flesh being related and inseparable.

The same power that destroys sin and makes men righteous will heal disease and give perfect health. These are related in the Word. "Bless the Lord, Oh my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."—Ps. ciii. 2-5. When Jesus said: "Thy sins be forgiven thee," and his authority was disputed, he said: "That ye may know that the Son of man hath power on earth to forgive sins: (then saith he to the sick of the palsy) Arise, take up thy bed, and walk."—Matt. ix. 1-7; Mark ii. 3-12. What has been done at the first, and occasionally since, with increasing manifestations in these days, are only the drops before the shower of blessing for body and mind that will be poured out in the coming day of the Lord's triumph.

EVIL AND SIN.

It seems best to suggest a thought here as to the distinction between Evil and Sin. Much has been said and written on the subject of "The Origin of Evil," and "Why the Lord Permitted Evil," and the writer will not claim to have reached the end of the controversy. The question takes this form in his mind: Why did the Lord *create* evil? The Bible nowhere says that the Lord *permitted* evil, but Isaiah xlv. 7 says he *creates* it:—"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

Some may be astonished at such a statement. Some may take comfort by making too much of it. To both classes, let this idea be suggested for consideration: It is nowhere said in the Bible that the Lord created *sin*. But some may be inclined to think that this is making a distinction without a difference, regarding evil and sin as one and the same thing. Perhaps they are sometimes used interchangeably. It may be that all sin is properly called evil, but it does not therefore follow that all evil is sin. "Sin is the transgression of the law." The low principle which prompts or tempts to sin is evil, but where it is resisted and not acted out, there is no sin. The terrible things resulting from sin—the calamitous consequences—are also evils. It seems to be in reference to the latter that Amos iii. 6 speaks: "Shall evil befall a city, and the Lord hath not done it?"—See Revised Version. That is, Are not the punishments of sin arranged of the Lord, and under his control?

It is conceivable that the Lord created evil as the primary or root principle of the low or animal order

existence. He created the low as well as the high, the earth as well as the heavens, the animal as well as the spiritual, and in this sense of order and gradation, the evil as well as the good. All the lower orders of creation, beasts, birds, fishes, are on the plane of evil. And man as an earthly, animal being is on the same plane. And the distance between the high and the low, the good and the evil, is very great. Seeing this, no one is liable to come under the woe of calling evil good and good evil.—Isa. v. 20. They would as readily put darkness for light and light for darkness. And yet no intelligent person will deny that in some sense the darkness and the low forms of life akin thereto are good. All that the Lord caused to be created was "very good;" it was just right for the purpose intended; but as compared with the higher, spiritual forms of life, they were and are far from good.

The spirit or nature or tendency of the animal nature is opposite or antagonistic to the spiritual, and when left to itself, it works out in sin, confusion, disaster and death. This was exemplified in the case of the first Adam, the natural or animal man. It may safely be said that this result was according to the purpose of Him who foresaw the end from the beginning. It was necessary to show that the natural man could not of himself, or without spiritual control, live in harmony with God or grow up into his glory. It was necessary that some of the generations of men should learn by experience the power of evil and sin in order to the development of a royal priesthood through whom all other generations might be delivered and preserved. Only by the experience of sin and pain could the knowledge of God's love, mercy and saving power have become known.

But while the Lord created the low or evil, he did not create the sin,—that is, the transgression of law. The distinction is not insignificant, even if at first it may appear so. It is safe to abide by what the Word says, or does not say. The effect is better than to infer that because the Lord created evil, he is therefore the Author of sin. The next step on the line of such inference is that it is unjust to punish man for doing God's own will. On this line of thought, sin ceases to be sin, and men run riot, ignoring guilt, and the need of forgiveness and salvation.

But if the animal nature has such tendencies, the question arises, involving a criticism on these writings, "How can the animal nature be perpetuated, without the endless existence of sin and its woeful results of pain and death?" This is an important question. But it is answered in the Lord Jesus Christ. It is not an eternally necessary result of the evil or low nature that it should develop into sin or a wicked character. The Lord does not create character. It must grow as a result of the creature's co-operation. Under the guidance of the Spirit from on high, the lower nature in man can be controlled and kept in harmony with the will of heaven. In Christ, the Second Adam, this was exemplified. And not only this, but he undertook after the race had become corrupted by long-continued disobedinece, to destroy sin and restore man to puri-

ty and health, as the necessary step to a permanent loyalty and peace. What was done in Christ Jesus—the Son of Mary—as the tempted and overcoming One, is the pledge of the destruction of Sin in all the race; and what the Divine Spirit enabled him to do—to live in the flesh without sin—is a proof that flesh can be saved from sinning. The two phases of Christ's work are expressed in Romans v. 10:—Reconciled by Christ's death, and saved (preserved) by his life. In the coming man, there will be no enmity to destroy, no sin to wash away or blot out, but the indwelling Spirit will control and guide and keep him in the way of righteousness and peace.

No doubt some one will be ready to ask: "Is evil to be eternal?" Anticipating this, and knowing the liability of being misunderstood, the writer asks the reader to be cautious, and if need be to read these things over again. But as commonly understood, evil, as developed into sin, will not be eternal:—that is, sin and all its effects will be forever done away. These are the "works of the devil," and to destroy them is the purpose for which the Son of God came.—1. John iii. 8. But in the sense in which God *created* evil, why should he destroy it? This would be destroying a part of his own work. Why should it not be eternal?—not as a power to lead men astray, but as the lowest step of God's ladder that reaches from earth to heaven.

Not only in man will the divine control the lower nature to do God's will and to live in harmony and peace; but man thus controlled will be lord of all other forms of life, and nothing shall hurt nor destroy in all God's holy mountain.—Ps. viii. 4–8; Isa. xi. 6–9 and lxv. 25. The evil will thus be under full control of the higher or spiritual nature, and thus paralyzed, vanquished, or rendered powerless to harm.—See Rotherham and Diaglott.

THE MAN KINGDOM.

It has been shown that an important phase of Christ's work is to redeem the earth and make its inhabitants what they should be; and that in order to God's will being thus done in earth, the kingdom of God must first come. Thus the Lord Jesus taught his disciples to pray. In Dan. ii, it is shown that God's kingdom is the fifth universal kingdom on the earth, and as in all the others, so in this, the new kingdom begins its reign "in the days" of the preceding kingdom and conquers its way to universal dominion. Rome is divided, as represented by the ten toes of the image, and "In the days of these [ten] kings, [neither before the division, as Orthodoxy teaches, nor after their destruction, as many Adventists teach], the God of heaven shall set up a kingdom, which shall never be destroyed: * * and it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Verse 44. This, like the Lord's prayer, shows that the kingdom must come as the means of conquering the nations and then blessing them with righteousness and peace. It is small at first, as a "stone," but it grows, and becomes "a great mountain," and fills the whole earth.—Verses 34, 35.

The old governments of the world are represented as a man.—Dan. ii. The new government, Christ's king-

dom, is also represented in the form of a man: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool."—Isa. lxvi. 1. The change in the government of the world corresponds to the change in the man, already considered. The old government was that of the natural man; the coming government of the world will be that of the Divine man. He is not to be thought of as a literal man of such dimensions. That would be a monstrosity. But this Divine man seated on the heavens with his feet on the earth evidently represents the heavenly and earthly phases of the kingdom of God.—See No. 3. The heavenly acts through the earthly, and makes the place of his feet glorious.—Isa. lx. 13. This chapter shows that the future kingdom requires that Israel shall be restored and converted. When thus converted, they will be associated with the earthly phase of the Church of Christ. That Church is represented in the New Testament as a body of which Jesus Christ is the Head. This body is the Seed that is to rule and bless the world. The overcomers are said to sit with Christ in his throne, but the feet are before the throne. It has been seen that the New Jerusalem symbolizes both phases of the future kingdom, and its measure is "the measure of a man."—Rev. xxi. 17. Such a kingdom must have for its standard the welfare of man—all mankind. It is not local nor national, but world-wide in its spirit and care. To be a man is enough to secure its benefits; and whatever is narrow or selfish or contrary to the general interests of mankind must perish.

It appears evident that the New Jerusalem and the Lord sitting on the heavens with his feet on the earth represents the same thing—the two phases of the kingdom. In another Bible figure, the Church or Body of Christ is called the Bride, and the Head is called her Husband. —Eph. v. 23-33. This figure has reference to the object of their union and joint reign—the regeneration of the world. The New Jerusalem is called "the bride, the Lamb's wife." This being so, and as the Jewish nation restored and converted is to be the lower and visible phase of that great city, this may explain, and harmonize with the New Testament teaching, certain Old Testament prophecies that speak of Israel as the Lord's wife, restored after a period of apostacy. The figures of the Word are many, and when understood, their teaching is harmonious.

CLEANSING HIS FEET.

From the time that the throne of Christ's kingdom is established in the heavens, or when the overcomers are exalted to sit with him in that throne, it is evident that those connected with the Church on earth must be "his feet." The earth is his footstool, and it is to be made glorious. There are several Scriptures that seem to drop into line with this idea of "The Coming Man," who is to rule and bless the world.

Look first at Psalm xl. 2, 3. Here David typifies the coming One, whose feet at the time the saints were exalted to the throne, were in the miry clay of Babylon. The doctrines of the old church systems are very miry and the people stick to them very tenaciously, and are terribly "tormented" by any indication

of their overthrow.—Rev. xiv. 9–11. The "miry clay" of Babylon is not of the Lord, but the Christians in it are still members of Christ, and therefore they are "his feet." The call to such is, "Come out of her, my people."—Rev. xviii. 4. It does not merely mean that they are to leave the nominal churches, but rather to leave the doctrines of Babylon, and walk in the light. There are doubtless those in these churches further from the miry clay of Babylon, than others who have left them, and are pleading with others to follow their example. But when men can see the light, the absolute unity of all Christians, and rejoice in the fullness and glory of the Lord's plan of redemption, the language of David in the above-named psalm is very applicable: "He brought me up out of an horrible pit, [a pit of noise—margin] out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and trust in the Lord."

This is no doubt the great antitype of the Saviour washing the disciples' feet. He said to Peter: "What I do thou knowest not now; but thou shalt know *hereafter*."—John xiii. 7. This "new song," with the time of its being sung, seems to agree with the song of the victors in Revelation xv. 2–4, mentioned in last paper.

When the Church on earth is clean from the miry clay of Babylon, and her unity is manifested, she will have a grand mission, and the world will believe.—John xvii. 20, 21. In Isaiah lii. 11, this same coming out is mentioned: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; [the corruption and slavery of Babylon typified by the bondage in Egypt and Assyria;] be ye clean, that bear the vessels of the Lord."

In view of this coming out of the miry clay, and the washing of the feet of the Christ-body, how appropriate the language of the seventh verse: "How beautiful upon the mountains [the governments and nations of the earth] are the *feet of him* [not of *them*, as if it referred to individual preachers, but of *him*, the Christ-body] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

This evidently is the going forth of the "everlasting gospel," of Revelation xiv. 6, 7. Its preachers must have gotten out of the miry clay of Babylon, for they no longer preach damnation, but peace and salvation. It is the gospel of the King on the throne coming to deliver men into his glorious liberty.

The *unity* of these watchmen is brought to view in the eighth verse: "With the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." The two following verses give a glimpse of the grand result, including the redemption of Jerusalem, and all the ends of the earth seeing the salvation of our God.

This can mean nothing less than the conversion of the world to Christ. This result a divided or sectarian church can never accomplish. There is good and precious metal in them all, but the separate lumps must be melted in God's fiery judgments.

hen the good material will be at-racted and come together. So as Babylon goes down, the New Jeru-alem will come down from heaven, r be developed by spiritual forces, nd the clean Church in her going forth will look "as the morning, air as the moon, clear as the sun, nd terrible as an army with ban-ners."—Cant. vi. 10. Oh, what a ictory for Christ will be gained by is clean and beautiful feet!

Whatever may be true as to a lit-eral, bodily fulfillment, it appears vident that the words of Zechariah iv. 4 have a deeper and more im-portant significance, in harmony with the view above presented: "His *feet* shall stand in that day on he mount of *Olives*." This is much etter than to be in the pit of miry lay in Babylon. It can mean no ess than the deliverance of the feet f Christ's body to stand on the ount of God. The Olive tree is a rand symbol. It is the source of il, [type of the spirit of truth and race], used by the ancients in mak-ng bread, for light, for heat and r medicine; and the Olive branch s the emblem of peace. So the *feet* f Christ, cleansed from the mire of abylon, will stand in the kingdom f God, which will provide for the orld of men *spiritual* bread, light, eat and medicine, and extend to em the Olive branch of the King f Peace. "And of the increase of is government, and of peace, there hall be no end."

UNDER HIS FEET.

In view of the unity of the king-om of God with its two phases, eavenly and earthly, invisible and isible, represented as One seated n the throne in the heavens with his feet on the earth, several other Scriptures are very expressive—those that speak of all things being put under his feet. They show that the feet, the visible and earthly phase of the kingdom, are, when free from Babylon, to do the earthly part of the future work, the body in the throne acting through them. Thus shall the saints execute the judg-ments written (Ps. cxlix), using Isra-el as the Lord's battle-ax.—Jer. li. 20. In order to understand the spir-it, manner and object of their war-fare, it must be borne in mind that carnal weapons are but the type of the weapons that are not carnal, but mighty through God to the pulling down of strongholds.—2. Cor. x. 4.

It is significant that even the sev-en golden vials of God's wrath are in the hands of and poured out by seven angels (messengers) out of God's temple, and after they are fin-ished, men will enter into the tem-ple—the Church of God.—Rev. xv. 5-8. This shows that wrath is lim-ited, and that in its expression the Lord remembers mercy.—Hab. iii. 2.

What a blessed fact that his ene-mies are to be made his *foot*-stool. "He must reign [as a Conqueror] until he hath put all enemies under *his feet*."—1. Cor. xv. 25. The one-ness of Christ and his Church is shown when Paul says: "The God of peace shall bruise Satan under *your* feet shortly."—Rom. xvi. 20. It is the *heel* of the promised Seed —Christ and the Church—that comes in direct contact with the enemy's head and crushes it.—Gen. iii. 15. Then will follow the endless and peaceful reign of Christ, when the earth, the place of his feet, his foot-stool, shall be made glorious. The

(*Continued on page 201.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE SHINING PATH—No. 13
- THE COMING MAN
- Evil and Sin
- The Man Kingdom
- Cleansing His Feet
- Under His Feet

EDITORIAL ITEMS
SPECIAL NOTICE
NOTES ON SUNDAY-SCHOOL LESSONS,
- Christ's Ascension, (July 3)
- Descent of the Spirit, (July 10)
- The First Christian Church, (July 17)

SILENCE OF GOD
EXTRACTS FROM LETTERS
- Criticism on THE GOLDEN LINK

AMONG THE PHARISEES
REJOICING IN THE LORD, Poetry)

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals, and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "March 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

(*Continued from page 199.*)

whole earth shall be filled with his glory. All the families of the earth shall be blessed in him; and God's will shall be done on earth, under the reign of an endless priesthood, through endless generations.

Here closes this series of articles. Not that all has been said that may be said on the subject. But the aim of giving a general outline has been accomplished. That there are imperfections it is safe to admit. That there will be further light and modification is equally sure. The writer has simply done as well as he could with present light and under existing circumstances. There has been a cross connected with the promulgation of this new phase of truth; there is always a cross associated with either teaching or accepting new and unpopular phases of truth; but with the trial there are blessings that more than compensate. That the readers may not suffer the loss without the gain is the writer's prayer. What the immediate result of this work may be God only knows. But in confidence that it is in the line of the shining path, which leads to the perfect day, it goes forth commended to the unprejudiced attention of intelligent readers, with the earnest desire that it may be a means of giving them a clearer and grander view of our Father's plan for revealing his love and blessing mankind.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ's Ascension.—Acts i. 1-12.
(Lesson for July 3.)

WE turn from the history of Israel, from a contemplation of the lives and sayings of the holy men who caught the foregleams of the blessed morning, to study the history, recorded when it was fresh in the experience of those who witnessed it, of the dawn of a new era,—the establishment of the Church of Christ.

A group of men stood on Mount Olivet. Over against them lay Jerusalem, guilty, beloved Jerusalem, whose fate had moved to tears the Son of God, the hum of whose busy traffic reaching the ears of Jesus and his disciples, plainly showed the city to be pitifully unconscious that its long period of desolation and anguish had already begun. Not far away was Bethany; Gethsemane and Calvary were close at hand.

What emotions did these scenes awaken in the heart of Christ, the hero of the most terrible tragedy then so lately enacted? What thoughts did the temple, now so desolate, suggest to him who pronounced its doom? There stood the hall of judgment, there lay the pathway to the cross, and yonder the empty sepulcher. The earthly ordeal was past. No more would he walk those hills and vales intent on love's labor. The wonderful words of wisdom, truth and hope were all spoken. The sacrifice was past, the cross had been endured, pain, death and hell were conquered, and he was going home, crowned with victory. Heaven's portals were opening wide to receive him. The measureless sphere above was drawing him up. Earth laid its hands on him in vain. The sealed sepulcher could not hold him; much less could the clinging dust which draws toward earth's center all that is of the earth, earthy. Yet even on the threshold of heaven he lingered with last messages of love, hope and promise to those who had so long been with him.

Yet how wide apart their thoughts from his on that last morning,—as far as earth from heaven. All power was his, in earth as well as heaven. He had just demonstrated his right to life and authority. Who would dare to resist a king who has shown himself death-proof? Now, apparently, was his hour

to seize upon the reins of government, restore the supremacy of David's throne, set everything right by force, reward his friends and punish his enemies, and bring in the everlasting reign of peace. All this needed to be done. It was a part of his mission. God had promised it. Christ had power to do it. Why delay it an hour? "Lord, wilt thou at this time restore the kingdom to Israel?"

It is well that unlimited power is not given to beings of limited wisdom. Power comes only with the wisdom to use it. Otherwise, men would upset the whole course of nature, frustrate providence and grace, and reduce the universe to chaos, in their well-intentioned zeal to set things right.

"It is not for you to know the times and the seasons, which the Father hath put in his own power." It would seem that Jesus came to this decision slowly. For years he had labored daily to instruct these men. He had foretold his own death and resurrection; had foretold their own trials and persecutions and the long period that must elapse before his coming in glory. By precept, parable and illustration he had sought to make it plain, and this was the result. Evidently they had ears but had not heard. Like children, they would not hear what they did not wish to hear. They wanted power, preference and glory, without the waiting and the fiery trials necessary to gain it.

They would be wiser soon. Jesus answered with sublime patience their importunate and seemingly impenetrable ignorance. Their illumination would come. They would then begin to grasp the laws and principles controlling the whole plan of redemption. Soon they would climb where they could see into heaven. A little of God's own light would burn up the darkness in which they groped, bring all things to their remembrance, and kindle in them a blaze that would illumine the world. "Ye shall receive power after the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and in the uttermost parts of the earth."

Then with this promise fresh upon his lips, a promise greater and more blessed and far-reaching than they could then understand, he was drawn up into the realm beyond their sight. A cloud received him. Was not this visible, bodily ascension a type of that exaltation which he had received in nature? "Wherefore God hath highly exalted him and given him a name which is above every name," having "raised him from the dead and set him at his own right hand in the heavenly, far above all principality and power and might and dominion and every name that is named, not only in this world, but also that which is to come." The bodily departure and separation was but an outward representation of that great change which had come to him in nature and power and glory.

Gazing after him, lost in wonder and amazement, scarcely realizing what had occurred, the disciples heeded not that there stood by them two men in white apparel. We note in passing that heavenly beings are often called men: either because they look like men or because they actually are of human origin. These men said to the disciples:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"This *same* Jesus,"—not a fierce, revengeful being full of wrath and fury to destroy and burn up and devastate the earth, but the pitiful, patient, helpful friend, who came the first time not to destroy but to save, and whose second mission shall be as the first, infinitely intensified,—"shall so come in like manner," quietly, to his disciples,—those who look for him—without noise or great demonstration, he shall return to the condition of the middle heaven, his environment after his resurrection and before his glorification, to that state where the church have dwelt with him by faith, seated in heavenly places.

Then the disciples returned to Jerusalem.

Descent of the Spirit.—Acts. ii. 1-12.

(Lesson for July 10.)

Two "feasts of firstfruits" were to be observed each year, according to Jewish law. One was an offering of a sheaf of first ripe grain; the other was an offering of the first ripe grain prepared into loaves or cakes as food. They were fifty days apart and each

s to be kept on "the morrow after the bbath" or on Sunday, the first day of the k. If the observance of Sunday is anyere taught in the Bible, it is in this type d in its fulfillment.

On the year in which our Lord was crucifi these two feasts were due to be observed, on the morning of his resurrection and other fifty days later, or on Pentecost, ich signifies "the fiftieth." God's sowg time had been from the beginning of the ation of man. In the first utterance of iritual truth that fell from the lips of God mself, on down through the ages, through ophets, law-givers and teachers, by types, egories and miracles, through ministrations angels and manifestations of Himself, by essing and by chastisement, in all the varis ways in all the previous ages in which d's hand had laid hold on humanity, the at work of preparation had been going ward. Now the day of reaping was dawng. Christ is the perfect fruit of humanity. e object of a plant is the fruit. The end the great human plant is Christ. In him s concentrated all the energies and princis and essences for good that had been ceable in humanity, ripened and conserved him, who was to be the seed of God for ture crop of immortals.

"Fair unto God" was the "sheaf of first its" "waved before the Lord" on the rning after the Sabbath. He was "well ased" with him. The closest scrutiny of n "who is of purer eyes than to behold quity" could detect in him no flaw, no ficiency, no failure. He, the flower and fruit of humanity, had redeemed the race the very important sense of having proved his own person that it was worth saving. A harvest has two important objects: it or food and for seed. Christ was both; to become both, it was necessary that he ould go away: "For if I go not away, the mforter will not come, but if I go, I will d him unto you." The Comforter, the ly Spirit that has scattered the life and wer of Christ throughout the world and ughout the age, quickening and begetg to new life the sons of men, that has bewed gifts and fostered growth, nourished cherished, instructed and guided into all truth the Church of Christ, has been the Agent and Representative of the Lord Jesus. It has been practically Christ in essence sown broadcast into the world as seed, and Christ prepared as food for human nourishment, and its descent was typified in the wave offering of the first fruit prepared as bread.

"And when the day of Pentecost was fully come, they were all"—all the faithful and tried ones, gathered out in the harvest of the Jewish age, all who had already been commissioned by Christ to preach the gospel—"with one accord in one place." Perhaps since the resurrection of Christ and his many appearances on the first day of the week, they had practiced meeting on that day, to comfort and strengthen one another. Those who did not go to church that day missed something they could never replace.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Thus they were immersed, baptized, in Holy Spirit. This was like the betrothal of the Bridegroom and his promised bride. It was like the meeting of Rebekah and Eliezer at the well where she received precious gifts, the foretaste of her future inheritance. It was the meeting, the rushing together of two mighty spiritual currents, human and divine. It was the impregnation, the quickening, the vitalization of man's intellectual nature by "the Word of God," which is the mind of the Creator. Henceforth his Spirit witnesses with our spirits that we are his children.

Spirit, either human or divine, is an intellectual force. It is not merely an emotion; it is not an abstract quality. It is the essence of all that constitutes individuality and mind. All the manifestations of the Holy Spirit have been intellectual in their nature. Whether men by its quickening have spoken with tongues, prophesied, discerned spirits, received the word of wisdom, of faith, the gift of healing, the interpretation of tongues, or have been guided by its mighty yet gentle influence into all truth, from first to last it has been an affair of intellectual development.

This manifestation on Pentecost meant more than the mere quickening of those individuals assembled there. It was the advent into the world of the force that is to re-

generate and transform the world into the new creation. Coming as the direct result and demonstration of his resurrection, it is the "power of his resurrection," that power that "works in us mightily," "according to the working whereby he is able to subdue all things unto himself."

The first manifestation of the Spirit on this occasion was that after the cloven tongues of flame rested on each one of them, they began to speak,—and to speak in words that burned their way into the hearts of all who heard, rising above the trammels of confused earthly speech into the realm where mind speaks to mind and thought transmits itself clear as light, into the consciousness of all who think.

Language is divine. Perhaps man caught the first accents of speech from the lips of his Maker. Certain it is that a child who never hears language will never speak language. It is the medium through which God has chosen to reveal himself, and the highest form of Divine manifestation is called "the WORD of God."

"What meaneth this?" asked the amazed beholders when they saw the transformation wrought in those unlettered men of Galilee. The ages since that day have been replying, and the question is not yet fully answered. It means that Christ has risen and become the firstfruits and a pledge for the future life of the race. It means illumination, transformation of character, a helping hand reached down from heaven to raise man up to God. It means SALVATION.

The First Christian Church.—Acts ii. 37-47.

(Lesson for July 17.)

"Now when they heard,"—Faith comes by hearing. They had been listening to the first gospel sermon flowing from the lips of Peter wherein he spoke with authority, applying prophecy and interpreting Scripture with unhesitating and unerring wisdom, new until that moment, even to the positive, dogmatical, hot-headed Peter. How terse and intense and forceful his words! He referred in brief outline to the earthly life of Christ, known to them all. He spoke of his death, in harmony with God's purpose, yet laid the crime of his murder upon the conscience of his hearers. As a nation, as a generation, they stood before God the guiltiest people on earth. He asserted without fear of contradiction, and backed by absolute proof, the fact of his resurrection, and laid the foundation of the whole structure of human salvation in the words, "God hath made that same Jesus, whom ye have crucified, both Christ and Lord."

It was when they heard this that they were pricked to the heart. This was the truth whose confession Jesus witnessed before Pilate and for which he was crucified. It is this truth which convicts and saves, and which no one can affirm but by the Holy Spirit. This truth is the foundation and capstone of every true gospel sermon.

"They were pricked to the heart." It is one of the foretold offices of the Holy Spirit to convict men of sin. We do not know how this result is effected. It is as mysterious and wonderful as is life itself. A man, self-satisfied, with his mind at rest and believing himself to be as good as the average man, in some receptive hour hears a message from heaven that breaks up his complacency and changes his whole life. He feels himself a guilty wretch in the sight of God. Nothing but an assurance in his own heart that his sins are forgiven can give him peace, and with that assurance nothing can disturb him. This experience is a matter of history in the lives of millions and their testimony is too authentic to be questioned. Can philosophy explain it? Is there aught in science to account for it? We suggest that it is the resuscitation to life and activity of a man's spiritual nature which has lain dormant under the thralldom of sense and animalism, and like the awakening or restoring to natural life, is accompanied by suffering. It is the quickening of a nature which in its essence has as keen and sensitive perception of truth and righteousness as has God himself, who is the Father of our spirits. No wonder then that this new and pure life is shocked and repulsed at its condition and surroundings and seeks release and relief.

"Brethren, what shall we do?" was the anguished cry of the thousands who were brought face to face with themselves for the first time in their lives. "Repent," or re-

form, was the answer, "and be baptized." Baptism represents death. Ye who have crucified the Lord, now pledge yourselves to share his death. There is no escaping this death. The cross of Christ crucifies the world as well as the Christian. The Jewish nation who refused to bear his name, have been on the cross ever since, a spectacle to men and to angels, suffering untold agonies, hated, despised scoffed at and scorned, and in this attitude and condition they must continue until they accept the claims and own the authority and kingship of the Nazarene.

"For the promise is unto you and to your children and to ALL that are afar off, as many as the Lord our God shall call unto him." Are there any of human kind who are not called?

"Then they that gladly received his word were baptized, and the same day there were added about three thousand souls." It was the spring-time of the new age and the conditions were right and favorable for the life forces that filled the mental atmosphere to root and develop.

"And all that believed were together and had all things common." They were drawn together by an irresistible power, banded together by the spirit of life and love, one body in Christ Jesus. Probably the mechanical organization was very slight. Of course some external system and order was necessary, but their union was a vital, a life union, not simply an aggregation of people who had agreed to certain rules and regulations. They had all things in common. All selfishness was drowned out by the inrush of love and kindness. Who could see his brother lack while he had plenty? Of what account was worldly possession in the face of the new inheritance of life and liberty? They sold their possessions and goods and parted them to all as every man had need. This is the point: the ones who need are the ones who should possess according to the law of love. "And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to them day by day those that were being saved." L. A. A.

Silence of God.

THE Almighty Father of the endless generations of man would not fail, at the beginning, to announce the penalty of sin. To conceal such a doom as endless torment from his children would be cruel treachery towards those whom he had created, who would have a right to know all the consequences of disobedience. [Is God more unjust than an earthly father would be?] And yet only temporal punishments were threatened at the giving of the law to Adam, or in the history of the earliest transgression of law.

If endless torment were true, it would have been stated as the penalty of the original transgression. But Adam, neither before nor afterward, was told that he had incurred or should receive endless woe. Here is the law, and its penalty, to both Adam and Eve: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day—[period of time]—that thou eatest thereof, thou shalt surely—[certainly]—die."—Gen. ii. 15-17.

Adam died as the penalty of his sin. How did he die? (1.) It was not the death of the body, for that was, and is, the natural result of physical organization; and the death threatened was to be "in the day" he transgressed. His body did not die in that day. (2.) It was not eternal death, for the same reason. He went to no endless hell "in the day" of his transgression. (3.) It was a moral, spiritual death, from which Christ, God's sent Son, sets free. Paul describes Adam's death;—"Having the understanding darkened, being alienated from the life—[spiritual life]—of God, through ignorance;" or by too much confidence placed in the bad counsel of his helpmeet. his affections were alienated from God, and placed on the temporal things of this life.

But "You hath he quickened," or made alive, who were the seed of Adam in trespasses and disobedience, by his Son Christ Jesus, made of a woman, made under the law of the restitution of all things. Jesus, the sent of God, describes it in the parable of the prodigal son. Adam prodigalized from God. Jesus the great Shepherd and Bishop of souls, and Searcher and Seeker of the lost, found Adam and all his posterity, in the covenant made with Abraham, viz: "In thee and thy seed, shall all the nations of earth be blessed"—made holy and happy by the resurrection from physical and moral death, to a condition of restoration, or restitution to God. E. POTTS.

☞DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

EXTRACTS FROM LETTERS.

DEAR FRIENDS OF "THE HOPE WHICH MAKETH NOT ASHAMED: It seems that these general meetings would be blessed of God to do much good, and though we cannot all attend them, yet the thought has occurred to me, Why not make them more general, and have at least one grand yearly reunion, where we can go into camp for a week or two, and have a season of recreation for the whole man,—bodily recreation, mental progression and spiritual unfoldment. The summer season is especially adapted, and some central point should be selected, where the friends of the Christian hope and of advanced truth, who are not financially straightened, could meet to enjoy a season of communion and acquaintance with each other. And those who have anything to say should be ready to say it.

Of course, well-filled baskets and other home comforts would be in demand, but the most of us know what is required, and could arm ourselves accordingly.

It is the thing for many people to have a summer vacation; why should it not also be the thing to make it one of mental and spiritual advancement? ERMINA C. STRAY.

[If others have anything to suggest on this matter, we will be glad to hear from them.—EDITOR.]

Criticism on The Golden Link.

MANY good words have been spoken of THE GOLDEN LINK by those who have read it, to the effect that it is an interesting story, touches nearly all the interesting questions of the day, has done them good and is likely to do much good. The writer may take comfort in the assurance that her labor has not been in vain. But, of course, she could not satisfy everybody. No one can do that. The severest criticism we have received is as follows:—

We may greatly enjoy reading THE GOLDEN LINK, and be in perfect sympathy with the purpose of the Author, and yet we may not agree with her that her characters are "drawn from life."

The test of Art is Truth! And the power of a work of fiction depends mainly upon the fidelity which it reproduces the different phases of human character. A religious novel should also present those modifications of character resulting from an awakening of the spiritual nature and the development of the divine life, as it transforms the mind into harmony and fellowship with Christ.

The Author says of her heroine that she is "a perfectly natural woman." We think her a little *too* natural. Her relation to Celeste does not reflect that love of Christ that we should expect from her knowledge of advanced truth. Many noble women who are still in the shadow of superstition and connected with the Churches, Salvation Army, and other organizations, are giving their lives to seeking and saving the fallen. Such women live too near the heart of Christ to cherish other feelings than those of deepest love and sympathy for one like the cleansed and deeply contrite Celeste. Shall those who grope amid the rubbish of the creeds surpass in love an ideal character who has come to apprehend the plan of the ages and sees in Christ a universal Saviour?

Leslie is represented as being saved at a great crisis in her life by the loving interest of Leone; but Leslie's conduct thereafter is not consistent with such an experience, and her character, as the Author leaves it, gives no promise for the future.

We believe even the worst beasts of humanity have lucid intervals in which a worthy thought or a good impulse may at least be a remote possibility; but in Josephine Trent (of whom the Author has "met many,") we find only an argument against universal salvation, inasmuch as it is a creation that is obviously not worth saving!

We presume that in point of Christian doctrine THE GOLDEN LINK is the nearest approximation to truth of any novel published; and we only wish the Author had been as happy in her characters as George MacDonald or Edna Lyall. G. E. C.

CITY POINT, FLA.

This brother has given Miss Stray a rare compliment, and probably spoken a truth worthy of special attention, when he admits that "in point of Christian doctrine, THE GOLDEN LINK is the nearest approximation to truth of any novel published." This is saying a good deal; but we would add that probably no other book in existence touches so many of the interesting and vital questions of the day. That the Author is subjected to the reproach and opposition of her "Orthodox" neighbors is evidence that her influence is being felt, and is doubtless a good reason why she should be sustained by the friends of advanced truth.

Another compliment to Miss Stray lies in the fact that her work is compared with the writings of two such able Authors. And yet, without one thought of detracting from *their* merits, it appears evident that the style of THE GOLDEN LINK is better adapted to the masses than the writings of either of the others named.

We agree with Bro. C. that "The test of Art is Truth." It is the claim of the friends of George MacDonald that his heroes are nearly perfect, and he is praised for this. But it may be questioned whether this is fidelity to nature and truth. Every human character has its faults. It has been aptly said that "If biographies were to be written by the Lord alone, people would prefer not to have them written." Miss Stray, like the Bible, tells of the weak points as well as of the good ones of her heroine. By this much, at least, she comes nearer to nature and truth than many others.

There are some things that our critic has apparently overlooked: 1. That Leone is not the ideal character of the book; 2. The prominence given to the law of heredity in laying the foundations of human qualities; had Leone's father been a better man, she might have been a stronger and better Christian; 3. That Leone had but a short Christian experience when she manifested the unforgiving spirit toward Celeste. Those seeing the greatest light should have the greatest spirit of love and forgiveness, other things being equal; but very few of those whom our brother mentions as working to save the fallen are in such a trying situation as that of Leone. So placed, they might not learn to forgive as soon as did she. Her knowledge of the fullness of Christ's forgiving love did wonders for her after all.

As to Leslie, we would all be glad when a young woman such as she is "saved at a great crisis in her life," if she should always afterward be strong and consistent in her conduct. But it would not be fidelity to truth so to picture her. Here, too, parentage shows its effects. There are in the path of every young Christian many temptations, appealing to them according to their nature, and most people advance slowly toward perfection. To picture it otherwise would not be true to facts, and would be a discouragement to the weaker Christians.

That Mrs. Josephine Trent is the crankiest kind of a grandmother there can be no doubt. The fewer of such the better, and it is a good thing that so many grandmothers are different. But it seems strange if Bro. C. has not met any such persons. If it be a *good* argument against universal salvation that some remain obstinate and cruel and spiritually unawakened even till death, then the doctrine must fall. But we do not fear such an alternative, for the plan of the ages shows that only a few are quickened in this age. And the Lord will in due time find some good, something worth saving, even in the worst, though man has not been able to find it. But we may safely say that Grandma Trent had some excellent qualities, of which her offspring partook. If nothing more, her dogged perseverance is worth saving and bringing over on the Lord's side.

Our endorsement of THE GOLDEN LINK is not to be taken as if we thought it infallible. But that it is doing good, and will continue to do so, wherever read, we are quite confident; and we hope that it will through the instrumentality of our readers, find its way into the hands of many more both young and old.—EDITOR.

INCLOSED is one dollar for THE WORLD'S HOPE, commencing with January 1st, with "The Shining Path" articles.

QUESTION: Will murderers eventually be saved? S. C.

PRAIRIEVILLE, MICH.

REPLY:—Why not? Jesus prayed for his murderers:—"Father, forgive them, for they know not what they do?" Zechariah xii. 10 shows that the Lord will pour upon them the spirit of grace and supplication (favor and prayer) and that in consequence, they will mourn (in penitence) when they look upon him whom they have pierced—murdered.

Why not? Surely murderers are lost, and Jesus came to seek and to save the lost.

Why not? David was a murderer, and he was afterward forgiven.

Have we not all been murderers? John says: "He that hateth his brother is a mur-

derer; and we know that no murderer (or hater) hath eternal life abiding in him." But when we learn to love God and our fellowmen, we cease to be murderers. This is salvation, no matter when the change comes.

—EDITOR.

AMONG THE PHARISEES.

Is that an unkind expression? I hope not, and yet I cannot help using it in the present instance. I have been among the Pharisees too; not the Philistines, but the Pharisees. A year ago it was the general opinion here that I was a Christian. I held the position of responsibility that a Christian is selected to hold. Today, no one will say that I have been unfaithful; that I have done or said a thing that a Christian would not do or say; and one man was generous enough to say that he had "never heard Miss Stray advance an idea that was not good enough to live or die by." And yet I am debarred from Christian fellowship, and looked at coldly and suspiciously today, and the "I am holier than thou" people are enduring agonies of fear lest I should be elected again.

And why? Dear friends, I wrote THE GOLDEN LINK, and the doctrine of God's unending love and mercy and Christ's complete victory, as set forth in that volume, has relegated me beyond the pale of Christian fellowship in my own community.

Alas! it has shown me that the Pharisaic element is more prevalent in the Christian churches than I had ever dreamed possible. It has shown me that "*my* church" or "*my* society" is first, and the example of Him who died on Calvary, forgiving thousands of sinners who did not even ask forgiveness, and commanding us to follow his example, is second, and sometimes, alas! altogether lost sight of.

The man or woman who "wishes we could all be together," does not wish any such thing, or we would be, as far as he or she is concerned. If the heart is right with God, we will live and act like Christ, and that will unite us; and He lived and died for humanity. Every throb of that loyal heart beat for his human brotherhood. He would have gathered the whole world in his mighty arms of love. If we have not the heart to do it, we have not the heart of a Christian. If we feel that we are a good deal better than other people, and ought to have a little heaven by ourselves, while Christ's inheritance is entirely lost from our minds, we are not Christians. There is not a throb of the spirit of Christ in our bodies. But, alas! we belong to the Pharisees yet, and we *must* be born again. "If any man have not the Spirit of Christ, he is none of his."

ERMINA C. STRAY.

REJOICING IN THE LORD.

OUR God the Lord of glory is.
He dearly loves his own.
The mercies of his grace he gives—
His precious only Son.

I love the Lord, and Him He sent,
Because he first loved me.
His goodness leads me to repent:
From sin he sets me free.

Let others laugh and scoff and jeer,
I know my Saviour lives.
His Spirit casts out hate and fear;
His grace he freely gives.

Because *he* lives, I surely shall;
This is my anchor sure;
It reaches up within the vail:—
My sin-sick soul he'll cure.

The Lord will not be satisfied
'Till *all* his children live.
Jesus for all was crucified,
And he will all forgive.

He gently leads me by the hand,
To pastures green and fair.
I'll tell to all the world around,
His loving, tender care.

His arms enfold me gently now;
I know my Lord is nigh.
In grace and knowledge we may grow;
He hears our humble cry.

I'll honor, bless, his holy name,
For all his mercies shown.
He truly knows my feeble frame,
Yet claims me for his own.

A. A. SMITH.

THE PERFECT DAY series of articles being complete, we hope to have it in book form at an early day—as soon as it is safe to incur the necessary extra expense. We would express our gratitude for the advance subscriptions that are coming. The book will contain about 240 pages. Price, cloth-bound, 50 cents; in paper cover, 30 cents; one dollar off when $2.00 is sent at one time.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 14. ALMONT, MICH., JULY 15., 1892. $1.00 a year.

PREACHING CHRIST.

"For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake,"—that is, on his account, or on account of our relationship to him.—2. Cor. iv. 5.

It makes a great difference whether it be Christ that is preached, or self. The true preacher would hide behind Him, so that the people would see Him and hear Him, and not a man. The mission of the Apostle was to preach the gospel of Christ.

Let it be suggested that there is a great difference between preaching Christ, and preaching about him. It may not be apparent at first thought, but there is a difference. We may talk about Christ and not talk Christ. Men may preach about Christ and yet preach against him. They may talk about Christ and be his enemies. Ministers, so-called, may preach about Christ in many ways and yet not preach Christ.

It is possible to substitute theories about Christ, for Christ himself. No objection to a theory if it stands in its proper place. It seems important, in its place, that we have the outline of the revealed plan of God before our minds. But men may have theories, and may defend them most earnestly, and for that very reason leave Christ out of their preaching; that is, Christ himself, in his Spirit, in his life, in his influence, in his love for humanity, in his sympathy, may be left out almost entirely, and yet a great deal may be said about him, and about his plan and his purpose in a certain theoretical way.

Now, while we do not purposely ignore any part of that great plan, we are specially impressed with the idea that it is Christ himself that human hearts need—Christ as a Friend, as a Saviour, as a Sympathizer, as a daily Helper; Christ by the bedside of sickness, sorrow and woe; Christ in all the offices of kindness, mercy and love that poor humanity needs. O that we may be able to preach Christ.

There is a great deal of preaching concerning articles of faith, and creeds of men, and doctrines and schemes, and plans of various kinds. And it is often the case that people have these creeds urged upon them, though this is not done as much as formerly. But it has been so much the case that creeds and opinions of

men on various points,—in regard to the trinity, man's creation, the personality of the Holy Spirit, the nature of the atonement, and various other things of that character,—articles of faith upon this, that, and the other thing, have been urged till they have ten, twenty, sometimes as many as forty articles of faith. Of course, the more men think, and reason, and investigate, the more the number of articles would grow, and get perhaps further and further away from the great Centre, Christ himself.

This idea of creed-making and creed-preaching is very disastrous. Sometimes it seems almost impossible to build up a church of thinking people,—people that are determined to think for themselves. Creed-making and individual thinking tend to isolation. Men need a central principle, and this centre is Christ. This is the Christians true creed—*credo*, I believe,—"I believe in Christ." That is the great central truth, the only possible centre of attraction for all Christian hearts, and therefore the only feasible ground of union of Christian people of all the various shades of opinion.

On the other plan, some very strange things have occurred. The following incident is said to have occurred in Scotland. A minister went to a certain town and held a series of meetings that resulted in gathering quite a large number of converts. They determined to organize themselves into a church. They called themselves "Brethren." They did not want to call themselves anything else but the "Brethren of Christ." But they did not make Christ as prominent as they might have done, and in due process of time they scattered, because those who held to the principles taught, and the theory as first enunciated, would not fellowship those who did not agree with them, but would virtually drive them out. One after another was dropped, and the church that was first organized dwindled down till but very few were left. After a number of years the minister who first held the meetings came to visit the place. He found a certain old lady who had joined the church when it was first organized, and after the greeting, he said to her:

"How is it with the church? are there many that have stood fast all these years?"

The old woman shook her head, and said, "Ah, they're aboot a' awa' noo, a' awa' but John an' me, an' I'm no' sa sure about John."

The point is, that instead of making Christ the centre around which to gather, they had made certain theories, certain articles of faith, whether written or unwritten, the centre of attraction and basis of fellowship. That bond will be broken and people will scatter, and the more they think, the quicker they will scatter; but men of various opinions may be bound together as the heart of one, around the one centre, Christ. Oh! that we may realize more and more the infinite importance of having Christ for our creed, Christ as the source of our life, the basis of our fellowship, and then the winds may howl and the waves may rage and rock the bark, and many difficulties may arise, and many differences of opinion may exist, and yet there will be a bond of fellowship that will be as the spirit

of heaven. It may not be, even when we get to the other side, further into the light of the glory of God, that every human being will be so changed that his individuality of nature and thought will be ignored. We need not expect such a result as that. The unity of the faith, and "the unity of the Spirit in the bond of peace" are in no way connected with such a unity of opinions as that. True Christian unity and fellowship are perfectly consistent with a great variety of shades of opinion.

What we all need as individuals, what all Christians need, is to have Christ as the very centre and core of our life, and the basis of our fellowship. From this standpoint, how much better prepared we will be to make a true front to the world of mankind. The mission of the church is to preach the gospel. Paul says, "We preach Christ, and ourselves your servants for Jesus' sake." Christ said to the eleven representing his church, "Go ye into all the world, and preach the gospel,"—preach Christ. The church looked at in this light is a representative of Christ. It is called Christ in the Scriptures;—not in their natural selfhood, but on account of the indwelling Spirit. They are said to be the body of Christ, and each one is said to be a member of that body. How can we truly represent Christ unless he is dwelling in us? How can we properly present Christ to the world of mankind unless we live Christ?

In connection with this thought, there is one given by the apostle in his letter to Timothy, where he speaks of the church as the pillar and ground of the truth. The pillar of the truth holds it up, the ground is its basis. It is both the basis or foundation, and the pillar to hold the truth before the people. What is that truth as there defined by the apostle? It is in this connection that he says, "Without controversy great is the mystery of Godliness: God manifest in the flesh." What was the truth of which the church is the pillar and ground? It is the truth concerning the manifestation of God in the flesh. Men may differ as to the nature of Christ, and the doctrine of the incarnation, but will agree that God was manifested in the life of Christ, in his heart and spirit, in his method of dealing with mankind. His was indeed a love manifesting the Father's love for humanity. His heart, his love, was like the unfolding, the revealing, of the great loving heart of God the Father. Christ brought that love and light and knowledge down to the level of men, down where they could feel its power and realize its elevating tendency. He brought God so near to the people that the arm of his love was around them, as when Christ said to the sinner, "Go, and sin no more," inspiring in her heart such a desire to be good and pure that it was like a saving hand reached out.

Let this thought be emphasized that the work of the church is bringing the same great facts to bear on the heart of humanity. In other words, God is to be manifested in the flesh still in the persons of the believers in Christ, in the body of believers, the true church, which is the pillar and ground of the truth.

Then let us not think, brethren and sisters, that our mission is com-

pleted, and that we have done all our duty if we hold a meeting once in awhile and gather together all we can, whether it be few or many, and have presented what we believe to be the great elements of God's truth and plan. These can only be of real service to humanity when they are vitalized by the indwelling Christ—when we are able to bring this principle so to bear upon humanity in their various needs, and according to the various circumstances of their lives, that they shall feel its power.

What is the use of talking to men of a mere theory? We say God is love, but how are they to know anything about it? You may tell a child that you love him, but if you do not show it in your actions, the child will not believe you. What does anybody know about love only as it is incarnated, and manifested in the flesh? What does anybody know about mercy unless it is incarnated, and manifested in the flesh? Sometimes people talk of the universality of God's love and saving power, but when somebody wrongs them they manifest the spirit of Satan himself. What will be the effect of such a manifestation? Which will impress men the most, the grand theory of God's love and saving plan, or this spirit of hatred and revenge toward the wrong-doer? You can see at once that this, and not the other will impress them. They will say at once, That is all very well in theory, but where is the life, the power?

People say sometimes, "O yes, I will forgive such a one, but I will not forget it," and they may mean by that that a time may come when they shall have a chance to revenge the wrong. People talk about God's love and saving grace, ministers preach about it, and invite people to come to Christ for mercy, and yet those who feel their need of mercy, those who have wandered from the path of rectitude and virtue will have the cold shoulder turned to them. They will be treated with contempt and scorn, as though they were not the remotest relation of ours in the great family of God.—just as those Jews did when they brought that woman to Christ to condemn. He said, "He that is without sin among you, let him cast the first stone." One after another left her until she and Christ stood there alone. "Woman," he said, "hath no man condemned thee?" And she said, "No man, Lord." Then he answered: "Neither do I condemn thee, go, and sin no more."

He was counted as a friend of publicans and sinners. The Pharisees treated him with contempt because of his dealings with those who were in need of help and sympathy. He was preaching God, he was bringing God's love to them, he was manifesting God in the flesh. It is a lamentable fact that in many instances those who profess to be followers of Christ will turn out of doors, and lock out, the very ones whom Christ defended and came to save.

We preach Christ. Oh that we might be able to preach Christ not only in theory, but in practice, in life, by bringing his Spirit to bear on humanity in such a manner that they will feel that there is a power in it and that it will meet their wants, and that it is calculated to lift them out from the slough of

despond, and from a condition of reproach and shame into a higher and better and purer life. Oh how much is expressed in that thought, "God was in Christ, reconciling the world unto himself," reconciling them, winning them over, forgiving their trespasses, overcoming their enmity and making them friends, drawing them near to the infinite heart, causing them to feel the throbbing pulses of that heart beating against their own? There is a world of meaning in that passage, "Not imputing their trespasses unto them," not blaming them, not trying to find out who was to blame, but bringing to bear upon them the helpful power of the Spirit of truth and love—that Spirit which alone can help and save.

Now, if we would be true servants of Christ, we need the same spirit Christ possessed. If we would preach Christ, we must have Christ. If we would be co-workers with Christ, we must be like him and seek after that which was lost. The general idea concerning the church is that it is a body of respectable, influential, well-dressed people. You sometimes hear these good people speaking of certain ones who have done wrong, gone astray, made a mistake of some kind. They say, "We must get rid of them, get them away from here. They are a reproach to the cause of Christ," entirely forgetting what the mission of the church is. If the church were to be simply a body of respectable people,—people who always did right in every way, that might do. But is that the mission of the church?

Oh that we might know more and more the great truth that the mission of the church is not so much to be a respectable body of people as it is to be a helpful body of people—helpful to those that are in need. They that are whole need not a physician. Christ came not to call the righteous, but sinners to repentance, to win them over, and bring them in. Would that every poor trembling heart could be made to feel that Christ loves him, that Christ will save him out of his lost condition however wandering and sinful he may have been. Christ knows and feels and cares for you. He is your Friend and Saviour. God has come to you in him. He has come to you for the purpose of raising you up out of the slough of despond and planting your feet on the eternal rock. May God help us all to realize this blessed truth, that God has made Christ unto us wisdom, righteousness, sanctification, and redemption. And according as is is written, He that glorieth, let him glory in the Lord.

BUILDING.

We are building every day,
In a good or evil way,
And the structure as it grows
Will our inmost self disclose,

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this,
That can give both pain and bliss,
That can be both dark and fair?
Lo, its name is Character!

Build it well, whate'er you do;
Build it straight, and strong, and true;
Build it clean, and high, and broad;
Build it for the eye of God.—*Sel.*

☞"Send names for sample copies of HOPE.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Lame Man Healed.—Acts iii. 1-16.
(Lesson for July 24.)

PETER and John, two as great contrasts in character as perhaps were ever brought together, and for this reason it may be mutually attracted to each other, went up into the temple at the hour of the evening sacrifice, the hour of prayer, about three o'clock in the afternoon. The disciples were very slow in forsaking the old Jewish rites and ceremonies, and although the temple was no longer hallowed by the divine presence and the sacrifice and oblation had received its fulfillment in the Lamb of God who had taken away the sin of the world, still the religious usages of a lifetime were yet observed by these devout disciples.

At the Beautiful Gate of the temple lay a lame man, one who had never walked, owing to lack of strength in his feet and ankles. He had been carried to this gate that his helpless and pitiful condition might arouse the sympathy of the worshipers as they passed into the temple, and that they might give him something to sustain life, for life is sweet even to the helpless cripple.

As the two friends passed him he asked alms of them as was his custom. The Lord Jesus had said, "Give to him that asketh thee;" he had also taught them that it is more blessed to give than to receive. But how can people give when they have no money? Years ago these men had left their earthly business and given up all their earthly possessions to follow the Nazarene. They had never been in want since then and doubtless often realized the truth of the Master's promise that to those who sought first the kingdom of God and his righteousness all needful things should be added, but how could they be expected to give, when they had naught? Ah, but there are different ways of giving, and he who is rich in himself need never be denied the supreme pleasure of enriching others, even though his purse be empty.

Peter, with John, fixed his eyes on the lame man, and said, "Look on us." What a power there is in the human eye! How much it reveals concerning the spirit and nature shining out through it! If God's candle has been set in our heart, its happy radiance will flash out through the eyes, making sunshine for the world. The eye has a language all its own. The lips may lie, but the eye will betray its possessor and tell the truth.

The lame man's attention thus riveted on these two men, he doubtless began to feel that he was in an unusual presence and to look for an unusual gift. He received it. Peter said, "Silver and gold have I none." Silver and gold in the hands of a generous man may do something toward alleviating suffering, satisfying hunger, providing bodily comfort and external blessing, but at best it is but a cold medium for love, and without the giver imparts of himself with his gold, it can convey no real blessing. It is powerless to make men good, or well, or truly happy. It is a weak, impotent god that gives only superficial blessings.

"Such as I have"—What did Peter have? Not much in himself: an impulsive, boastful, but somewhat fickle nature: a record full of mistakes and failures and faults, but still a heart sufficiently honest and truth-loving to serve as a receptacle for all that Christ could impart. He was like a faucet to a reservoir of boundless wealth and health and blessing. "I *give* unto thee." No use to keep it: it was made to be given. It was no good to himself while he kept it. He could be sure that he had it only while he was giving it. "In the name of Jesus Christ the Nazarene, rise up and walk." And he took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength.

This was what is called a miracle, yet if we could but understand the real, essential nature of the cure that was thus wrought; if we could see it from the God side, we would probably find it to be the most natural occurrence in the world, and in perfect accord with an all-pervading, fundamental principle of life. Miracles are but the outcropping at intervals from underneath the accumulated rubbish of unnatural things of the stratum of which the very firmament, God, life, power, nature, law, all things are built. It is unnatural for man to be a weak, helpless, cringing slave of forces which make sport of him and beat him back into the dust from whence

he was taken. By God-given right, man is the law-giver, the one to enforce law and exact obedience: he should be nature's king to control the winds and the waves, the mountains and the forests. Alas he cannot even control himself. "Now we see not yet all things put under him, but we see Jesus * * crowned" the Lord of all. The first man who absolutely controlled himself gained thereby power to control all things else, and it was in the name of this King that Peter had spoken: that is, in the authority of Jesus. He became for the time, identified with the one whom he represented, and the forces of nature recognized his right to command. The all-pervading ocean of life and vital energy in which we live and move and have our being, but which had been barred out by sin and unbelief, flowed back at the Master's command into the spirit of the helpless cripple and he received perfect soundness. The unnatural bondage in which he had so long been held was over, and he was a free man.

"And he leaping up stood, and walked, and entered with them into the temple, walking and leaping and praising God." Men who have walked all their lives forget to praise God for it. Indeed, they are apt to curse him if by any means they are unable to walk. Doubtless this man would readily admit that it was worth having been a cripple all those years to have experienced the blessedness of such a cure. We may be quite certain that during the balance of his life he "walked with God."

But the cure raised a great commotion and filled the beholders with wonder and amazement, and they all ran together, regarding Peter and John with awe, not unmixed with superstitious veneration. When Peter saw it, he said, "Ye men of Israel, why marvel ye at this?" Why should any one marvel, least of all the men of Israel? The marvel is that there should be so much of cold, dead unbelief in the human heart as to drive out and keep out the blessed presence of the Lord that should set all the unnatural things once more into harmony with the King of life and joy.

"Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" People are apt to think that the faith that will remove mountains and cause the dead to live and the lame to walk must be evolved from their own inner consciousness and that it confers preeminent holiness and merit upon its possessor. But when reduced to its lowest terms it is simply a recognition of and a conformity to the truth. Peter did not cure the man, but the Christ in Peter did. "The Father which dwelleth in me, he doeth the works," said Jesus in the flesh. The spiritual element is that which has the authority to command and the right to be obeyed.

Then Peter preached Jesus unto them, rehearsing in their ears once more their fatal blunder of killing the Prince of life, and drove home to their hearts his discourse with the words, "And his name, through faith in his name hath made this man strong, whom ye see and know." It was that name, that authority, resting upon the early disciples that gave them the wonderful power and blessedness which became the foundations of the New Jerusalem.

Peter and John Before the Council.—Acts 4. 1-18.
(Lesson for July 31.)

PETER, with the inspiration of the Holy Spirit fresh upon him, the power of the anointing of Jesus Christ quickening every faculty of his being, and with the living illustration of that power in the lame man healed before them all, preached until evening, exhorting them to repentance, speaking of the times of restitution which God hath spoken by the mouth of all the Holy prophets, and foretelling the times of refresbing which were to come when he shculd send Jesus again. The entire sermon would doubtless cover many pages and be a priceless boon to the church. It had a wonderful effect, and the number of men who believed through his word were about five thousand.

However, the rulers, the priests and the Sadducees were grieved, and sorely troubled. And no wonder, for on their consciences lay the crime of the most terrible murder that was ever committed, and to them repentance was not then given. Doubtless among that very audience may have been the chief con-

(*Continued on page 217.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

PREACHING CHRIST 209
BUILDING, (Poetry) 213
NOTES ON SUNDAY-SCHOOL LESSONS,
The Lame Man Healed, (July 24) 214
Peter & John Before the Council, (July 31) 215
EDITORIAL ITEMS 216
A GREAT COVENANT 218
NOTICE OF GENERAL MEETING 220
DON'T WORRY 220
THE LORD WITHIN, (Poetry) 220
SPECIAL NOTICE 220
SONG OF THE BURDEN-BEARER. (Poetry) 221
EXTRACTS FROM LETTERS 221

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals, and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

(*Continued from page 215.*)

spirators against the Prince of life of whom he spake. They concluded that such men were dangerous teachers, and as the evening shades gathered they laid hands on them and put them in the hold until the next day.

"And it came to pass on the morrow that their rulers and elders and scribes, and Annas the high priest and Caiaphas and John and Alexander, and as many as were of the kindred of the high priest were gathered together at Jerusalem." But a few weeks before, this same company had assembled in midnight conclave, full of hate and fury to pass the death sentence upon one who had sought by every means in his power to do them good. Then there had stood by the fire in the hall, perhaps in the same Jewish judgment hall, a Galilean who sought to escape observation and when questioned concerning his knowledge of the prisoner had boldly and stoutly denied all connection with him. That same Galilean was there in their midst this day. They *set* him in their midst and asked him, "By what power or by what name have ye done this?" No more denial, no more fear, no more hesitation on his part, but full of the Holy Spirit and with the courage of God upon his brow, he answered:

"Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

Notice how Peter emphasizes the power of the NAME of Jesus. He goes on to say, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other NAME under heaven given among men, whereby we must be saved." Throughout the teachings of the New Testament there is wonderful prominence given to the name of Jesus. Whoever will take his concordance and carefully examine the subject must be convinced that there was a power and life which the early church secured by the use of that name, by faith in that name, which can be obtained in no other way. The Holy Spirit is not withdrawn from the church. God never takes back his gifts. "The gifts and callings of God are without repentance." That mighty agency which shook the eastern world at Pentecost, which fell as the rain from heaven reviving and quickening the souls of men, converting thousands in a day, bestowing gifts, working wonders, and furnishing proof which none might gainsay, of the life and authority of the Son of God, is still in the world, unused because of ignorance and unbelief. Why is it that the church of God is dumb when she should speak with the tongues of men and of angels? Why is it she is crippled and fleeing before her enemies, when she should shine forth clear as the sun, fair as the moon and terrible as an army with banners? Is it not because she has denied the name of her Beloved, and taken upon herself names of men, acting without authority, worshiping according to the pattern of the apostacy, hesitating, fearful, and impotent where if she would but invoke upon herself the name of the LORD she would be clothed with all of HIS power and go forth conquering and to conquer, and nothing could withstand her?

"And when they saw the boldness of Peter and John." Doubtless such an august assembly were accustomed to seeing unlearned and ignorant men, stammer and tremble and cringe in their presence. But these men, humbly born and humbly educated, standing on trial before the high priest and elders and rulers of the people, not only faced them unflinchingly, but boldly accused them of an awful crime. "They took knowledge of them that they had been with Jesus." The fragrance of his life still lingered about them. How easy it is through intimate companionship to catch a trick of expression, a tone of voice, a look, a gesture characteristic of a friend. Something in the spirit of these men suggested the Nazarene of whom the rulers had sought to rid the world. But he lived, he lives, he shall live. The hearts of his people enshrine him: their lives shall manifest the glory and success of his work throughout all ages.

"And they called them and commanded

them not to speak at all in the name of Jesus." The powers of evil hate that name. It has ever been the central point of persecution, the rallying cry of friends and the detestation of foes, and is the name to which at last every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father.—L. A. A.

A GREAT CONVENTION.

In answer to the query as to why this issue of the Hope is so late, I would say it is because of absence from home for the past three weeks, partly to attend the "Christian Endeavor" Convention in New York City, and partly to rest and visit friends in that region. And it occurs to me that it may be well to say a few things as to what I saw and heard.

My daughter having been appointed a delegate to the Convention, by the "Christian Endeavor" Society of this place, I went partly to accompany her, as well as to see and hear for myself, taking advantage of the reduced rates of travel given by the railroad companies. We went from Detroit to New York by a special excursion train; and the absence of drinking and profanity, so common in large excursions, was worthy of note, and called out remark by the train men. They "never saw anything like it before." The singing of hymns and the voice of prayer were heard instead. And the social joy was far greater than otherwise it would have been.

And what a Convention! Over thirty thousand delegates and visitors! It was probably the largest religious gathering by delegation ever known. Its immensity impressed even the great city of New York. Only sixteen thousand of the number could find room in the building engaged for the Convention proper—the "Madison Square Garden." Every evening the house was filled and the doors closed long before the time appointed for the services to begin. "Overflow" meetings of thousands were held in several of the large churches near, and on Union Square. On Friday evening, a procession of several thousands of those shut out, formed and marched to the Square, singing some of the soul-stirring songs of faith, hope and joy, of conflict and victory. For once they were like a great "Salvation Army." The people opened their eyes and ears with amazement, and like those who witnessed the wonders of Pentecost, said, "What meaneth this?"—Acts ii. 12. And who will fully answer the question?

On Saturday and Sunday we found a place in the main building, and within hearing distance of the speakers. Think of a congregation of sixteen thousand people, arranged in the form of an immense ship with a very large deck and very high bulwarks—with three large galleries in the bulwarks, encircling the auditorium. It was worth while just to see the audience. It was inspiring to hear them sing. It suggested the forty-seventh psalm and similar Scriptures. At times the enthusiasm ran high, and the great audience cheered by clapping their hands. But on Sunday they were requested to refrain from noisy cheering, and, instead, they used the "Chautauqua Salute," and it was a beautiful sight, like the blossoming of a large garden of white flowers, when so many thousand handkerchiefs fluttered in the air. To be appreciated, it must be seen.

What *does* this great "Christian Endeavor" uprising mean? Many might be inclined to see only the very natural and human side of it, the pride and enthusiam incident to a large and outwardly successful movement;—or to criticise its imperfection of knowledge of Bible truth. These are apparent enough without searching; but I was looking for good, and surely there was much of it. God may have an end in view in this new movement that even its leaders, to say nothing of the masses, may not see. Such an army of the young men and women connected more or less directly with so many denominations would have been impossible until of late. It does not happen by chance. It is doubtless a providential preparation for some important work of the near future. I could not help looking at it in the light of the day dawn—the ending of the old, sectarian order of things, and the approach of that unity of Christian effort which will result in convincing the world that Christianity is of God.—John xvii. 20, 21.

Of course, it is claimed by many that these "Christian Endeavorers" are all loyal to their various churches or denominations

This point is even carefully guarded and earnestly proclaimed, and it may be true. But it is quite doubtful if one-fourth of them could give an intelligent answer to the question: "What are the peculiar tenets or characteristics of your denomination?" The sectarianism is below par. It is virtually dying. The leading idea is Christ—the sect is secondary; and this state of things will grow. The rising generation will care less and less for "Our Church," and more and more for love and loyalty to Christ. They will learn that the divisions have been a hindrance;—that Christian unity is a power for the conversion of the world.

This tendency toward unity is so clearly marked in this grand army of young people, who sing so heartily of the love of God and the saving power of Christ, and of his onward march to "Victory," that there is a virtual and practical protest against it in more than one *sectarian* organization of young people. These sects are no doubt making a very natural mistake; but they cannot stem the tide, for God will make his people one, and is marching on. Even the protest is one of the signs of the strength of the movement.

The closing or "Consecration" hour, though its services were necessarily somewhat mechanical, was a very interesting time. Here the wonderfully representative character of the Convention was brought out. President Clark led in the exercises by a brief word of personal consecration. Then the pastors repeated together: "I am not ashamed of the gospel of Christ." Then the choir said: "I will sing unto the Lord while I live." Then the great army of Sunday School teachers had a word; also the many teachers in the secular schools. Then the roll of states, dominions and countries was called, and the delegation from each answered by some quotation from Scripture or the singing of a verse or both. Here it was seen that not only almost every one of the United States was represented, but also the British provinces in this Continent, and many foreign countries, including England, Scotland, France, Russia, Palestine, India, West Africa, Liberia, the Sandwich Islands and Australia. How strongly it was suggested and spoken of that Christ is for all the world and all the world for Christ. Far more than they realized, no doubt, they were uttering truth along the line of the larger hope. It is an important truth that Christ is neither an American nor a Foreigner, but Lord and Saviour of all the world.

At one point, the sectional spirit was manifest for a brief space: The Canadians sung "God save the Queen;" then in the same tune, the Americans sung, "My country 'tis of thee." But immediately some one struck up, and all joined in singing, the verse:

> "Blest be the tie that binds,
> Our hearts in Christian love;
> The fellowship of kindred minds
> Is like to that above."

It was a grand chorus, and an expression of the unifying nature and power of the religion of Christ. In him all are one; and when this truth is realized, war shall be no more.

It seems that one result of the Convention would be to send its attendants home, whatever their relation to it, or whatever their degree of light, with an increased determination to be faithful to the Lord in the service of mankind.

In addition to the purpose of attending the Convention, I had in mind the object of calling together some of the readers of the HOPE in New York and surrounding cities; but on account of the absence of some, and the circumstances of others, this part of my plan was not realized. But providentially another way was opened before me. On the day following the close of the Convention, we went to Ocean Grove, N. J. to enjoy the fresh air and visit some friends there. On walking along the beach, I was greatly surprised to meet several of the HOPE readers from Pittsburg, Pa. We spent about a week together, talking of the good ways of the Lord, and having a number of opportunities in quiet meetings to speak for the Master. We trust that some good seed was sown in good ground, and that the labor was not in vain in the Lord.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

NOTICE OF GENERAL MEETIMG.

THERE is a plan partly formed to have a General Meeting of the friends of the Larger Hope at Algonac, Mich., a village lying at the head of Lake St. Clair, and easily accessible by Steamer from both Detroit and Pt. Huron. It has been thought advisable by a few friends who have been in council on the matter to let it be in the form of a picnic, each one bringing a supply of eatables for a three days' meeting, an empty bed-tick for straw and blankets for covering in the night. The time that seems most suitable is to begin Friday afternoon, August 26th., and continue over the following Sunday. Algonac is quite a summer resort, and one object of the meeting, in addition to the mutual edification of the believers, is to reach new ears and hearts with the truths we love. We expect to speak more definitely of the plan in the next HOPE, and meanwhile, will those who think they will attend, please notify me to that effect? Let all who can, make a special effort to come thus together to enjoy the opportunity, and to do all they can in the service of the Lord for the good of others.—EDITOR.

DON'T WORRY.

ONE day at a time conscientiously lived up to will keep the eyes bright and the cheeks round and rosy. Don't begin to worry about things days beforehand. It will be time enough when they happen. It is the dread of what may come, not what is, that makes one old before the time. If you lie awake half the night worrying about something that is going to occur the next morning, you will be far less able to face bravely and work out the problem than if you had made an effort and thought of something else till sleep came. It is not half as hard as it sounds, and will grow easier every time you try it. Perhaps after all the disaster will not befall you or will be less terrible than you anticipated, and just think what a lot of unnecessary wrinkles you have worried into your face.

Another thing, don't torment yourself about what people are going to think about this or that action. No matter what you do or leave undone some one will criticise you severely, and the very best rule for getting through life with comparative comfort is, after you have made up your mind as to the propriety and advisability of a certain course, pursue it calmly, without paying the slightest attention to the criticisms of the lookers on from the outside. You see, just because they are on the outside they can only see the surface. It does not matter in the least what they think.—*Sel.*

THE LORD WITHIN.

THE soul's best portion is the Lord;
And when he fills our lives,
We think less of the blessings given
Than of the love that gives.

The heart receives the blessed Christ—
He comes to dwell within;
Abiding presence in the soul
That finds pure joy in him.

To his dear will we yield our own,
Give him supreme control,
And let our life draw strength from him
Who fills, exalts the soul.

Oh heavenly kingdom, sweet within,
A realm of untold peace!
Where God may dwell, where Jesus reigns,
Where weary longings cease!

Thrice blessed soul to make a home
Where Jesus may abide!
The Lord with us, and we in him,
Our loving Friend and Guide.

And life is but to do his will,
The precious will of God,
To follow where he leads the way,
To love and serve the Lord.

—*Phebe A. Holder.*

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

THE PERFECT DAY series of articles being complete, we hope to have it in book form at an early day—as soon as it is safe to incur the necessary extra expense. We would express our gratitude for the advance subscriptions that are coming. The book will contain about 240 pages. Price, cloth-bound, 50 cents; in paper cover, 30 cents; one-third off when $2.00 is sent at one time.—EDITOR.

SONG OF THE BURDEN-BEARER.

"I'll drop my burden at His feet
And bear a song away."

Over the narrow foot-path
That led from my lowly door,
I went with a thought of the Master,
As oft I had walked before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should lose the burden
Could I get a glimpse of Him.

It was more than I could carry,
If I carried it all alone;
And none in my house might share it—
Only One upon the throne.
It came between me and pleasure.
Between my work and me;
But our Lord could understand it,
And His touch could set me free.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning,
With a shimmer of sun and dew;
But a gracious look of the Master
Would the strength of morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a Voice behind me
Saying a tender word.
And I turned to see the brightness
Of heaven upon the road,
And suddenly lost the pressure
Of the weary, crushing load.

Nothing that hour was altered,
I had still the weight of care;
But I bore it now with gladness
Which comes of answered prayer.
Not a grief the soul can fetter
Nor cloud its vision, when
The dear Lord gives the spirit
To breathe to His will, Amen.

O friends! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight?
The little sharp vexations,
And the briers that catch and fret,
Shall we not take *them* to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings too;
Tell Him the baffled purpose,
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song!—*Sel.*

EXTRACTS FROM LETTERS.

My fifty cents for six months must be about used up; nevertheless, I wish you to continue it, as I expect to send you the money in a short time.

Considering universal salvation, I would suggest that in Christ's sermon on the mount, (Matthew v.) he taught something like universal doctrine, commencing at the forty-third verse: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven. For, if ye love them that love you, what reward have ye? Do not even the publicans the same?"

Now the question is, Will Christ teach one thing and do another thing himself? He is not like the publicans, who do evil for evil. If he did, all mankind would be damned. But God does not render evil for evil. His love reaches out to all, and his mercy endureth forever. If Christ only loved them that love him, what better would he be than the Pharisees or publicans? When he was reviled, he reviled not again. That shows that his nature is love. G. H. B.

Bay City, Oregon.

In reading the piece in the last World's Hope, entitled "Among the Pharisees," it seemed true that many professed Christians fail to realize that the test of acceptance with God does not depend so much on the creed they uphold as the condition of the heart before God. Christ first and always before ecclesiasticism! The important question is: Do we love the Christ character; do we want to be like Christ? Yes, like him, who is all that is pure, good, noble and lovely. Yes, like him in that sense that we will have a feeling of love and good-will toward all mankind. The disciples of Christ forbade one whom they saw casting out devils in his name, because he did not follow with them. But Jesus did not commend them for doing so, but said: "Forbid him not: for he that is not against us, is for us."

Professed Christians may not all see their

duty just alike, but in their heart and life they should be one in purpose for good. They may differ in their convictions about doctrine, but it should not be the means of alienating their hearts from one another. "For love worketh no ill to his neighbor."

The disciples had hot discussions among themselves, which arose from a spirit of selfishness. But Jesus taught them that it was not so much their opinions about his kingdom, and the position they were selfishly expecting to hold in that kingdom that they were to look at, but that the truly great in the kingdom of Christ were the humble, obedient, unselfish followers of his;—not so much by name, but by character and life. They undoubtedly thought they were free from the spirit of Phariseeism, but their Master often had to warn them against it, as he noticed it manifest at times in their lives. And even after the Comforter came, and the disciples had been preaching for some time, Paul, the apostle to the Gentiles, withstood Peter to the face, and showed that he was to be blamed for imposing certain restrictions of the old dispensation upon the Gentiles, when the all-important thing was to be a new creature in Christ Jesus.

The Pharisees were what some would call great church-workers. They were very religious in their own formal way. They were very strict about all the forms and ceremonies of the Jewish church. And Christ said: "Ye compass sea and land to make one proselyte, and when he is become so, ye make him two-fold more a son of hell than yourselves." Then it seems that our aim should be not so much to get people to join an organization as to get them first to join Christ; not to get them to think of goodness as performing certain forms or ceremonies, but to lead them to see their own unworthiness, and need of a better condition of heart and life before God, and the all-sufficiency of a loving Saviour, who is the life-giving and imparting Spirit to all.

When the Spirit of Phariseeism is gone, one of the great obstacles will be removed that hinders the world from seeing the beauty of the Christ life and character. For as long as there is the spirit of selfishness and cold-heartedness shown toward one another, how can the beauty of the Christ life be seen in them?

God grant that we may all have more of the spirit of the heavenly and less of the spirit of the earthy—more of the spirit of Christ and less of the spirit of the Pharisee.

PONTIAC, MICH. ARCHIE MCCALLUM.

OUR meetings continue interesting. At the request of several, we have begun the study of "The Revelation of Jesus Christ" which God gave unto him to shew unto his *slaves* the things which must shortly come to pass. We must first become the Lord's slaves, before he can make us fully *free*. There are two kinds of slaves, one a bond servant, the other a love-servant.—Exod. xxi. 1–6; Deut. xv. 12–17. The bond-servant might know nothing of the master's will, but it would not be strange if the *willing* servant was taken into the master's confidence, and trusted with his plans. Having his ear bored may typify the class referred to in Christ's oft-repeated words, "HE that hath *ears to hear* let HIM hear."

The HOPE for July 1st has come and I stopped to read "The Shining Path." It is excellent. I will want more than one. Hope to send you something toward its publication next month. Probably you will not sell as many of these as the other books. It seems to me there are but few that can see or appreciate the Lord's highest (or should we say *deepest?*) truths. So few have had their ears bored. Some that are, as far as we can judge, being used by the Lord in a wonderful manner, and have much truth on some lines, seem both blind and what is worse, strongly opposed to what we see as advanced truth. We, the Lord helping us, we expect to follow the light that he gives or sends whoever may oppose, and I don't think there will be any need of Elijah's boast either: "Lord THEY have * * and *I* ONLY." Yet the Lord seems to be teaching his own to lean only on him, and to stand alone with him, with their eyes shut as to what others are doing. Amen. Daniel was very reckless about the edict of the king in regard to petitions, and I suppose Sister Stray has found out that the princes of Babylon are not all dead yet. The Lord bless and keep her. The rightful King will strike

n it all out, and make every wrong right in is own due time. We shouldn't want it ny sooner. Wrong (evil) has a work to do, oth for us and them. W. I. M.

PITTSBURG, PA.

INCLOSED find $1.00 for the HOPE another year. I am very much interested in you and your work. I do not as yet believe as you do in some things, but am investigating. I am what is called a life believer. I cannot understand as yet how the wicked can perish, and at the same time have future life. If I should ever become fully convinced that the wicked dead are to be raised from death, then surely I should be with you; for I believe in a God of love, and cannot believe in endless misery, neither in the twice dying of the wicked. If the wicked dead are raised to life it will be to be blessed. I have got that far, and this much more I will say, I hope it will prove true.

Please to write an article on this text: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." It seems to me this way: We were all in a perishing condition and should have perished in death; that is to say, there would have been no future life for any of the race,—if God had not given his Son to die for us. Since he has died for us, we can be saved from perishing, by faith in the Son of God. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." That is resurrection life, and as we know the multitude have not believed in Jesus, it looks to me as though they will perish by failing to get a resurrection from the dead. "All that the Father has given me, I shall lose nothing, but shall raise it up at the last day." It seems to me that the "sheep" only are raised up, and the "goats" perish. "Strait is the gate, and narrow the way that leads to life, and few there be that find it." Why did Jesus say that, if all were to find life and be raised from the dead? Will you please explain, as I want all the light and truth there is for a mortal?

"He that hath the Son hath life; he that hath not the Son, shall not see life, but the wrath of God abideth on him." You are a thinker; I can see that by your writings; and that is why I have asked these questions.

If I understand you right you believe there will be mortal men and women on the earth in the next age, as well as immortals, and that there will be children born. Now, how do you harmonize these words of Jesus, "They that are accounted worthy to obtain that world [age], and the resurrection from the dead, neither marry nor are given in marriage?"

I am much interested in your writings, especially on the seed of Abraham through whom the promised blessings were to flow to the families of earth. I had always supposed the Seed meant Christ personally. You have a much broader view, and it looks good. I hope it is true. May God lead us *all* into *all* truth, is my prayer. I have been greatly blessed in reading your book, MOSES AND CHRIST. (Eld.) O. M. CHASE.

REMARKS:—I am glad to hear again from our brother. His candor and forbearance are commendable, and the searching spirit will no doubt be rewarded. I am glad he believes in a God of love, and sincerely hope that he will soon believe that his wisdom and saving power are equal to his love.

The texts that he has quoted cover much ground. They have been considered from time to time; but his questions deserve some present attention—perhaps much more than time and space will allow.

1. The first, in substance, is: "How can the wicked perish, and yet have a future life?"

ANSWER: If they did not perish, or die, they would not *need* a future, or resurrection life. Christ perished at Jerusalem (Luke xiii. 33), but he rose again. All die (perish) in Adam, but the same all shall be made alive in Christ. "The wages of sin is death (or to perish); but the gift of God is eternal life." The gift follows the wages. This seems plain. And when men are made alive in Christ (being partakers of his nature) they cannot die again.

2. John iii. 16. If believers do not perish, but have life, through believing, how can the unbeliever have life?

ANSWER: Unbelievers never do obtain the life of Christ while they continue in unbelief. Life and faith are inseparable; so are death

and unbelief. Faith is an evidence of life; unbelief is an evidence of death. Unregenerate men are counted dead, but there is a climax of the downward career, which is to "utterly perish," and this downward career is checked, and this utter state is never reached, in the case of those who hear and obey the good tidings in this life. From the time they are truly converted, or have their spiritual nature quickened, they begin to go up instead of down: for though the outward man perish, the inward man is renewed day by day.—2. Cor. iv. 16. These are the elect church, whose judgment is in the present life, and are therefore the firstfruits unto God, and the Lamb.—Rev. xiv. 4. This implies later fruit, and "we trust in the living God, who is the Savior of ALL men, *specially* of those that believe."—1. Tim. iv. 10. If God saves *only* those who believe in this life, then he is not the Saviour of *all* men, and there would be no sense in saying "*specially* of those that believe." Those saved after they have utterly perished, are the great *harvest*, of which the elect were the firstfruits. All shall be made alive: "Every man in his own order."—1. Cor. xv. 22, 23.

3. John vi. 53 is as true and important with our view as with any other. He that lives lives by eating and drinking of Christ. The dead, or those in the unregenerate or perishing condition, do not eat of him; yea, they cannot eat. The living eat and continue to live by eating; but those who cannot or do not eat, are dead, have no life in them. The reason that they do not eat is because they are dead. Those who, being quickened, eat, never die, (perish,) in the sense that the wicked perish, or die; but we are told that the time is coming when all "the *dead shall hear* the voice of the Son of God, and [mark it] they that hear *shall live*."—John v. 25. It is a part of the truth only that the believers shall never die. The other part is that the dead shall be made alive.

4. "All that the Father giveth me shall come to me; * * and this is the Father's will * * that of all which he hath given me I should lose nothing, etc."—John vi. 37–39. This may be applied to the elect church, the firstfruits, already considered. But even so, the election is of the Seed, through whom all others in due time are to be blessed. It is not his purpose merely to save the "seed." "And if ye be Christ's, [having been baptized by the Spirit into his body] then are *ye* [not Jesus alone] Abraham's seed, and heirs according to the promise."—Gal. iii. 27–29. And the promise is that through this multitudinous seed all nations shall be——destroyed? No—blessed.

5. As to the sheep and goats of Matthew xxv. it has been shown that neither one nor the other was the elect church, who are with Christ when he appears in his glory to judge these nations.—Col. iii. 4 comp. Matt. xxv. 31, 32. So this, instead of being an argument against the salvation of others besides the elect church, is on the line of the larger hope. It will be but necessary to learn that the object of the fire is to burn up the selfishness of the goats.

6. The strait gate and the narrow way can easily be understood in harmony with the limitations of the age of the election of the church. "Few there be that find [or are *finding*] it," was true then and is true of the gospel age as a whole, and the many go on in the way of death. But Jesus neither said nor implied that only a few ever *shall find* the way of life. "To him [who sees the end from the beginning] *all* live," even the Sadducees who denied the resurrection.—Luke xx. 27–38.

7. It is a simple truism that I never thought of doubting, that "He that hath the Son hath life;" and that "He that hath not the Son shall not see life, but the wrath of God abideth on him." The second was true of all who are now Christians, before they believed. Life and faith go together.

8. I do *not* teach that men will be in the earthly state after they are immortal. The new earth and continued generation are for the mortals;—the new heavens for the immortals. I simply hold with tenacity to the words of Christ that those who obtain these *two* things—the coming age *and* the resurrection—neither marry nor are given in marriage. When men are made immortal, like Christ and the angels, they, like these, will be heavenly bodies, invisible to mortals, but having power to appear when necessary, as angels have done in the past.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 15. ALMONT, MICH., AUGUST 1., 1892. $1.00 a year.

DANIEL'S FOUR BEASTS.

THERE are many points of interest connected with this subject. It is not the present object to elaborately discuss the theme, but to briefly present outlines as they appear;—not in a dogmatic manner, as though there might not be other valuable thoughts suggested to the minds of others. Truth is many-sided, and several persons may each see what is not apparent to the others. We can only speak as we see.

To many this subject of prophecy has been somewhat dry. Of course, it requires thought and study, but to those who make an earnest effort to learn, it becomes very interesting. It is so with any good study. Sometimes people devote so much time to light reading, that they lose all taste for any solid thought. The mind becomes filled with chaff and then there is no room for the wheat. The more of that kind of matter a person reads, the less taste he will have for more solid reading.

Much even of the religious teaching in Christendom is purely of an imaginative kind, dealing with the feelings and emotions, and moving upon men's sympathies; and it is supposed by some that whatever does not excite the emotional nature is not worth anything. They have no taste for it. But whoever will give attention to prophecy, will find that there is something of interest in it.

The question first arises: What is pictured here by four beasts? It will be generally recognized that this is a picture. Every Bible reader knows that Daniel did not mean that there would be four literal beasts come up out of a literal sea.

These are symbols. This is admitted by all. Much of the teaching of the Bible is of a symbolic character,—symbols in prophecy, and parables in the teaching of Christ. Some may think this a strange, blind way to teach truth; but it is very comprehensive, and no doubt the Bible explains all its own symbols. We are not left to guess at what these four beasts mean.

But, before answering this question directly, we would notice the fact that in the vision the beasts

come up out of the *sea*.—Verse 3. There is a peculiar statement in the book of revelation that has puzzled some people: "There shall be no more sea." Some extreme literalists believe that in the future reconstruction of this earth, the oceans and seas will all be blotted out, and yet they believe that the river of the water of life is literal. Now, if there shall be no more literal sea, into what would the river flow? It is said that his dominion shall be "from sea to sea, and from the river to the ends of the earth." Thus there are seas and rivers brought to view under the dominion of Christ; so the statement that there shall be no more sea, cannot refer to the same thing. It is explained (Rev. xvii.) that the waters mean peoples, nations and tongues, the low, restless, earthly state of humanity. And it is out of that state of mankind, the result of the restless commotion and strife, (of the winds), that these four beasts come.—Verse 2.

Whoever can see this will be prepared to see more clearly what is meant by the four beasts. They represent four successive earthly governments, and it is a fact that all earthly governments have come out of just such a sea as above mentioned, the result of the strife, agitation and commotion of men. This is one evidence that the four wild beasts mean four human governments.

In the explanation, it is said: "These four great beasts are four kings which shall arise out of the earth."—Verse 17. Their names are Babylon, Medo-Persia, Grecia and Rome. The term king and kingdom are used interchangeably. "The fourth beast shall be the fourth kingdom."—Verse 23. We are told that in the outcome these beasts are to be utterly destroyed, and many have been in the habit of thinking that this means the annihilation of mankind. They regard this as a positive proof, and wonder how we can escape from that conclusion. But they have not yet seen the important truth, that these four beasts do not mean the people at all, but the governments that have ruled over them. When all these beasts or kingdoms are disposed of, the people still are left. When the transfer was made from the first beast to the second, the people were passed over from the dominion of one kingdom to another. So in each succession from beast to beast. Then we are told that there is to be another kingdom after the fourth, and that One comes like unto the Son of man and that all people and nations shall serve and obey him.—Verses 13, 14, 27. This is very different from their all being annihilated when the fourth beast is destroyed. When a government is destroyed, if the one that takes its place is a better government, then the people are better off than they were before. This fact destroys the idea that the people are to be annihilated. It is the beast, not the people, that is to be destroyed, and its body given to the burning flame.—Verse 11.

The same idea is brought to view in Daniel ii. by the image of a man. His head was of gold, his breast and arms of silver, his belly and sides of brass, his legs of iron, and his feet partly iron and partly clay. They are partly strong and partly brittle.—Verses 31-35. There are

four conditions and the last is a mixed one. What does it teach us? It brings before us the picture of Gentile rule, four successive universal empires, named above, and in the last there are ten divisions, ten toes. In Daniel vii. the same thing is shown by ten horns. The first great division represented Nebuchadnezzar, the king of Babylon. He is said to be the head of gold, because the king represents his kingdom. It was a vision given to him and it was very natural that he should see human governments represented by a great and glorious man. The head was of gold, but government degenerated, and the feet were of iron and clay.

This was the vision from the standpoint of a great earthly ruler. But to Daniel, a captive under Babylon, and a representative of God's suffering people, it was pictured as four wild beasts. To the earthly ruler, human government appears a glorious thing, but to the suffering, persecuted people of God it is a cruel thing. It is the same thing seen from two points of view.

In one thing the two visions agree, namely: that in due time these four kingdoms are to be superseded by the kingdom of God. In Daniel ii. it is a stone cut out of the mountain without hands, which smites the image on the feet, and then the image is broken to pieces and becomes as the chaff of the summer threshingfloors, and the wind carries it away. And in Daniel vii, the beasts, representing the kingdoms, are committed to the burning flame —and in both, the kingdom of God succeeds and lasts forever.

The idea that the four beasts represent Babylon, Medo-Persia, Greece and Rome, is strengthened by the fact that in a later vision when Babylon had fallen, and the nations had passed under the dominion of the Medes and Persians, Daniel saw only three beasts.—Dan. viii. The first one had had its day and had ceased to be a ruling power.

We are told that the four beasts came out of the sea and that they were different one from the other. Notice the degeneracy in this vision also. The first beast is like a lion, the king of the forest, and a man's heart was given to it. The second is like a bear, a cruel devourer. The third is like a leopard, swift and terrible. It conquered the world in about twelve years. Then came the fourth beast, dreadful and terrible and strong exceedingly. It had great iron teeth, and it devoured and tore in pieces, and stamped the residue under its feet. It had ten horns, representing ten divisions. Then there was a little horn came up among the ten, and it plucked up three of the ten by the roots, and in the eleventh horn there were eyes and a mouth speaking great things.

The kingdom degenerates from a lion down to a nondescript beast;—the same degeneracy manifested in the image of the man, from the gold down to the mixture of iron and clay. And this has been the course of governments. They have been running down. It is not claimed that the world is any worse for it, but it is a fact that the governments have been losing their hold. As education increases, monarchial governments lose their importance and their dignity in the eyes of the people. The more true education people get, the less they need to be

governed, and the less willing they are to be controlled by despots. The time is coming, and now is, when no earthly monarch will have the old-time power to draw out the masses and control them in war, using them as instruments to gratify their own ambition.

The kings of the earth are learning to realize this more and more. It is becoming plain to them that the people are not willing to be subject to their will;—that they cannot say to this man, Go, and he goeth, and to another, Come, and he cometh. The people want to see a reason for going. Men talk of war, and are expecting it. The European nations stand in an attitude of war. Their guns and warships and torpedoes are on a grander scale than ever before. There are methods for the destruction of life on a larger and more powerful scale than was ever conceived before. They threaten war, but they do not fight. They talk war and settle their difficulties by arbitration.

What does preparation for war on this gigantic scale mean? Are the nations going to fight, or is it to be the means of putting an end to war? Is there a nation so foolhardy as to bring its people into war today? It would be almost the annihilation of the two armies. And while they prepare for war, and while the conflict of ideas is raging, it seems that there will be less war instead of more. Many do not look at the subject in this light. But it appears evident that the wars of the future will more and more be wars of words and ideas rather than of swords. There may be a grand final effort in the old way, but the tendency is toward the settlement of difficulties by other means.

It has been claimed that the fourth beast is God's kingdom, but anyone who will carefully read this chapter without prejudice may be satisfied that these four beasts represent earthly governments, that the fourth like the rest, came out of the sea (of warring nations) while the kingdom of God, like the second Adam, is from above, and not of the earth. Let this point be emphasized, that the fourth in this terrible catalogue of beasts, which was so dreadful that it could not be described, as there was no beast bad enough to represent it, was the last of the universal earthly governments. There was the lion, the bear, and the leopard, and the fourth was dreadful and terrible and strong exceedingly, with iron teeth, and it brake in pieces and devoured and stamped the residue under the feet of it. It was indeed different from the other beasts; but greater is the difference between it and the kingdom of God. The description given later shows that the fourth beast was the one in existence at the time Christ was on the earth. It was under the influence of that fourth government that he was put to death, not by the little horn of that beast, but by the beast itself. Yes, it was the fourth beast that crucified the Redeemer, and later the eleventh horn martyred the saints. The other three had done their work and had ceased to control. Their lives were prolonged for a season and time, but their dominion was taken away. "I beheld till the beast was slain, and its body destroyed, and given to the burning flame."

When John, who lived after Christ

came and had gone to heaven again, wrote the book of Revelations, there was only one beast in his vision. The other three had passed into littleness and the fourth was in power. He describes it, and what Daniel could not name, he calls the devil. "Well," says one, "are we to understand, because he called the fourth beast the devil, that there are no personal devils? Not necessarily. It would be hasty so to decide. But it seems clear enough that the fourth beast, the Roman empire, is the devil of the Apocalypse—the beast having seven heads and ten horns;—the seven heads being seven successive forms of government, and the ten horns the same that Daniel saw. Why is he called the devil? Because there was no other name bad enough. God's people, both Jewish and Christian, have been cruelly persecuted, wronged and crushed under its power. But this name does not prove that there is no real or personal devil, any more than the first beast being called a lion proves that there are no real lions. It was on account of the similarity of nature that these symbols were chosen. The leopard is swift and grand and terrible, and fitly represented the Grecian empire, rapid in its conquering and terrible in its power. The fourth was called the devil because it acted so much like the devil. But for this, there would be no force in the symbol.

People want to know sometimes if we believe in a devil. We believe there are a good many devils, and sometimes they are in human form. The word devil means "The Evil," and all, angelic or human, in whom evil predominates, are devils. We believe that the host of devils have a leader. There are the angels of God on the one side, and Christ is their head; and there is the devil and his angels on the other side. Sometimes they are all represented under one head, and this head may sometimes be referred to as a personal devil, and sometimes the whole system may be referred to under the name of devil. Whatever or whoever has the spirit of the wicked one is on that side. Whoever has the spirit of the good and true Christian is on the Lord's side. The powers of darkness must yield their sway to the king of kings, and the Lord himself will take possession and reign.

A word in relation to the eleventh horn of the fourth beast. It is said that it came up among the ten and plucked up three horns. This eleventh horn represents the papacy as a civil government. We do not mean the Roman Catholic church. It is not the people of that church that is here meant. There are good Roman Catholics, and many sincere Christians in the Catholic church, as well as in Protestant churches. No doubt there are Christians in all the systems, and when we speak of a system, let no one think that we mean the people. Wherever a man or woman is found, in the Roman Catholic church, the Episcopalian church, the Baptist church, or any other church, or in no human church at all, who has one spark of the spirit and life of Christ, that man or woman is a Christian. And all such taken together constitute the Church of Christ. They are all under one leadership and one control and will be conquerors. But the systems are what keep men under, and they are to be cast out and

trodden under foot of men. The Lord will work it in his own way, but evidently it is already being done. All these systems are condemned to perish when they have served their purpose. And it is the system of Papacy that is represented in prophecy by the eleventh horn.

In prophecy a woman represents a church, but when speaking of the Roman Catholic system, because the Papacy was a ruling power, it is called a horn, which came up among the other horns and plucked up three of them. When the Papal power came up about 538, it did pluck up three of the ten divisions of the Roman empire, and the pope of Rome, as the representative of the Papal power, wears a tiara or three-crowned hat in token of that victory.

The fourth beast is certainly not the kingdom of God, but the most wicked human kingdom that ever existed. This eleventh horn, called "another little horn" (Dan. vii. 8) was to hold times and laws for a time, times and dividing of time, or 1260 years, which lasted from 538 to 1798.—See "Times and Seasons," in DAY DAWN. A little more than ninety years ago, the dominion was taken from that power, and the pope captured and carried to France, where he died in the year 1800. The Papacy was restored in that year, by agreement of the European powers, but they never gave it back its old dominion. It was to be consumed and destroyed unto the end. And it is a fact that though it is claimed that Roman Catholics are increasing in number, and though many strange things are being done in this country, yet Catholicism has not one tithe of the power it had a hundred years ago. We need not be afraid of the future on that line. Even in the Catholic church there is a great increase of knowledge. The time was when the priests did about all the reading and thinking for the people, and when they would have nothing to do with Protestants. But there is a change at work. Whatever the immediate results may be, we are confident that the time is not far distant when that oppressive system in all its forms will be wiped out by the manifestation of the truth concerning the Lord.

Paul in speaking of that power as the man of sin, says that it will be consumed by the Spirit of the Lord's mouth and destroyed by the brightness or manifestation of his presence. When the truth concerning the Lord's presence, and all the things connected with it which are being developed, become known to the people, that system will be wiped out. Will all the Catholics be killed? O, no: there is just as much hope for them as for Protestants. The destruction of slavery liberates the slaves, and the destruction of that persecuting system will be the liberation of the people that are under its power.

Oh that they and all others might see and know the truth that after the fourth beast has done its worst, the people themselves shall pass under the dominion of the fifth kingdom, the kingdom of our God. It is here stated that the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of

the saints of the Most High; whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.

Now, in conclusion, let us call attention to the burning that is mentioned. It is said that the body of this beast is to be given to the burning flame. What is the nature of that fire? Some think it is literal fire. A government is an organization of certain principles. It would be a curious thing to burn principles with literal fire. In Daniel ii. we are plainly told what the power is that is to consume this government. "In the days of these kings shall the God of heaven set up a *kingdom*, and IT shall break in pieces and consume all these kingdoms, and it shall never be destroyed. Then the *kingdom of God* is the *fire* that is going to burn up these kingdoms. That is the kind of fire this world needs. "Our God is consuming fire," and the kingdom of God is his manifestation, and He is going to consume all these kingdoms, but the people, blessed be his name, shall serve and obey him.

In Zephaniah iii. 8, 9, this fire is spoken of: "Therefore wait ye upon me, saith the Lord, till the day that I rise up to the prey. For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even *all* my fierce anger; for all the earth shall be devoured with the fire of my jealousy; for then will I turn to the *people* a pure language, that they may all call upon the name of the Lord, to serve him with one consent." You know it is said that "Whosoever shall call upon the name of the Lord shall be saved." Then it is salvation, not destruction, for the people that is the outcome here!

It is a blessed thing to see God's great purpose concerning the future of mankind mapped out on the chart of prophecy. It is not speculation, as some think, but what the Lord has revealed. Here are four governments, and the fourth has ten horns, ten divisions, three of which were to be plucked up by another power, which was itself to have its dominion taken away, and to be consumed and destroyed unto the end. And now it is over ninety years since the dominion was taken away from that power, and the consuming process has been at work. The body of the beast will soon be committed to the burning flame. Beyond, it is victory for Christ and for mankind. There are many questions involved—the burning questions of the day—but the solution of them all lies in men accepting Christ as their Lord and Saviour—the Guide of their lives. In this practical way, the coming of God's kingdom means blessing for all. The beasts and all low principles must perish, and the things that are of God, all that is good and true, will last forever.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.

ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

DANIEL'S FOUR BEASTS 2
SPECIAL NOTICE 2
EDITORIAL ITEMS 2
HEARING AND LIVING 2
NOTES ON SUNDAY-SCHOOL LESSONS,
The Apostles' Confidence in God, (Aug. 7) 2
Ananias and Sapphira, (Aug. 14) 2
REQUEST FOR PRAYER 2
SUBMISSION AND REST, (Poetry) 2
ARE YOU SANCTIFIED? 2
EXTRACTS FROM LETTERS 2
About the General Meeting 2
ANSWER TO CRITICISM ON THE GOLDEN LINK 2
THE RESURRECTION 2

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals, and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "May 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

HEARING AND LIVING.

In John v. 24, Jesus said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life."

From this it appears evident that the object of the judgment by the Son of God is to bring men from death unto life; that is, the judgment process is the raising up or resurrection process; and that is why those who have already passed from death unto life shall not come into judgment with the world. The above text also teaches that hearing the word of Christ, and consequently believing Him who sent Christ, is necessarily connected with this process and result. This agrees with Christ's sayings: "My word shall judge you;" and "This is eternal life to know God and Jesus Christ whom he hath sent."

No man can really *hear* Christ's word [which includes understanding it] *without* believing God; anything short of understanding is a very superficial hearing; and it follows that all *live* who *hear*. Indeed, the logical relation between the two is such that it can truly be said that men *hear* BECAUSE they live. Hearing and living are inseparable.

The above text is sometimes used as if it were against the idea of universal salvation. It must be admitted, however, that it does not *say* that any will always remain in the state of unbelief and death. It is taken as *implying* this because it states the necessary connection between hearing, believing, and living; but this connection is equally vital and necessary whether few, many or all are to be saved. No one ever can have eternal life separate from hearing and believing the truth; but the Lord Jesus, as if anticipating the limitation that some would place on his words, in the very next verse shows that the truth-proclaiming and life-giving process which he had then begun would go on until it shall include *all* the dead—the natural state of sinful man: "The hour is coming, and *now is*, [a continuous period already begun], when the dead *shall hear* the voice of the Son of God [the life-giving gospel]: and they that hear *shall live*."

It cannot be shown that "the dead" means only some of the dead; it means all as truly as it means any; and these words of Jesus positively assert that all who hear *shall live*. The substance of his words is: All shall hear; all shall live.

Some, feeling a need of limiting the "life" in this passage to a few, make a distinction between "hear" and "hear." They make it say: "The dead shall *hear*, and they that *obey* shall live." It may well be admitted that obedience is one of the things necessarily connected with the living and hearing of this text; but let it be understood that the word "hear" is from the same Greek word, *akono*, in both places. And it would not weaken the idea of universal salvation, nor, indeed, would it strengthen it, to read the passage: "The hour is coming, and now is, [already begun], when the dead shall *obey* the voice of the Son of God, and they that *obey* shall live." But it cannot be admitted that the first "hear" means only a superficial hearing, and that the second means obedience. To *hear* the voice of Christ, which is the word or truth of the living Father, is to have it so enter into the mind and heart that it sets in motion the divine process of judgment, which drives out the evil and develops the good, so that it shall be unto victory. The object is to give eternal life: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment [unto life and victory] because he is the Son of Man."—Verses 26, 27.

Do not be surprised then that this judgment work of Christ, which was begun with the *living* [men in the flesh] in his day, is to continue on and include even the *dead*—all who have died: For to this end Christ died and rose that he might be Lord and Judge of both the living and the dead; and whatever the first apparent result, his judgment shall be unto victory.

VOLUME NINE BOUND.

ALL who would like to have the bound volume, for preservation and future reference, should send their orders at once. It is neatly bound in cloth, with "THE WORLD'S HOPE, Vol. 9," in gilt letters on the cover. The price, postage paid, is $1.15.—EDITOR.

☞SEND names for free sample copies.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Apostles' Confidence in God.—Acts iv. 19-31. (Lesson for August 7.)

PETER and John had been charged by the rulers of their nation not to speak in the name of Jesus. To this charge they replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Leave God out of the question, and it becomes a very serious problem how one man or set of men can have any right to exercise authority over another man or set of men. Has not one man as good a right to judge as to a standard of rectitude as another? and how can he exact obedience to his standard from another? The republican form of government believes itself to have solved the question by putting the power into the hands of the majority of the people; but, closely analyzed, this is but another form of tyranny, though it be a mild one, for the minority is at least as likely to be right as the majority, and when the issue is drawn sharp enough, the only arbiter is the sword—an appeal to the barbaric doctrine of "Might makes right." Atheism and anarchy logically go hand in hand, for with no God, every man must be a law unto himself, whether he is fit to be or not. Let God enter and all this is changed, for God is law, and as man proceeded forth and came from God, it is natural and right and just that in all things he should conform himself to God. All authority is of God. Human laws have a right to be, only as the principles of God have entered into them. When those principles shall be engraved in each life then man may safely be trusted to be a law unto himself, and the world will present the glorious anomaly of a divine anarchy and a human autocracy combined in one. It is never safe to "hearken unto man," unless that man is used as the voice of God.

"For we cannot but speak the things which we have seen and heard." God was speaking in them and must be heard. One of the first principles of the inner law of God, the law of the Spirit of life, is the necessity of expression. With the heart man believeth, and with the mouth he speaks. There is no torture like that of repressed convictions struggling to escape from imprisoning silence.

"So when they had further threatened them they let them go * * and they went to their own company." Nothing but forcible restraint could keep them away from the society of their fellow-Christians. "And they reported all that the elders and chief priests had said unto them." This was the first actual persecution with which these ardent disciples had met since the death and resurrection of Jesus. It was the first muttering of a storm that should yet break in tremendous fury on their heads. It did not intimidate them, but with one accord, filled and thrilled and ruled by the same Spirit, they lifted up their voice to God in prayer. One man probably spoke the words, but they all prayed. Their prayer was full of faith and power:—"Lord, thou art God, which hast made heaven and earth and the sea and all that in them is." It is well to remember God's power when confronted by the cruel tyranny of men and our own helplessness. It is well to remember that they can go no further than he permits them; nay verily, that their own evil purposes can but carry forward his holy will. They can do nothing against the truth. "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done."

This seems like a strange statement. Those wicked men in their rage and hate had conspired to do and had accomplished just what God in his holy love had purposed should be done. Why was it wicked for them to do that which God purposed they should do, and in which purpose he displayed the most divine quality of his Godhead? The difference lay in the motive. They killed Christ because they hated goodness. They hated HIM, the embodiment of goodness. God sent his Son to die because he loved the world. There is no moral character in an action of itself; for the same act

may be the commission of a terrible crime or the most sublime moral heroism, according to the motive that prompted it. Righteousness or sin inheres only in nature, motive, heart, thought, purpose, not in external acts.

"And now, Lord, behold their threatenings and grant unto thy servants"—what? Immunity from persecution? Safety in the hour of danger? Vengeance on their enemies? They asked for none of these things, but for courage to despise them all, "Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done in the name of thy Holy Child Jesus." And when they had prayed the place was shaken where they were assembled together: and they were all filled with the Holy Spirit, and they spake the word of God with boldness. Their prayer was answered.

Ananias and Sapphira.—Acts v. 1-11.
(Lesson for August 14.)

MEMBERS of the early church who had available property brought it to the common treasury, from whence it was drawn as it was needed. No man said that anything was his own. This plan was not obligatory upon any one. Each could keep his possessions if he chose, and use them as he pleased, but there seems to have been a passion of generosity and self-relinquishment among them. They sacrificed only in idea after all, for each had all he needed, and had besides the pleasure of love in exercise,—giving and receiving, each one so absorbed in looking after the interests and comforts of others that he had no time to think of his own wants, which in turn were provided for by his brethren. But love of possession is strong in our natural selves. A thing becomes twice as precious because it is "mine." This feeling is the root of selfishness.

After a few weeks of heaven in this ideal community, the old greed of ownership began to crop out. Ananias and Sapphira sold a piece of property and kept back a part of the price, giving, of course, the impression that they had brought all that they had received. They were not compelled to bring any more of it, and they might have brought any portion that they chose, *as a portion*. But they acted a lie for the purpose of gaining a reputation for consecration and piety that they did not deserve, and at the same time fostering their selfish greed.

The man brought the sum which he and his wife had agreed upon and laid it at the apostles' feet. We do not know what proportion he brought, and it makes no difference. If they kept back a single penny the principle was the same. They were professing to give all, and giving only a part. We do not know how Peter knew of the fraud. Others present may also have known. Evidently the whole place, the entire community was so charged with Holy Spirit intelligence that the truth could not be hidden, an anticipation of the time when that which is told in the ear is as if it were proclaimed upon the house-tops. Peter probably knew it *because it was so*. He said to Ananias,

"Why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

The effect of his words was marvellous. The man fell down dead at his feet. How this was brought about we cannot say. Evidently the mighty Spirit of truth was so utterly averse to lies that it could not abide the presence of a being permeated with falseness. Either it must withdraw from that community or the false element be removed. But truth was in the ascendency at that time, and only sincere hearts who loved truth for its own sake could live in its bright pure radiance. So the brightness and power of Truth pressed the life itself out of false-hearted Ananias, and he was carried out and buried. Soon after, his wife came in, not knowing what had befallen her husband. Peter questioned her to know if she was an accomplice in his guilt: "Tell me whether ye sold the land for so much?" "Yea," she answered, "for so much." Her husband acted a lie: she told it out in so many words. The effect in each case was the same. Confronted with a mysterious intelligence that searched with a light exceeding the brightness of earth through and through her heart, her being could not bear the black lie there revealed and she too expired.

Why are not the Ananias and Sapphiras of this age in like manner smitten down? Has the Spirit of truth become reconciled to lies, or has error taken possession and driven it from the field? The time will come when the crystal purity of absolute truth shall so penetrate the dark recesses of this world that there shall be no hiding place for falsehood. Lies shall blanch with death the faces of those who utter them, and truth and righteousness shall kiss each other on the everlasting hills of peace. L. A. A.

REQUEST FOR PRAYER.

We hope that all the lovers of truth, and the larger hope, will make the General Meeting at Algonac, Mich. (Aug. 26–28) a subject of special prayer, asking the Lord to direct and lead us in this movement. We all realize our entire dependence on his guiding Spirit, in whatever we do as coworkers with Christ. So let us with one accord invoke his aid, that we may have wisdom, zeal and power. Those who cannot meet with us in person may be there in spirit, talking with the Lord about it. There is power in prayer. God loves to bless. Let us not be afraid to go to him for little favors. There is nothing too hard for him to do.

I hope that everyone will get the Spirit of this meeting (or the Spirit of Christ) in their hearts, and go there in his dear Name, leaving all anxious care as to whether many will go, or as to the result. Let those who go, have on the whole armor of God, and be ready to be used by him, and we may be surprised at the results. At all events, we will praise God and preach Christ and his kingdom.

Detroit, Mich. Mrs. M. A. Fink.

[I may add here, that it is probable, if not certain, that at the time of the General Meeting, there will be reduced rates on all railroads running into Detroit, on account of the Detroit Exposition. Ask your Ticket Agents about it. I may able to give more definite information about it in next paper. —Editor.]

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound 50 cents; in paper cover 30 cents.

☞Send names for sample copies of Hope.

SUBMISSION AND REST.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest to gain.

My soul, thou, too, should'st to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how could'st thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning's dawn
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.—*Sel.*

ARE YOU SANCTIFIED?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii. 21.

The majority of nominal Christians when the above question is asked, do not understand what is meant. Even among many Bible students there is a misunderstanding as to what this all-important doctrine of sanctification is. Many are prejudiced against the subject, either because they know that it involves a complete crucifixion of the lower animal nature, which step they have not the desire nor courage to take, or else because they think you are a fanatic, and that your sanctification is the same article as is currently taught in so-called "Holiness Meetings" which mostly consist in loud and boisterous shouting and singing.

It is generally admitted that there can be no counterfeit without a genuine. We may therefore conclude that as there is a counterfeit sanctification, the true also can be found, if we only have a desire for it and seek it.

Let us then inquire first what it is to be sanctified, and what it involves. The word means "to be separate," or "set apart."—See Young's Concordance. Then from what are we to be separate? "The world, the flesh, and the Devil." Every intelligent Christian knows what is meant by these

terms. In this connection we might profitably read the following texts of Scripture: Mark iv. 19; Gal. vi. 14; Col. ii. 20; James i. 27; iv. 4; 1. John ii. 15–17; v. 4, 5.

Next, let us inquire to what we are to be set apart. Again we find the answer in the Word of God:—"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1. Of course, if we have complied with the exhortation of this Scripture, we must be wholly devoted to the will of our Heavenly Father. We can have no will of our own any more; that is, our will and plans must from henceforth be according to his dictates. Paul makes this matter very plain, Colossians iii. 3: "For ye are dead, and your life is hid with Christ in God." Then, of course, we are to live on a higher plane. While we must be in the world, we are not to be of it. We are to be transformed by the renewing of our mind. The fact that a person has a rational, mature mind, constitutes him a man. Then, of course, when our mind is transformed; that is, when we no more are led and controlled by the world, the flesh (our carnal nature) and the Devil (the ruler of the powers of darkness), but by the Holy Spirit, which as we yield ourselves to God, takes possession of us, we become God-men, or rather Sons of God (Sanctified). Now and from henceforth we are to work out our own salvation (soundness, perfection) with fear and trembling, that we may be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation (generation) among whom ye shine as lights in the world."—Phil. ii. 12–15. From henceforth we are no more to live unto ourselves, but unto him who died for us.—2. Cor. v. 15. We now put on the new man "which after God is created in righteousness and true holiness," (not sham holiness).—Eph. iv. 17. We are now no more simply servants of Christ, but if we continue patiently and faithfully in the good course, and fight the good fight, we are his friends.—John xv. 15.

We should not expect that our life, after we are sanctified, will be all smooth sailing, so to speak; no, for we are still in the flesh. "For the flesh lusteth against the Spirit, and the Spirit against the flesh." Consequently there will be a warfare going on within us. But, Oh! let us be able to say with Paul: "I die daily." The fact that we are tempted (or tried) should not discourage us; in fact, that is the furnace in which we are purified. Being tempted is not sin, but to yield to temptation is sin. "My brethren, count it all joy, when ye fall into divers temptations; knowing that the trial of your faith worketh patience."—Jas. i. 2, 3. "Blessed is he that endureth trial, for when he is tried, he shall receive the crown which the Lord has promised to them that love him."—i. 12. Paul, when nearing the end of his pilgrimage, spoke of this crown as laid up for him. Then, beloved, let us run patiently the race set before us, that we may obtain the prize,—"The high calling of God in Christ Jesus."

That prize is only promised to the true overcomers —a little flock, a peculiar people, of whom the world is not worthy. If we set out for that high calling, we need not expect that the world will love us. The world loveth only its own. On the contrary, we should expect that the world (and worldly Church) will persecute us; and that our path in life will be strewn with obstacles. But, Oh, beloved! let us remember that the blessed Master was scoffed at, and crowned with a crown of thorns; and that he had not where to lay his head. Why should we as his real followers expect better treatment here?

In conclusion, let us remember that as surely as the Scriptures teach an unlimited, and unconditional salvation, just so explicitly do they teach a limited and conditional High Calling. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 8.

JULIUS STADE.

CHICAGO, ILL.

THE PERFECT DAY series of articles being complete, we hope to have it in book form at an early day—as soon as it is safe to incur the necessary extra expense. We would express our gratitude for the advance subscriptions that are coming. The book will contain about 240 pages. Price, cloth-bound, 50 cents; in paper cover, 30 cents; one-third off when $2.00 is sent at one time.—EDITOR.

EXTRACTS FROM LETTERS.

I HASTEN to write to you again to say that in looking over and reading the shorter articles and extracts of letters in the HOPES, I learned what I did not know when I wrote a few days ago, that Bro. J. S. of Chicago, Ill. had so kindly and in Christian love paid for the paper for me this present year. It filled my heart with sadness unspeakable to find so many months had passed before I had seen it, to return my heartfelt thanks, and now, dear brother, will you kindly explain through the columns of the HOPE, why I had not seen until this last hour Bro. S's great kindness to me. My sad affliction, brain trouble and nervous diseases have been much worse the past year, and I have been wholly confined to my bed. During the months, December, January, February and March, I was unable to read even a letter. My daughter carefully laid away the HOPES until I could again resume reading, which was in the latter part of April. I then commenced reading the Shining Path Series, not even glancing at another article, knowing I could not comprehend any one thing if I did. I have to give my utmost attention, read and reread, and often lay aside the paper, with the sad, sad thought that my mind is fast failing me. But I do love the blessed doctrines set forth in the paper as far as I can understand them; and the dear Father will give as much light as he sees I need and can bear. And by that light may my life be guided, and in all my trials and darkness, as well as blessings, may I ever be able to say from a full and grateful heart, "Father, thy will, not mine, be done." And this I know that I earnestly wish all the tendencies of my heart to be heavenward, and I believe that the sincere inquirer after truth will be guided by the Infinite Mind, and I can see more fully that to live for God, whether one is allowed ability to be actively useful or not, is a great thing. And now may God unite us all in the dearest bonds of holiness and duty, and by all his discipline of trial and the separations he calls us to suffer, purify us to a more complete love and fellowship with himself.

Once more I send my sincere thanks to Bro. J. S., and please accept the same yourself for past favors; and may the Lord bless and reward you both, is the prayer of your sister in Christ. MARY E. MORGAN.

About the General Meeting.

TO THE BRETHREN GENERALLY, ESPECIALLY TO THOSE OF THE LARGER HOPE:—We are now at a time when it would be of great benefit to have a short season of recreation, to rest and build up the outward man; and if we could do so, and build up the Spiritual Man at the same time, would it not be true a blessing to all who could so arrange as to leave the cares of the world behind for a little while, and enjoy a taste of some of the good things in our Father's house? Could we not make it like a "Camping Out," as one of the sisters has suggested,—each one come prepared to take care of himself, so that none will be overworked, and all be free to enjoy the meetings and the social opportunities?

A small company of those who feel as I have written, made a trip to Algonac, on the beautiful waters of St. Clair river, and made inquiries as to the practicability of having our meeting there; and we found everything favorable. The town hall can be had, which is roomy and well-adapted for such meetings, having a kitchen and other conveniences. It can be had for the cost of lighting and the care of the building. There are some friends in the town and we think good meetings could be had. It is easy for many brethren to attend. The boats run twice a day; and all that is wanted can be purchased there. A meeting for the latter part of August would give ample time for preparation. If this should meet with the approbation of the brethren, and Bro. Paine think well of it, then let the notice be given at once. The meetings could be arranged so as not to clash with other meetings and much good may be done. A notice might be inserted in the local paper [and also in the Detroit papers—Ed.].

Now brethren, if we think favorably of this plan, let each one make arrangements to come, and try to make it both pleasant and profitable, and all will be blessed by such social intercourse, and realize that whatever we do for the brethren, we do for the Master.

DETROIT, MICH. W. C. SMITH.

[The above letter came just too late for

ertion in the last HOPE, but it seems in ace now, and in harmony with the prelim- ry notice already given. More may be id before all of this number goes to press. —EDITOR.]

NSWER TO CRITICISM ON THE GOLDEN LINK.

"THE test of art is truth," most certainly; t in what does its truth consist? Truth to ature. If one paints a landscape, it must e a perfect reproduction of its copy, or its harm is lost. If I were going to paint a histle, I should most certainly endeavor to ake it look like a thistle instead of a rose. In THE GOLDEN LINK, I tried to make my oses, roses, and my thistles, thistles by udying their various natures.

In the Bible, where I believe the biogra- hies of men and women were given with ithfulness and truth,the most perfect char- cters, Christ excepted, have their failings, and for this very reason, infidels, unbelievers and the unquickened scoff at the idea of its ing inspired by the spirit of the Lord.

In THE GOLDEN LINK, I have but one deal character, and that is Earle Thornton. t to my knowledge he has never yet been riticised, and one would suppose that near- y perfect men were the rule and not the ex- eption.

G. E. C. thinks Leone, a "little *too* nat- al," which shows that he has not studied her character thoroughly. The hardest thing on earth for a proud woman to forgive is disgrace, and possible dishonor, brought up- on her by another. If Leone had forgiven Celeste the moment she was converted, it would have shown that the writer knew nothing whatever of human nature. As it was she forgave her long, long before she learned the truth in the case. That scene in Johnstown, and many other trying ones, would show that she lived as near "the heart of Christ," as those women "who grope amid the rubbish of the creeds."

However, it is not my purpose to defend the heroines character. Her life from the beginning to the closing chapters shows to the careful reader steady growth and unfoldment; and in my way of thinking, steady progres- sion is much more to be sought after than a gigantic jump from infidelity to advanced truth, which would be apt to cause such a spiritual and mental shock, as to make its object lose its equilibrium, and bound back, or be forever vacillating between truth and error.

Just so with Leslie. If, with her former experience, she had been miraculously convert- ed into an earthly saint, and suffered no mental struggles, her character would have been exaggerated and inconsistent with the laws of nature; but the last pages show an awakening of Leslie's spirit, and on page 416 she tells what her life work is to be, a mission that she is nobly completing in a work, upon which I am at present engaged, and which could not very well be told in the time elapsing between her conversion and the close of the book.

I am sorry that G. E. C. thinks Josephine Trent an argument against universal salva- tion, to use his own words "in as much as it is a creation, obviously not worth saving." In that he of course agrees with our sectari- an friends, who see no chance for salvation beyond the grave, and lose sight of the great blood-washed throng which serve before the throne. However, Josephine Trent had al- ready shone signs of awakening out of her sleep of infidelity. I am sorry also, that our critic doubts my veracity, in my statement of drawing my characters from life. Per- haps he knows them better than I do, hence my apparent failure in his estimation.

One word more in regard to Grandma Trent of whose existence G. E. C. is happily or unhappily ignorant. I fail to see anything more dreadful in her character, than in that of many other women, without hope or belief who become nervous, fretful and irritable from overwork,-(and remember that Grand- ma Trent did her own work until the advent of Leone)—and without Christian hope to sustain and uphold, life would hardly be worth living, and every Josephine Trent on earth today is worth saving.

We thank our critic for his honestly ex- pressed opinion, and his kindly words, but we would not wish to imitate Edna Lyall, nor George MacDonald, nor any other auth- or, in their idealism; as we aspire to art in realism, and think it much better to repro-

duce true to nature, as we shall continue to do, by the grace and help of our Heavenly Father, who doeth *all* things well.

ERMINA C. STRAY.

The Resurrection.

NOTHING can be plainer or more positive than the Bible presentation of the final resurrection. It demonstrates the deliverance of universal humanity from Sin and Suffering. It describes a state in which sin has vanished from the moral universe. The resurrection is sometimes employed as a figure, —that is, as a national, or local, or moral awakening. And sin is said to follow it, but in all such instances the circumstances limit it, and show that it is not the final resurrection. Such a usage is in Ezekiel xxxvii. Had not the explanation in the eleventh verse, which many people overlook, been given, it might have been thought that this is a description of the literal resurrection, but it is seen to be a poetical statement of deliverance from the Babylonish captivity.

A similar use of language is found in the following passages: Rev. iii. 1; Eph. ii. 1; Luke xv. 24; and Philip. iii. 10–12. These, or this, is a resurrection attainable in this life. "Not as though I had already attained, * * but if I might by any means attain unto the resurrection of the dead." Morally and spiritually dead,—not physically.

But John v. 28, 29 is the most striking instance of a moral resurrection. That this is not the final resurrection is evident: 1. Because it took place then, and is not now future. "The hour is coming, and *now is*, [present tense] when the dead—[dead in sin] shall—[mark the verb]—*shall* hear the voice of the Son of God [in his proclamation]: and they that hear—[or obey]—shall live"—be raised into a new life, spiritual, by Christ the Life-giver.

2. Because in this account all are not said to be raised, but only those who had "done good or evil." This excludes all infants dying in infancy, who never have done "good or evil."

3. Or, if it be claimed that all are raised, then only the good and evil are assigned, and the rest—infants and idiots—are left unprovided for.

4. Because this resurrection follows the judgment. Whereas, in the popular—or unpopular view, the final resurrection precedes the judgment.

5. Because in the final resurrection no judgment follows.—See 1. Cor. xv.

6. Because these dead are not raised from hades, but from "the graves," as in Ezekiel xxxvii.

7. This is a moral awakening, of those dead in trespasses and sins, and therefore can only include those who have done good or evil and not all the human family. It is parallel with Daniel xii. 2. Daniel says, "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." That Daniel's resurrection is a local and figurative use of the word is evident, (a) because it is not all, but "many" who are raised; (b) because this was to be at the second appearing of Christ, during the lifetime of those who heard Christ speak. Proof, Daniel xii. 1. Jesus says, "Then shall be great tribulation, etc."—Matt. xxiv. 21. Daniel and Jesus both refer to the same event. Proof, Matt. xxiv. 15, 17, 21.

All these descriptions refer to the moral awakening, or *Anastasis* that Jesus caused. But the final resurrection is a different event. It is described by Jesus and Paul.—See Matt. xxii. 21, 22; Luke xx. 34; Mark xii. 18, 27.

1. All are raised; *the dead* are raised.

2. They are raised immortal—not subject to death.

3. They are raised angels.

4. They are like God in character.

5. All must be holy and happy forever. In all are immortal, God-like, angels.—Rev. Donnegon, Greenfield, Dr. George Campbell and the Emphatic Diaglott. E. PORTER.

GALIEN, MICH.

[It is doubtless true that the idea of a resurrection is sometimes literal and sometimes figurative; but I am not prepared fully to endorse the applications of the above writer, and think best now to let the readers study the article for themselves.—EDITOR.]

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 16. ALMONT, MICH., AUGUST 15., 1892. $1.00 a year.

HARMONY OF SCRIPTURE.

Some think that in teaching that all will finally be saved and brought into harmony with God, we use only a few Scriptures, out of their proper connection, and ignore all that speak of personal duties and responsibilities, of the narrow way which few are finding, and of all limitation. They think we deal only with those passages that speak of breadth and universality. This is an admission that such broad passages exist, and a suggestion that the two classes of Scripture clash with each other. We admit there are passages that teach or imply limitation: and there are others broad enough to exclude all limitation; but we claim that there is the most perfect harmony between them. When we are enabled to see the plan of the ages revealed in the Bible, and by it rightly to divide the word of truth, and thus to see the *relation* of the limited passages to those admitting no limit, their harmony appears.

It seems necessary often to reconsider some of these things. We appeal to the mind and heart of our readers, and urge them not to be prejudiced; not to condemn before hearing or without considering the evidence; but to think carefully, study prayerfully, use their reasoning faculties, and compare Scripture with Scripture.

Let it be distinctly understood that our appeal is to what the Bible teaches, our aim being to find and teach the harmony of the Word, believing that God is his own interpreter and will make all things plain in due time. We fully accept all the Scriptures that teach limitation, that speak of the little flock, the narrow way which but few are finding, and the condemnation attending unbelief and willful sin. There is a place for them all in the plan of the ages. And most of them belong where the preachers usually apply them, in this age, commonly known as the Gospel age. But it would help many if they could see that this is more properly the age of Election, (and therefore of limitation), not for the salvation of the world in this dispensation, but for the calling out and training of a

royal priesthood, through whom the earth and all mankind will be redeemed and blessed in the ages to come.

These same teachers, without realizing the plan of the ages, and for the time virtually ignoring the limitations, sometimes use the broad Scriptures which pertain to the ages to come. When listening to some of these intelligent orthodox ministers, if we did not know that their creeds say such terrible things about the destiny of a part of mankind, and that they sometimes talk like their creeds, we would surely think they were believers in the larger hope. Sometimes they quote these broad Scriptures so freely, and with such clearness, that they are under the necessity of adding at once a parenthetic explanation, lest their hearers might think they had become Universalists. In the first case they quote Scripture; in the second they are talking human theology.

It is not impossible that many of them at heart are as broad as any of us. They would at least be glad to believe that all will finally be reconciled to God and be happy; but they are afraid it is almost too good to be true, or, at least, there are Scriptures which they cannot harmonize with the broader view. In their heart, inspired by the Spirit and love of Christ, they are nearer right than in their creed-trained intellect. Oh! that they all knew that nothing can be too good to be true, for God is Love.

But we are often asked what we do with this or that passage of the Scriptures. How can they be understood in harmony with the broad statements? For the purpose of analysis, some of these may be called:

LIMITED PARABLES.

Such questions deserve candid answers, and we will endeavor to tell how they appear in the light of what we regard as being the Bible plan of the ages.

In Matthew xiii., there are seven parables spoken by the Saviour, at least three of which are limited in their application. They are the parables of the Sower, the Tares of the Field, and the Drag-net. Certainly none of these teach universal salvation. In the first one, the seed falls on four kinds of ground, explained to represent four classes of people, and only one class brings forth fruit. This, as far as it goes, is three to one in favor of a limited salvaion. In the second, the tares, (explained to represent, not the bad *qualities* of people, as some think, but bad *people*, on account of low, natural qualities, called "the children of the wicked one,") are cast into the fire, and only the wheat, (explained to be "the children of the kingdom,") are gathered into the barn. And in the third parable, the net is cast into the sea (of mankind), and when it is full of bad and good fish, (explained to mean the wicked and just people), it is drawn to the shore, but only the good are kept, and the bad are cast away.

Now, while it is freely admitted that none of these three parables teach that all will finally be saved, we do not admit that they are *opposed* to that blessed hope. And our "Orthodox" friends should be candid enough to admit that these parables do not teach the doctrine of endless or hopeless suffering or punishment. They sometimes charge us with making Scripture, or we

first reading into a passage what we want it to teach. Surely, then, they will not be guilty of the same thing. Let them admit with us that these parables do not touch the question of the final destiny of the wicked. To us, this is so simple and clear that these passages, so often urged against our views, do not have even the least semblance of an objection to the final reconciliation of all.

If it be realized that the work of Christ is dispensational, based on a succession of ages, varying in their work, and the purpose of God being dependent for its accomplishment on the combined result of their work, then it will not be so difficult to see that the limitations of these parables do not conflict with the idea of Christ's final victory over and in all. It seems very clear that the parable of the Sower had its fulfillment in the closing or harvest of the Jewish age—the time of the personal ministry of Christ in the flesh, a period of three and a half years.

This very limited application of this parable may surprise many, but it will bear examination. The same principles are doubtless applicable in other times and upon other people, but it appears evident that the primary and natural application was upon our Lord's Jewish hearers at his first advent. The good seed was the word of God which Jesus came to proclaim, and he sowed it broadcast on all classes of people, but only those who heard and understood it were counted good ground, and they only brought forth fruit; and these people, not the world, constituted the ripened good seed for the sowing of another dispensation, which began at Pentecost.

It is worthy of note that all the other parables of this chapter (Matt. xiii.) are introduced by the expression, "The kingdom of heaven is likened unto" this or that; but in this first one it is simply, "Behold, a sower went forth to sow." This agrees with the position above taken and with the fact that the antitypical kingdom of heaven was not in existence until its foundation was laid in the death and resurrection of Christ. The work represented in the parable of the Sower was to prepare the material, the seed, to be planted on the Rock at Pentecost. In harmony with this, the seed in the first parable was the word, and the field of operation the heart of each person; but in the next parable, the seed was the people who bare fruit in the first parable, here called "the children of the kingdom," and the field was not human hearts, but the world.

It therefore is evident that the parable of the wheat and tares follows that of the Sower in the order of fulfillment, and, beginning at Pentecost, where the seed of the kingdom of heaven was planted, covers the whole Gospel or Election age. That the Church is called "the kingdom of heaven" even in that early and preparatory stage, is evident from Christ's own words: "On this Rock I will build my church; * * and I will give unto thee [Peter] the keys of the kingdom of heaven." Matt. xvi. 18, 19. The church and the kingdom are spoken of interchangeably, which is confirmed by the fact that Peter used the 'keys' to do the opening work at Pentecost,

and, later, at the conversion of Cornelius. In harmony with this, "the kingdom of heaven" is mentioned by Matthew in nearly all, if not all, the parables pertaining to this age.

The Church when first planted was composed only of good seed —"the children of the kingdom." After a time, the enemy sowed tares among the wheat; that is, for some policy, natural or unconverted men found their way into the Church; and the mixed state of things continues until the work of the harvest is finished at the end of the age. "The harvest is the end of the age."—(*Gr. aion.*) Part of the confusion in the application of this parable has come from translating it 'world,' as in the common version. It is only speaking of the mixed condition of the Church in this age, and the setting right in the harvest.

We have admitted that this parable taken alone does not teach the final salvation of all. But it not only does not oppose it, but in the Saviour's explanation there is a statement in harmony with other Scriptures that do teach it. It at least shows that the gracious work of the Lord goes on after this age. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Verse 43. Who has ears to hear this? To shine is to give light, and if these give, others must receive. The sun shines to bless the earth and mankind. After the sectarian and mixed state of the Church ends, she will then shine to bless spiritually the earth and mankind. The purity and unity of the Church once established, the world will believe.—John xvii. 21.

Even if all the tares, the natural men in the Church, were to be utterly destroyed, as some think, there still would be a *world* of men to be enlightened and blessed, who had never been among the wheat at all. But when men learn the object for which the Lord puts people in the fire of judgment,—to burn up the low nature, and develop the good —they will have no difficulty in seeing the salvation of all.

The parable of the drag-net seems to cover the same period as the wheat and tares, and ends at the same time. The fish that are fit for the designed purpose are gathered into vessels; these evidently represent those spiritually fitted for the future kingdom work;—but what is done with the rest? Hear, ye who have so bad an outlook for poor unconverted sinners! The bad fish, representing the wicked caught in the gospel net, were not killed: neither were they put into a fire to be kept alive and tormented forever more; but they were simply cast *away*. How simple and how natural! Any fisherman would do just so—they cast the little ones, and all unfit for the designed use, back into the water, with the shoals of fish that have not been caught. In view of this *merciful* way, our good friends, who have labored under the horrible nightmare of eternal torment, might breathe freely, and praise the Lord for his mercy which endures forever.

There are other limited parables given elsewhere, but all apply in a similar way; and now let us look at a few of what may be called

UNLIMITED PARABLES.

SOME would indeed turn all the parables to dark account, but when

he kingdom of heaven" is represented as a seed, or as leaven, it cannot reasonably be understood as Satan's kingdom working ruin, as some think, but it must refer to the Lord's power working for good. God's kingdom, small at first, even when "set up," like the mustard seed, has the secret of a tremendoes power in it. There is no limitation here. This parable refers to the *future* work of the kingdom, after the *bad* elements are separated from it. It is the kingdom "set up" like a "stone" at first, and becomes a great mountain and fills the whole earth. Then all nations serve and obey the Lord.—Dan. ii. 35-44 and vii. 14, 27.

What a brief and expressive statement in the thirty-third verse. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

If this were "the leaven of the Pharisees," of which the Saviour warned his disciples to beware, it would be a good reason for supposing that this parable refers to a terrible state of corruption. But in such a case, the *whole* being leavened would imply a greater victory of evil than even the advocates of that theory would allow. Leaven does not *always* represent evil, as some teach. It is true that leaven kills an old and natural element in the meal, but by this process, it *raises* the bread. So God's kingdom, or the truth therein embodied, in order to *raise* men up into the Christ-life, kills the old, natural, Adamic element. Death and raising are inseparably related in the process of regeneration. This is the leavening work of God's kingdom.

The quickening or raising power of the Pentecostal baptism of the Spirit, was typically represented by the *leavened* loaves waved before the Lord.—Lev. xxiii. 15-20. The sheaf was waved before the Lord fifty days sooner.—Verses 9-12. This is the relation of the resurrection of Christ to Pentecost. The truth of the resurrection was not to be proclaimed to the world until it was quickened by the Spirit of God in the hearts of the preachers. Thus leavened, it was ready to be used. In this is a contrast between the law and the gospel.

But if the leavening power is the glorious, gospel truth embodied in the kingdom of God after this age is past, who is the woman, and who are represented by the meal? The perfected Church, called out by God's election, is the woman, and all mankind, past, present and future,—Scripturally presented as three worlds, "the world that was," "the world that now is," "and the world to come," must be the three measures of meal. And no human being can escape from the blessed power of God's kingdom.

If leaven means evil in this passage, then as all are leavened, this would mean universal damnation; but as leaven here means the kingdom of heaven, the result must be universal salvation.

Whether it has been made plain to all readers or not, it is clear to us that there is perfect harmony between the "Limited Parables" and the "Unlimited Parables," here and elsewhere. They fit each other, the election paving the way for the salvation of all.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

ARE WE IN CHRIST?

I AM regarded as an Adventist simply because I regard the seventh day as the Sabbath; and while I have no more respect for this command, than I have for any of the other nine, I realize that the Adventists have made it their hobby; many times to their own disadvantage. But the text still holds good with me; "Prove all things, and hold fast to that which is good." The honey-bee finds something for its storehouse in the many different kinds of flowers, as well in the thistle, as in the rose.

I have investigated the Adventist views for several years; also Bro. Paton's views for the last two years; and he has taught me to unlearn many things that I honestly believed before. But right here I wish to ask one question: Do you believe that anyone can become a member of the body of Christ, the little flock, the redeemed few, who is living in open violation of God's moral law, and steal, lie, murder, commit adultery, worship other gods or break the Sabbath every week? God's law of ten commands is all we have in the inspired book that it is said God wrote with his own finger, on tables of stone; and James ii. 10, 12, in referring to this law, says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all [Why is he?] for he that said do not commit adultery, said also do not kill. [Neither break the Sabbath.] Now, if thou commit no adultery, yet if thou kill, [or violate the Sabbath] thou art become a transgressor of the law." The next verse tells us that we shall be judged by this law: "So speak ye, and so do, as they that shall be judged by the law of liberty."

Now, Bro. Paton, you would not hold to the position for one moment that any ever will be fully immortalized in open rebellion to any of the other nine commands. Then why reject the Sabbath? It is one of God's ten words (Exod. xx. 3–17.) just as much as the other nine are. I understand your position, that the Sabbath does not belong in this dispensation; but I have never seen any Scripture to sustain it. Paul regarded the ten commandments as binding in his day. He says: "I had not known sin, except the law had said, Thou shalt not covet." Christ referred the young man to the commands as a rule of action in order to enter into life—Matt. xix. 18. And Christ said it was in vain to worship him and teach for doctrine the commandments of men. And all the apostles observed all the commandments, Sabbath included, as long as we have any record of them: their writings dating from six to sixty years after the commencement of this dispensation.

All the writers of the New Testament were Jews, and in their day they knew of no other than the seventh-day sabbath. In the scores of times that these writers speak of the sabbath, they never intimate any change from the seventh day. If the apostles of our Lord recognized the seventh day as the sabbath (which no well-instructed person will dispute) six, ten, twenty-eight, thirty and sixty years after the church was fully commenced, then it must still be the sabbath; as all will admit that no man or body of men have had any legal right to change it.

Now, I do not wish to mention the sabbath to sustain any party, sect or ism; but for the candid consideration of all. It does appear that Christ and the Apostles recognized the ten commands as God's moral law, and rule of action. And Christ says (Matt. v. 17-19): "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfill [to do and teach God's will]. For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled—[until all come into harmony with it].

Now the point I wish you to see is this: Not that this law reaches into the immortal state, but clear to that change; and before we can ever meet with that change, we must become subject to that law in every particular. Paul says (Romans viii. 7): "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be."

But, says one, if we are in Christ, we have become new creatures, and are not under the law. But the question for each to settle is, *Are we in Christ*, and not living in harmony with God's law? I do not present the law for justification; but as a perfect rule

ight in this life,—first, between man and his Creator, second, between man and his fellow man. This is what Christ and the Apostles both preached and practiced, while on earth. When we violate the laws of our country we are under the law, and by it we are condemned. But if we are loyal citizens, then we are not under the law. Our laws, and God's laws, are for the disobedient. Then, if we are in Christ, we shall not disobey God's law. But if we do disobey, shall we be accounted worthy to become a member of the body of Christ? or shall we have to come up in the ages to come to learn obedience. The Psalmist says: "The law of the Lord is perfect, converting the soul." And when we give it an unprejudiced consideration, how grand and God-like it seems. The Father of all nations, colors, and tongues, writing for our instruction a perfect law, adapted to all mortals of every clime and age; and which is in harmony with all the rest of the inspired word.

This doctrine, of course, the Adventists taught, and dwelt much on the sabbath; affirming that sin was the transgression of the law.—1. John iii. 4. [In speaking of the law, I do not refer to any of the ceremonial laws, which were nailed to the cross] and no man could be saved in sin. This I could not Scripturally deny. But how to get along with this and the rest of their teachings, I hardly knew; namely: that Christ soon was coming, and all who were not found in perfect harmony with this law at his appearing would be utterly destroyed, both willful, and ignorant. I had been ignorant. Millions had gone down to the grave perfectly honest in this respect who were ignorant in regard to this truth. Could I believe that they would be hopelessly lost? No. But how to fix it I did not know; but how many, many times I have praised God for educating Bro. Paton in the plan of the ages; a solution so much needed right here, making God's law look a thousand times more glorious than ever before. With this view, all in the past ages, both willful and ignorant have a chance to learn obedience. In this age, it is but a few that are called according to his purpose to make up the body of Christ. Are we of that number? J. S. FISHER.

WAYLAND, MICH.

P. S. I wish to say to Bro. Paton and the readers of the HOPE that I have not been a willing and obedient servant in writing this article. First, because I have heard so much sabbath preaching that I preferred to say nothing about it. And then I excused myself, telling the Lord that Bro. Paton understood the sabbath and law question, and it would be of no use for me to say anything. But excuses have availed nothing. This subject and my duty to make it known as I understand it, has been so impressed upon my mind, that I could scarcely think of anything else day or night for the past three months. So I have written as I understand; yet, believing that Bro. Paton's ideas are correct in the main, I sincerely ask God to direct his mind in regard to the above thoughts, whether it is in harmony with my views or not. Truth is what we want. God grant to guide us into all truth, is my prayer.

J. S. F.

REMARKS: It seems that Bro. Fisher has been peculiarly exercised in reference to writing on this subject. It is not for me to say whether it was the natural result of earnest conviction, or the Lord, that moved him to write. I hope no one will take it as proof that the position is right, because he was thus exercised. Some may do so; but there may be other reasons why the Lord wanted him to write. Perhaps the subject should be agitated whoever has the truth; probably no one has the whole truth. I respect our brother's view and the spirit he manifests, though not seeing the Sabbath question just as he does. His article naturally calls for a reply. If I write a long one it will be for want of time and ability to make it short.

It seems strange that anyone should be called an Adventist (that is, a believer in the Lord's coming) simply because he observes the seventh day of the week as the Sabbath. There are Baptists who observe that day, and there are thousands of Adventists who do not observe it. There seems to be no necessary connection between the two, unless it be by local habit of thought.

Our correspondent has "no *more* respect for" the fourth command of the decalogue, than for "the other nine;" but admits that

(*Continued on page 249.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.

ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

HARMONY OF SCRIPTURE 3
Limited Parables 3
Unlimited Parables 3
ARE WE IN CHRIST? 3
Facts about the Sabbath 3
EDITORIAL ITEMS 3
NOTES ON SUNDAY-SCHOOL LESSONS,
The Apostles Persecuted, (Aug. 21) 3
The First Christian Martyr, (Aug. 28) 3
RIGHT WILL TRIUMPH 3
EXTRACTS FROM LETTERS 3
THE ALGONAC MEETING 3

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

THE PERFECT DAY is now in the hands of the book-binder. All orders will be filled as soon as possible. Price, cloth-bound, 50 cents; in paper cover, 30 cents.

(*Continued from page 247.*)

such has often been the case with "Adventists." He simply puts the Sabbath law on an equal footing with the other nine, and speaks of the ten as "God's moral law." And though he repudiates the idea of justification by the law, yet he pointedly raises the question whether anyone can become a member of the body of Christ, who is living in open violation of the Sabbath law, or of the other nine. There is certainly an implication here that Sabbath keeping is a necessary condition to membership in Christ's body. How much does this differ from justification by the law? Loyalty to moral precepts, or harmony with moral principles, should be regarded as the *result*, not the *cause*, of union with Christ. Otherwise, the man himself, and not Christ, is the Saviour from moral wrong.

But, may there not be some good reason for questioning the claim that the decalogue is properly called "God's moral law?" Is it ever called so in the Bible? Is it ever distinctively and exclusively called "the law of God?" If so, where? That it is a *part* of God's law given to Israel is admitted. But Sabbath keepers, whether of the seventh or first day, are liable to claim more than can be proved from the Bible. Christ speaks of the two great commands of the law—which are to love God and the neighbor—and these two are not included in the ten. But do not the two refer to the two tables of the ten? some ask. But, let us have no inferences here. "To the law and to the testimony." Love is one thing; doing is another. And not one of the ten, nor all of them combined, command love to either God or man. The ten relate to external service—to doing or not doing—and not to the heart. A man can keep all the ten and not love God at all. But the question is, Can a man love God and his neighbor and not keep the ten? It is certain that the love of God and the neighbor is a condition of mind in harmony with all moral principles, even without a command. And it seems equally certain that a man can love God and his neighbor without keeping the seventh day as the Sabbath? The only temptation to deny this would be in the case of those who have observed the seventh day all through their Christian experience. All other Christians know it is true.

Then, the question naturally rises, is the Sabbath law properly called moral? Here men honestly differ. The word moral is not in the Bible. But there are two kinds of law recorded in the Bible, and for convenience, they may be called Moral and Positive. Some call the latter ceremonial laws. None of these names are Scriptural. It makes little difference what names we use, if we only understand each other. I understand a moral law to be one based on natural principles, and is therefore right in itself, and is commanded because it is right. But a positive or ceremonial law is one that is not based on a natural principle, has no moral element in itself, and is therefore right only when and because it is commanded. It is local, dispensational or temporal in its use; but a moral principle is always binding, whether commanded or not. All have the same right to think for themselves, but my own judgment says the Sabbath law is not a moral law.

But God wrote it with his own finger, our brother urges. True; but while that shows its importance under the circumstances, it does not touch the question of the nature of the law. To keep the seventh day was no more moral than to let the land rest in the seventh year, or to observe all the other sabbaths of the Jewish dispensation. And it seems sure that none of these pertain to this dispensation. The nature of a law is not determined by who wrote it, nor by how nor where it was written, except where it is written in the natural mind at creation, or by the Spirit of God in the new creation. And I venture to assert that no man either before or after conversion ever was drawn or impelled to observe the Sabbath, unless he had been *instructed* to do so. Moral laws are natural, (See Rom. ii. 14, 15) and in these, men are therefore a law unto themselves; but this is not so of the Sabbath, nor of baptism, nor of any other positive or dispensational requirement.

The brother understands my position that the Sabbath does not belong in this dispensation, but has "never seen any Scripture to sustain it." Perhaps the proof should be given on the other side of this question.

Facts drawn from Bible history are equal to statements. Let me ask my brother, Am I right or wrong when I claim that *no* law that the Lord ever gave to his people in any former dispensation was binding in a later dispensation unless it was repeated in the later dispensation? Where is there an exception to this?

There are some things our brother says that surprise me: 1. That Paul regarded the *ten* commandments as binding in his day; 2. That all the Apostles observed *all* the commandments, Sabbath included; 3. That the New Testament writers speak of the Sabbath "scores of times;" 4. That "no well-instructed person will dispute" that "the Apostles of our Lord recognized the seventh day as Sabbath" from six to sixty years after the church was fully commenced; 5. That before men can put on immortality, they must become subject to the *ten* commandments "in every particular."

This is Sabbathism strong enough, and shows that the caption "Are we in Christ?" means, or includes, in our brother's mind, "Are we keeping the Seventh Day as the Sabbath?" Well, let the Lord be Judge. If the brother is right, no wonder that he is anxious to get this matter before the people. But it does seem a wonder that those who are keeping the Sabbath law, as well as the other nine, and according to our brother's reasoning are thereby fitted to put on immortality, are seeing so little of the truth along the Shining Path, and are inclined to cast him out of their fellowship; while the Spirit is leading into more and more light, those who, according to the position taken, are not in Christ at all. It appears evident that our brother's ideas need further modification. There are some things even on this subject in which we agree, and in the same spirit of kindness in which he wrote, I commend to his consideration a few of what I regard as

FACTS ABOUT THE SABBATH.

1. The seventh day of the week is the Sabbath of the fourth commandment.

2. There is no Scriptural evidence that the Sabbath was ever changed from the seventh day to the first day. This is not saying that the Apostles and early Christians did not religiously observe the first day of the week; but they did not call it the Sabbath, and never enforced its observance by a reference to "God's holy law," as is common in our day. It is a weakness of modern Christians, of which Seventh Day keepers and teachers are not slow to take advantage, to claim that the expression, "the *seventh* day is the Sabbath," is Scripturally applicable to the *first* day.

3. There is no Scriptural evidence that any Sabbath was commanded or kept by any man before the Exodus from Egypt; nor were men punished for its non-observance. I care not for the *inferences* so commonly based on Genesis ii. 3; if the statement is to be answered, let us have facts. God rested, and sanctified the day for a glorious purpose; but he *did not* then command men to observe the day.

4. The first reference to the Sabbath as a rest-day for man is in Exodus xvi., which, being after they left Egypt, was in the Jewish age, for they were organized as a nation of twelve tribes in Egypt.—Deut. xxvi. 5. It need hardly be stated that throughout the Jewish age the Sabbath was made very prominent as a test of loyalty—about as prominent as some try to make it now—and death was its penalty. Only the priests, in the work of making atonement, could profane the Sabbath and be blameless.—Matt. xii. 5. (Were not they a type of the church of the gospel age?)

5. There is no Scriptural evidence that the Sabbath law was ever presented to Christians as a rule of duty, after Pentecost, where the Spirit dispensation began. The silence of the Apostles on this subject in all their writings, makes some of Bro. Fisher's statements seem strange indeed;—such, for instance, as that the Apostles mentioned the Sabbath "scores of times." This reminds one of similar statements about the natural immortality of the soul, and shows the power of habit of thought, which a careful reading of the Scriptures would correct. Christians were never even once commanded to observe the Sabbath; they were never warned of the danger of neglecting it; nor were they punished for its non-observance. Sabbath-breaking is never mentioned in the Bible except

in the records of the Jewish age, which did not end before the death of Christ. The principal references to the Sabbath in the Epistles are in Colossians ii. 16 and Heb. iv. Let each one for himself read these and Romans xiv. 5, 6, and judge whether or not they enforce Sabbath observance. Paul no doubt would have treated this subject very differently had he been a Seventh Day Adventist.

There are reasons above the realm of law for the cheerful and voluntary observance of the first day of the week as a day of rejoicing for the past and prospective victory of Christ; and therefore it is vain to seek its enforcement by law. If any man thinks he should still keep the seventh day as the Sabbath, let him do so according to the law, *if he can;* but evidently all such are assuming a burden which the Holy Spirit never laid upon them.

—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Apostles Persecuted.—Acts v. 25-41. (Lesson for August 21.)

PETER and John were put in prison but an angel came and brought them out, and the next day when their enemies sought them to bring them to trial they were preaching in the temple. Angel ministration was a very pronounced feature of the experience of the early Christians. Taken as a body, they may have constituted the Paracletos, Comforter, promised by the Saviour. At all events, it is certain they accompanied that Comforter. Their mission seems to have been to nourish and cherish and foster the growth of the seed sown, which else had been blighted by the unfriendly frosts of this world. They may have a more intimate connection and relationship with humanity than has yet been seen. Man has eaten their food; he has spoken their language; he is named by a name they share,—his Name, "Of whom the whole family in heaven and earth is named."

When the Jews learned that their prisoners were fled and were in the temple teaching the people, the captain went with officers and brought them without violence, for they feared the people, and set them before the council. And the high priest asked them, "Did we not strictly command you that ye should not teach in this name?" Obedience is certainly a commendable virtue, but it depends altogether whom we obey. To do a thing simply because we are told to do it is sometimes a proof of sheer weakness and lack of courage,—the reverse of virtue. The ultimate authority in all the universe is God; —indeed, we may say the only authority comes from him.

"And behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." That was the pinch. Their own conscience was not easy, and these men, with their unwearied words concerning Jesus, kept the matter fresh in their minds, when they would fain forget. Good men, who fearlessly utter the truth, have ever been the bane and terror of evil men, God's voice calling on them to repent and live.

"Then Peter and the apostles answered and said, We must obey God rather than men." They had scarcely a choice in the matter themselves. The necessity was laid upon them. God's hand had taken so strong a hold on them that it was obedience or death. The threats and restrictions of their enemies were scarcely heard, and it doubtless occurred to them that such injunctions could be heeded. And then, without a moment's hesitation, before the whole Sanhedrim and the listening crowd, they went on with their preaching, thrusting home the unwelcome truth yet deeper: "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins. And we are witnesses of these things: and so is the Holy Spirit whom God hath given to them that obey him."

When the council heard this, they were cut to the heart. It was the truth they least wanted to hear, and to escape hearing they had threatened and imprisoned in vain. They were minded to slay the intrepid men, thinking thus they could silence the accusing voices. But Gamaliel, a learned and honored man, gave them wise counsel. He said, "Ye men of Israel, take heed what ye do." It was late in the day to counsel thus. They could do nothing worse than they had done.

But Gamaliel was evidently sincere in his words. He referred them to former uprisings among the people, wherein leaders had sought to attract multitudes to themselves, and had been slain and their followers scattered. Jesus had been slain, but the scattering was slow in being brought about. Gamaliel should be alive today and see whether the thing has yet come to naught. "Refrain from these men, and let them alone: for if this counsel or this work be of men it will be overthrown: but if it is of God, ye will not be able to overthrow it, lest haply ye be found to be fighting even against God." It is no new thing for men to fight against God. "He that is not for us is against us." How many forces in this world are for God? How many people in this world are absolutely reconciled to God in every element of their being? And if not reconciled, then virtually they are at war with God. And this war will never cease until the last enemy shall be destroyed and the whole universe be at peace.

The Jews agreed to Gamaliel's counsel, perhaps not so much because they were convinced, as because they did not dare do otherwise. But they must vent their hate and fury in some way, so they called back the apostles and beat them and charged them not to speak any more in that name, and let them go. And they departed, rejoicing that they were counted worthy to suffer shame for the NAME.

The First Christian Martyr.—Acts vii. 54-60; viii. 1-4.

(Lesson for August 28.)

And in the temple, and in every house, they ceased not to teach and to preach Jesus Christ. The word of God, we are told, increased among them; like a plant that had taken root in favorable soil and under good conditions, it was spreading. It is a strange idea that some have, that the Word of God, his infinite Word—can be limited even to the sayings of the Bible. The Word of God is not bound, neither by chains nor in morocco binding. It is a free, limitless, vital force, the concentrated Source of all power and all life. As it increased in the early church, the disciples were multiplied. Men and women, quickened and transformed, were the medium of its manifestation.

Stephen was one of seven men chosen, "full of Holy Spirit and faith," to look after the poor of the church,—a most blessed office, one which God himself has highly honored. The church which has no poor to look after is in a pitiable condition and on the sure road to death. The fountain must have a reservoir into which to flow to keep its waters pure and sweet. Stephen grew rapidly in his new office, and attracted the attention, and brought down upon his head the wrath and malice of the jealous watchful Jews, and they hired witnesses and waylaid and brought him before the council. He was accused of speaking against Moses and seeking to change the customs of Moses. This of course was a capital crime against their nationality. When he heard the accusation, all saw his face "as it had been the face of an angel." The power of inspiration was upon him. Words were burning for utterance that should live after his life had been crushed out by earthly hate, and after the tongue that spoke them should have crumbled to dust. "Are these things so?" the high priest asked: and then followed the sermon. There were several grand sermons preached before that council. The hall that witnessed the condemnation of Jesus was the place that echoed to living truths concerning him. Had it been possible for his murderers to have received repentance in this life, no doubt some of these sayings, charged full of the electricity of divine truth, would have won them. Doubtless all who could be reached of that perverse generation were brought to a knowledge of the truth. Christ said truly of Jerusalem just before his death, "O that thou hadst known in this thy day, the things that belong to thy peace, but now they are hid from thine eyes."

Stephen's sermon was a brief summary of the history of God's dealing with Israel from the call of Abraham down. He gives much light on many points that otherwise would have been left obscure. And his words must be accepted as unimpeachable, being spoken under the irresistible pressure of the Spirit of truth. He had been accused of speaking against Moses: in his discourse he gives him the full honor due to him as a heaven-sent ruler and deliverer, "Fair to God from the

hour of his birth;" and from the lips of Moses he preached Jesus to them. In holy rage at last he condemned his hearers as stiff-necked and uncircumcised in heart and ears, resisting the Holy Spirit, and worthy descendants of those who slew the prophets which showed before the coming of the Just One, whom these men had betrayed and murdered.

When they heard these things, they were cut to the heart and gnashed on him with their teeth. But he, full of the Holy Spirit, looked steadfastly toward heaven. Heaven and hell were brought into strong contrast that day. The man of God, full of the love and power and truth of the Almighty, and those miserable men, guilty, unrepentant, and hiding the bitterness of death in their hearts, stood in the same room, but who can measure the distance between them in the sight of God? Stephen in his upward gaze saw the glory of God and Jesus at the right hand of God. It is written, "Without holiness no man can see the Lord." This vision vouchsafed to the man who stood so close to death's sullen stream was a final test and proof of his ripeness for the life to come. Earthly conditions were no longer fit to hold him. He had graduated beyond that stage of life, and when this is the case, the elements of earth, aware of and chafed and fretted by such a presence, grow violent, and cast out the character who is at once a reproof and a mystery to them.

When he spoke of the vision that had been given him, they cried out with a loud voice and ran upon him with one accord and cast him out of the city and stoned him. The witnesses laid down their garments at the feet of a young man named Saul, who that day witnessed a scene that was never afterward effaced from his memory. "And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." And when he had said this, he fell asleep. Who fell asleep? Not that bruised and mangled body, which had never been awake but for the indwelling life. Who then? The essential man, the ripe Christian, which included the mind, the spirit, the character, the only elements that could properly be said to sleep.

And there arose that day a great persecution against the church * * and they that were scattered abroad went everywhere preaching the Word. Persecution is like trying to put out a fire by scattering the burning brands through dry stubble: forty fires are kindled in place of one; and so the light spread. L. A. A.

RIGHT WILL TRIUMPH.

The late John B. Gough, in one of his thrilling speeches, spoke as follows:

A gentleman said to me the other day: "The temperance cause is dead." It is not dead, for it was born in the Church of Christ, and that which is born there can never die. Right is to triumph in the end. You and I will not live to see it; but it will come. Nero sat on the throne clothed in purple, and at his nod men trembled. In the Mamertine dungeon a man was writing a letter to Timothy, to send him his cloak, for he was shivering in one of the dungeons of the Roman capitol. Years rolled on and right and wrong contended with each other. The former died a miserable suicide, but the prisoner wrote on and finished his letter: "I have fought a good fight; I have finished my course; I have kept the faith," words that have comforted millions. And the world could better afford to lose all the words of eloquence that fell from the lips of Roman orators, than to lose one word of what the chained prisoner wrote in a dungeon. My experience has led me to this conclusion, that we trust too much even to our organizations and to our efforts. We are in too much of a hurry; we want results immediately. We do a thing, and want results to come at once, forgetting that with the Lord one day is as a thousand years, and a thousand years as one day. It is God's work and not ours; we are workers. If a man stands as a machine, and if he is connected by a bond of living faith with God Almighty he is doing his work as he will, where he will, and when he will, and occupies the highest position a man can occupy in this world. God is the motive power and our work is simply nothing in comparison with Him. Then as we put forth our efforts, let us make our appeal to Him.—*Selected.*

EXTRACTS FROM LETTERS.

I ENJOY the HOPE very much and have gained much light and instruction from perusing it. I am much interested in your articles on "Endless Generations," and can see a glorious future for the race. How far-reaching and wonderful are God's purposes for the world! HATTIE STORRS BUSBY.

I THANK you for sending me the HOPE so long before the money came to you. I now enclose a dollar. I appreciate the little paper very much. It is always full of good things. It has been a source of comfort to me. It explains so many passages of the Bible that otherwise I could not understand. May God bless your household; and may you be able to give the household of faith a portion of meat in due season. My prayer is that you may have a good meeting at Algonac and do much good. I would like to be there but I cannot. I. H.

LAPEER, MICH.

I WILL send you in this letter Money Order for $2.10, for which send me DAY DAWN, MOSES AND CHRIST, THE PERFECT DAY, and THE GOLDEN LINK.

We are very much interested in "The Perfect Day" series in your paper, and you bring out some grand truths. That of Endless Generation is good, and new to me, and perhaps to many others. On the subject of "Evil and Sin," as you state it, your point is a good one, and one well worth considering. But I am rather inclined to think that "*All* things are of God," the *sin* as well as the *evil*, as all things must surely evolve from the Creator of all things. But if not, then I will ask you a question: "Who *is* the Creator of sin? If some other being or beings created it, there would be something that God did not create. Did not God create sin, or evil, for our benefit, our discipline, to be overruled for good in the final end of all bad things, or what we commonly call bad things? You may be right, and I wrong. I am waiting patiently for more light. May the Lord bless you in the good work in which you are engaged. I. K. F.

ALPHA, ILL.

REMARKS:—The mystery of Evil and Sin in the universe of a God who is love has been a stumbling-stone to many. We would walk softly before the Lord on such a theme. We would neither fear to let the Lord take all the responsibility(?) he claims, nor charge him foolishly. On the other hand, we would neither excuse sin in man, nor blame him too severely. May the Lord help us to keep balanced in these strange times.

There is evidently a difference between Evil and Sin. The evil refers to a low condition, which is not *necessarily* one of sin and wickedness. Sin is an act—"the transgression of the law." The Word says the Lord created evil; it does not say he created sin. It seems right and safe to abide by the word on both sides. While seeking for the deep things God has revealed in his Word, let us not seek to be wise above what is written.

Low, earthly, animal things are positive facts or beings created of God, and yet they are evil as compared with spiritual or heavenly beings. Paul tells us that God made the whole creation of mankind subject to vanity in hope of deliverance into the glorious liberty of the children of God. This is the foretold solution or outcome of the mystery. Here we can agree and rest.

But sin is not a thing, a being, an entity, high or low, to be created. All beings are created of God; but sin is the act of low and ignorant creatures—the stupid or stubborn transgression of law. What is according to God's will is not sin. Evil as God created it is not sin. Temptation is not sin. To yield, so as to violate God's will, is sin, and it brings confusion and suffering and death. If sin can properly be said to be created, the *sinner* is its creator; but a sinful action is more a means of destruction than a creation.

If God be the Author or Creator of sin, it involves the idea that his will has always been done in earth as well as in heaven—though they are so opposite. Indeed, and in short, it seems to teach that sin is not sin—that it is not bad, but only seems so. We witness this tendency in our brother's letter—an inadvertant admission that the theory is wrong. Let us not lose sight of the distinction between vice and virtue; but aim ever to be in harmony with Christ's mission—

make an end of sin—(not evil)—and bring in everlasting right-doing, that thus God's will may, indeed, be done in earth as it is in heaven.—EDITOR.

IT seems to me that day has come, described in Isa. iv. 1, where seven women lay hold on one man, saying: "We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach."

To me, the seven women can mean nothing but the seven churches, systems, or organizations laying hold of the Man Christ Jesus. And how many of that kind do we already know. I could name the seven, who are living on their own science, clothing themselves with their own righteousness, ignoring Christ, only in name. It sounds well when you hear them talk so lovingly of Jesus the Christ; but yet, when you come to an understanding with them, they do not believe in his divinity at all. "Oh," say they, "he is our *dear* Elder Brother; we have him for our example, and we can be just like him, and do all the miracles he did, if we will live up to the principles of life within ourselves."

Thus they are feasting on their own bread, raised with the leven of the Pharisees, instead of being made partakers through the enlivening influences of the Holy Spirit of that bread which came down from heaven, which if we eat we shall never die; and wearing their own linsey-woolsey garments, instead of being clothed with the wedding garment of Christ's righteousness. But they feel rich and increased with goods and do not seem to know how miserable and poor and blind and naked they are.

But they will find out when the Lord is washing away the filth of the daughters of Zion and purging the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. AVIS.

YOU see I am away behind on my subscription, and consequently, through your great forbearance and kindness, I am to the same extent your debtor.

You can never know all the consolation our larger hope paper, bearing such words of life and comfort, has brought to me, and if I by its teachings have been so blest and uplifted during great suffering and sorrow, how great must be the good to the many who are privileged to read it!

For three months from January 7, I was ill from the fearful *La Grippe*, and I had little hope of ever being well again. I lost a sister May 17, 1891, and have never been well since her death. I have the hope that she became interested in the gospel teachings and Bible explanations contained in the HOPE, and yielded a willing assent at last. When her mind was clear, she said: "I am not afraid to die; God is my Friend."

She was a writer of considerable note several years ago, under the name of "Helen Frances May." She lost all faith in the teachings of orthodoxy, and was saved from utter infidelity, or disbelief in Christianity, I trust, by the teachings of the HOPE. When her mind was in a normal condition, she would read it, even before I came home, saying: "I have read it all." At first, I read the paper aloud until I felt she was interested, and then she always read it herself.

I have been much interested in your series of articles on "The Shining Path," and the wonderful facts they disclose; for with the Scripture proofs, they certainly compel me to admit the truth of all they claim; for they unfold wonderful things before our mental vision regarding the glorious plans of our Father, for the benefit of his children.

My health has been too poor to be of much benefit to anyone; seeming to drag along wearily day by day; but I am as hopeful as ever, and looking toward our all-sufficient Saviour, who will never forsake even so weak a creature as I. I hope I may soon be able to do something for you and the cause I have come to love with all my heart.

I should have written you sooner, but when I had a moment, it seemed I was too weary to even write. I am wishing that more may know of the good tidings that we hear through THE WORLD'S HOPE.

I shall as soon as possible remember you substantially, for your kindness in sending the paper, and also hope to be able to get some of your other publications.

CHICAGO, ILL. M. A. L.

I WROTE you some time ago that I thought I should not be able to pay my subscription

for this year's HOPE until after harvest; but I was fortunate to get a little money a few days ago, and enclosed please find $1.50 to pay for the HOPE, and a copy of DAY DAWN.

I want to ask: If people cannot come to Christ until they are drawn, are they responsible for not obeying the gospel until that drawing? How can they tell when it takes place?

Again: If a person has been dishonest and cannot make restitution, and wishes to be a Christian, would he be accepted if he confesses his guilt to God and reforms?

DOWNS, KANS. M. M.

ANSWER: 1. One's ability and responsibility must be equal. Until a man *can* come to Christ, he cannot be responsible for *not* coming; and it was Christ himself who said: "No man can come to me, unless the Father which sent me draw him."—John vi. 44.

This seems to be a self-evident fact, as if it said, No man can use his eyes until he has light. The man without light is as if he had no eyes: in either case he cannot see, and he cannot be responsible for not seeing. This is illustrated by the case of the man who was born blind.—John ix. He could not see until the Lord opened his eyes. His responsibility for the use of his eyes began then. This question of responsibility must have been in the disciples' mind when they asked if the man was to blame for being born blind. The work of Christ (and therefore of his agents—the saints) was and is, not to fix responsibility, but, to open blind eyes. And it seems clear that only those who have some degree of light could on their own account raise the question of responsibility. All such are responsible; and "To whom much is given, of him much shall be required."

2. A man can tell when he is drawn just as he knows when he begins to see or to be hungry or thirsty. When a man *wants* to be a Christian, he never need wait to be drawn; this desire is the evidence of the Spirit's work. The same Father that convinces of sin, is ready to forgive.

3. When a man "wishes to be a Christian" and "confesses his guilt to God and reforms," he is always accepted. Indeed, true reformation is *evidence* of his acceptance. The Lord would not draw a man, and awaken a desire to be like Christ, and then reject him. But the very circumstances of the case, require that restitution be made *if possible*. What a man *cannot* do as a Christian, the Lord never requires. But if a man *can* repair the wrong he has done, true repentance will lead him to do it.—See Luke xix. 8, 9.—EDITOR.

THE ALGONAC MEETING.

THE General Meeting of the friends of the larger hope is to begin, as before noticed, on Friday, August 26, at 2:30 p. m., and continue over the following Sunday. We hope many are making definite arrangements to attend. We have learned that reduced rates (about one fare for the round trip) are offered on all railroads running into Detroit, on account of the International Exposition. It begins on Tuesday, August 23, and closes on Friday, September 2. Tickets are good going to Detroit each day of the Exposition, and good to return any day on or before September 3. The tickets are good whether the holder attends the Exposition or not, only the price of each ticket includes one ticket of admission to its grounds. This arrangement enables all who wish to attend the meeting at Algonac to reach Detroit at the low rate.

Algonac is on the St. Clair river between Detroit and Port Huron. This gives an opportunity for a pleasant Steamboat ride on one of the finest rivers in the world. Two boats leave Detroit daily from foot of First St. for Algonac. The time of leaving Detroit (City time, which is 28 minutes faster than Central Standard R. R. time) is 9.00 a. m. and 3.30 p. m. On Sunday, the boats leave Detroit at 9.30 a. m. and 3.00 p. m. These same boats leave Port Huron at 7.00 a. m. and 4.15 p. m. They stop at Algonac both ways. From Port Huron to Algonac one can also take the steamer "Mary" at Butler St. Dock, at 11.00 a. m. and 4.30 p. m. At the R. R. Dock at 11.10 a. m. and 4.35 p. m.

On arriving at Algonac, come to the Town Hall, which has been secured for the meetings. It is a commodious place. It is expected that each will provide for himself on the picnic plan, but if any do not care to bring provisions they can be purchased in Algonac. So Bro. Smith of Detroit writes me, and he also suggests that those who can do so, would do well to bring hammocks with them.

Come all who can, praying that we may be a means of blessing to others, as well as that we may be blessed.—EDITOR.

☞DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 17. ALMONT, MICH., SEPTEMBER 1., 1892. $1.00 a year.

SHINING AS THE SUN.

In Matthew xiii. 43, Jesus, foretelling what will follow the harvest at "the end of the age," says: "Then shall the righteous shine forth as the sun in the kingdom of their Father." And then in the same breath adds: "Who hath ears to hear, let him hear."

This would seem to imply that he had uttered a truth which might be easily overlooked, and to which he would call special attention. In view of this, it seems more than probable that the popular idea falls short of the reality. Traditional teaching has prevented people from looking for the truth on their own account, and a little careful thought and study may dispel the gloom of the tradition.

It seems a little strange that here where so many have expected to find only the gloom of hopelessness for the masses of mankind, the Saviour himself gives us the key of joyous hope. For even if it could be proved (which cannot be proved) that there is no hope for the tares, (which, being sown among the wheat, cannot refer to mankind in general, but only to the false ones in the church,) there would yet be the *world* of men to be enlightened and blessed after this age and its harvest, through the shining forth of the righteous.

It should be borne in mind that the parable of the tares and wheat covers only the age of gospel selection, and refers to the mixed and confused state of the nominal church in this time. The church as first planted at Pentecost was composed only of "the good seed" ripened and gathered in the harvest of the Jewish age, "the children of the kingdom," and afterward, "while men slept," and were therefore off their guard, the enemy crept in and sowed the tares among the wheat. This is in harmony with the fact that the church fell away from its primitive simplicity and purity, and with the consequent development of a worldly, sectarian and Babylonish state of things. It also agrees with the Bible prophecies that the true Christians will leave that state of things, or come out of Babylon, and thus answer or fulfill the prophetic prayer of the Saviour, that all be-

lievers shall be one, that the world may believe.—John xvii. 20, 21. In order that the world may believe in Christ, it will be absolutely necessary that this mixed, sectarian condition should end, and the righteous shine forth as the sun.

Overlooking this dispensational order and location of the parable, and attempting to make it cover all the ages of grace, or from the beginning to the end of human history, seems to necessitate the ignoring of nearly all the stated points of the parable; and that it has been so interpreted, confirms the idea that confusion has reigned in the minds of even Christian people.

It cannot properly be applied to the ages preceding the first advent, (1) because "He that soweth the good seed is the Son of man," (verse 37,) a name applicable to Christ only after he took our nature by coming in the flesh; and (2) because it is "the kingdom of heaven" that is here "likened to a man who sowed good seed in his field," (verse 24,) a name which is never used in the Bible in reference to God's cause in the ages preceding the death and resurrection of Christ, where God's kingdom was founded. And that the parable is limited to one age or dispensation is apparent, (1) because only one is mentioned, of which the harvest is the end; and (2) because the righteous have to "shine forth," after the age of mixture and confusion has ended. This at least shows that the work of grace extends beyond the limit of the parable.

It makes a great difference what hope the Christian has,—whether it is merely selfish, or has reference to the good of others. The Saviour does not say: "Then shall the righteous, having escaped the hopeless damnation of hell, enter forever upon the joy and glory of their home in heaven." To this statement some will be ready to give a ready assent. Will they as cheerfully consent that he did not say: "Then shall the righteous, having been previously caught up in the clouds to escape from the fire that shall annihilate the wicked, return to the renewed earth, to dwell therein forever." Such a hope as either of these might be good, and the latter might be better than the former, as it would at least rid the universe of the wicked and their hopeless suffering; but both views might be regarded as somewhat selfish. Merely to be, and to enjoy, without a thought or a regret for those hopelessly lost, seems very unlike "the joy of the Lord." The good of others, their deliverance from sin and death, was the motive of Him who "for the joy set before him, endured the cross, despising the shame, etc." If such were his joy, how could anyone enter into the joy of the Lord if there were no hope of working for the deliverance of others?

The Christian's true hope is not based on nor in harmony with selfishness, but the broadest and grandest spirit of benevolence. It is not merely the hope of being saved ourselves, but it includes a work for the good of others. This is more than implied in the statement:—"Then shall the righteous shine forth as the sun."

To shine does not mean to be saved, to go to heaven, to have a home in the new earth, nor any such thing. They will be safe and with

Christ, and that will be good; but it is not their safety, their condition nor their location that the Saviour had in mind, but their work, their shining. This is the best element of the blessed hope.

To shine can mean no less than to give light. And if they are to *give* light, somebody must be in a position to *need* it and *receive* it. It is not merely to be or have light, but to impart it. "God is light, and in him is no darkness at all;" and the righteous will enter into it and be like Him. He will clothe them with light as with a garment. But even the Lord could not give light, that is, reveal himself, without creating those to whom he was to be made known. Light shines or truth is revealed for others' good.

The righteous are not only to shine, but to "shine forth as the sun." Here we may distinctly learn the *object* of their shining. The natural sun is a type of Christ, "the Sun of Righteousness." What it is to the natural world, giving light and heat, He is to the world of men, revealing spiritual light and heat, that is, truth and love. And the righteous are to be perfected in one with Christ in the work of making God known for the spiritual good of mankind. The result of such a revealing of God is eternal life.—See John xvii. 3.

The passage under consideration does not say that the righteous are to shine for the good of the world, but the comparison, "as the sun," clearly implies it. And what is here implied, is taught in plain words elsewhere—in all those passages that foretell the restitution and reconciliation of all things, the blessing of all the families of the earth, under the future reign of Christ and his saints. It is taught in John xvii, where Jesus shows that the world will believe in him through the manifest unity of his church. In the book of Revelation, this grand, shining work is symbolized by the object of the presence of the New Jerusalem, the perfected Church of Christ, on earth: "The *nations* shall walk in the light of it." The righteous shall shine as the sun by revealing the blessed character and love of God, and the nations shall respond to the gracious truth, and *walk* in its light.

This phase of truth corresponds with the Scriptures that foretell the coming of the Lord as the light, the morning and the day, and descending as the rain, as showers that water the earth. As the Desire of all nations, he will come; they shall be blessed in him, and this work of blessing shall never end. This is a hope that maketh not ashamed.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

Address: J. H. PATON,
ALMONT, MICH.

WHAT IS THE DIFFERENCE?

If all are to be saved, does it make any difference whether or not we accept of Christ now? This question is sometimes asked, and there may be many answers to it, depending on various conditions and circumstances. But let it be distinctly understood that we believe in the absolute importance of immediate faith in Christ, repentance and faithful obedience. And if any do not accept of Christ now, it must be on account of not realizing the need of such a Saviour—or because they love darkness rather than light.

There are rewards promised to the Christian that cannot be obtained by others. And men cannot be in the race for such rewards, until they accept Christ as their Saviour. The "crown of life" is promised to him that is "faithful unto death," which certainly implies that there is a reward not attainable by those who do not seek for it before death. It is promised to him that overcometh and keepeth Christ's works to the end, that he shall sit with Him in his throne, and have power over the nations. This, rightly understood, means that they shall be one with Christ in his perfect character, in his official capacity and his gracious work. What more could anyone ask? He that appreciates these things will find a strong motive in them. His reason for faithfulness is not to escape hell or punishment, but that he loves Christ and his fellow-beings. But if a man can love and serve God because he is afraid of his penalties, then a dead man can breathe and show other signs of life.

The Apostle said: "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence [*parousia*] of the Lord." This promise of the complete blotting out of sin at the Lord's coming, which surely involves a complete supplanting of the old nature that sinned by the fully developed spiritual nature and body, can only apply to those who accept and obey Christ in this life. We cannot and do not try to make it apply to everybody. We do not say that it is as well not to repent as to repent now. It is as much the duty and privilege of those who have light and opportunity to accept Christ now, as if only a few were ever going to be saved. If salvation is a good thing, the sooner men are saved the better; and no salvation ever can be obtained separate from loyalty to Christ. Men may *think* they "want to go to heaven" while they still love darkness and sin, but they do not. Heaven would be hell to those not in love with the principles on which heaven is governed. The "new heart" and the "right spirit" are necessary elements of heaven or of heavenly conditions on earth. Love to God and mankind is its keynote. And this being true, the most glorious part of the Christian's hope is that when he is made like Christ, he will be able to judge others to life and victory.

Some think the best way is to say nothing about God's plan as to saving men in the future, but go in with all their might and main to "get them saved now," using their own expression. This is all right for those who do not know God's plan, and when men talk in that

way, they show that they do not know it. A man cannot preach the gospel, after he sees its fullness, without preaching that all will finally be reconciled to God. We can say that as long as men reject Christ, they must remain in darkness. We can say that the crown is to the faithful Christian; but no one seeing God's loving purpose and plan as revealed in Christ, can add his own words and say that the sinner is in danger of being "lost, lost, forever lost." He cannot say, "If you do not come now, you may soon be everlastingly too late." He knows better, and would not dare to dishonor his Saviour by even allowing men to think on in the old way.

Men cannot move faster than God moves, and are liable to beat the air in their attempts to do in haste what He has planned to do later on. There is plenty of work to do in harmony with the Lord's way; and it is all right to watch for the moving of the waters and to be the Lord's instruments to help men in. Blessed is he who by the quickening of the Spirit and the light of God's word is enabled to come to Christ now; and blessed are they whom he uses as his mouth-pieces. No one who appreciates the truth as it is revealed in Christ can ever say or think that it will not pay to be a Christian now.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

PATIENCE.

WERE there no night we could not read the stars,
The heavens would turn into a blinding glare;
Freedom is best seen through the prison-bars,
And rough seas make the haven passing fair.

We cannot measure joys but by their loss.
When blessings fade away we see them then;
Our richest clusters grow around the cross,
And in the night-time angels sing to men.

The seed must first lie buried deep in earth,
Before the lily opens to the sky;
So "light is sown," and gladness has its birth
In the dark deeps where we can only cry.

"Life out of death" is heaven's unwritten law;
Nay, that law is written in myriad forms;
The victor's palm grows on the fields of war,
And strength and beauty are the fruit of storms.

Come, then, my soul, be brave to do and bear,
Thy life is bruised that it may be more sweet;
The cross will soon be left, the crown we'll wear;
Nay, we will cast it at our Saviour's feet.

And up among the glories never told,
Sweeter than music of the marriage-bell,
Our hands will strike the vibrant harp of gold
To the glad song, "He doeth all things well."—*Selected.*

THE church of God will come to full meridian, and in that day all the mountains of the world will be sacred mountains touched with the glory of Calvary, and all streams will flow by the mount of God like cool Siloam, and all lakes be radiant with Gospel memories like Gennesaret, and all islands of the sea be crowned with apocalyptic visions like Patmos, and all cities be sacred as Jerusalem, and all gardens luxuriant as Paradise, with God walking in the cool of the day. Then the chorals of grace will drown out all the anthems of earth. Then the throne of Christ will overtop all earthly authority. Then the crown of Jesus will outflame all other coronets. Sin destroyed. Death dead. Hell defeated. The church triumphant. All the darknesses of sin, all the darknesses of trouble, all the darknesses of earthly misery, hieing themselves to their dens. "Clear as the sun! Clear as the sun!"

—*Talmage.*

SECOND DEATH.

THE second death pre-supposes a first death. It will be proper to examine the first that we may understand the second. What, then, is the first death? Some would say it is the Adamic death, but there are objections to this view. First, it is not strictly a death, according to the New Testament, but is considered a sleep. Jesus said, "The maid is not dead, but sleepeth;" and, "Our friend Lazarus sleepeth." Stephen fell asleep. The Apostle said, "I would not have you to be ignorant, brethren, concerning them which are asleep, etc."—the term asleep used three times in the passage.

The Old Testament also calls it a sleep. See Job xiv. 12: "So man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." David says, "I shall be satisfied, when I awake, with thy likeness." Daniel xii. 2: "And many that sleep in the dust of the earth shall awake."

Man, strictly speaking, does not die in Adam after he is born; but when Adam died, his posterity died in him. Man is born dead. The infant does not die for the sins which it has committed, but because of the sin of Adam. Christ was born dead—that is, he had man's deathly nature. He took man's sinful nature, but did not sin. He was made sin—came in the likeness of sinful flesh, subject to temptation, privation, persecution, hunger, thirst, and all forms of bodily suffering. He surrendered this Adamic life for a while, went down into the grave, there to sleep till God's appointed time, then to rise victorious over death and the grave. He being the Head of the human race, he passed through his trial, suffered death, and has opened the way out for the whole human family.

If the Adamic death was the first death, then Christ and the disciples died the second death as well as the first. He died unto sin. Rom. vi. 10. In verse 11, he says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." It will not do to say that this death was a figure of the real death, for the word does not call it so. It calls it death, but it was not so with the Adamic death, for, as we have seen, it is called sleep, and could not be the first of the two deaths. But the first and second deaths both take place in the great fight for life, after the beginning of the gospel age, and are brought about by the judgment or trial that comes on the church and the world. And as the church passes into life first, it is reasonable to suppose that it passes into death first. And if the trial for life constitutes death, then Christ and the church pass through their death first; for he said, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." In 1. Peter iv. 17, we read, "For the time is come that judgment must begin at the house of God. And if it first begin at us, what shall the end be of them that obey not the gospel of God?" Their end will be judgment, of course. Paul calls this judgment or trial death. In speaking of his trial, he said, In deaths and perils oft, and I die daily.

But the judgment of the world is future. It did not begin with them when it began with the church, for it began with the house of God. So Christ and the church pass through their judgment first; and by that process they pass from death unto life. In John v. 24, Jesus says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment], but is past from death unto life."

One must die to sin in order to be saved, must pass through God's fiery judgments and be purified. God's fire refines and purifies, separates the dross from the pure metal. And as the soap cleanses the garment, so the fire of God cleanses the individual. So the fiery trial or judgment to come on the world will cleanse them, burn up their wicked desires and works, and make them fit for God's use. When the whole human family shall have passed through the fire and have been purified, then will come the time when every knee shall bow, and every tongue confess; when all shall know the Lord, from the least to the greatest; when the knowledge of the

Lord shall cover the earth as the waters cover the sea; when the last enemy shall be destroyed.

Even the second death is to be cast into the lake of fire with them that are to die the the second death, the casting in of which is the second death. So there will be no more death. Bringing the whole matter into a small compass, we have it thus: The church dies to sin and that is the first death; then the world dies to sin and that is the second death. Blessed time—no death, no sin, no pain, no sickness, no darkness, no corruption!

D. HAMMACK.

COPENHAVER'S MILLS, W. VA.

REMARKS: The general tenor of the above article, as to the order and object of the fire of judgment as applied to Christ, the church and the world, is doubtless correct, whether or not the view is right as to the first and second death. Being along the line of the blessed gospel, and pointing toward the glorious outcome of a redeemed earth and a sinless and deathless state for all mankind, the article deserves attention. That the judgment results in death to sin, and that such a death is the way of life for both the church and the world, seems clear. Our own view has been that the first death was by the first Adam—death into the sinful state,—and the second death (to both church and world) by the Second Adam—through fiery judgment into victory and righteousness—even as our brother holds in reference to the world. All die in Adam, [saying nothing of the sleep], and are made alive in the Second Adam, by sharing his death to sin. This is the second death, the destruction of man's low state, as represented by death and hell. The difference in the two views does not seem vital, and we are glad of the agreement as to the judgment and its blessed results.—EDITOR.

THE new book, called THE PERFECT DAY, is now ready, and has been sent to all who have ordered it. Those who have assisted us and waited so kindly have our heartfelt thanks. We think the finish of the book—especially of the cloth-bound copies—will please all. The price, postage paid, is very low at 50 cents, or six copies for $2.00; in paper cover, 30 cents, or ten copies for $2.00. We can now fill orders promptly.—EDITOR.

IS MAN'S WILL FREE?

THAT depends. It may be said that each man, like a fish in a pool, has freedom within his limit, and is responsible for the consequences of his actions in the use of that freedom; but neither the fish nor the man has unlimited freedom nor responsibility.

The will of man is sometimes weak and sometimes strong, but it is never supreme. The Lord has a will that limits man's freedom. He virtually says to man: "Thus far you may go and take the consequences, but no farther." If man is absolutely free to act, independent of God's will and purpose and the motives He may present, then God is bound and might as well not have a purpose, as he could not be sure of its accomplishment. In such a case, the ability of God as to the future of the universe would be dependent on the uncertain will and choice of man.

Man's will, under God, should be master, but there are many things that weaken his power of will—such as unfavorable circumstances, hereditary influences, disease, bad habits, etc. To say that those born of bad parents, in filthy and wicked dens, and allowed, or rather compelled, to grow up in ignorance and under the influence of vice, are equally responsible with those in favorable conditions, seems absurd. It is a well known fact that vice thrives in bad surroundings, and elevation results where the gospel is sent. "To whom much is given, of him much is required" is God's rule of judgment. Man's power of will, his ability and therefore responsibility, increase as man rises. In sin and darkness man is a slave, and only when the Son, the Life-giver, makes him free is he free indeed.

Some say that the doctrine of universal salvation utterly ignores the freedom of man's will;—that if God overcomes the obstinacy of the human will, then man is a mere machine, and can never be either vicious nor virtuous. If this objection has any force against the Lord's foretelling *universal* salvation, it must be equally forcible against his foretelling a *partial* salvation. Man is as free to choose in the one case as in the other, and if it does not destroy man's individual responsibility to have the Lord foretell a *general* victory of Christ, neither does it when He foretells *universal* victory.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

SHINING AS THE SUN 257
WHAT IS THE DIFFERENCE? 260
PATIENCE, (Poetry) 261
SECOND DEATH 262
IS MAN'S WILL FREE? 263
EDITORIAL ITEMS 264
WHY DID THE LORD JESUS DIE? 265
EXTRACTS FROM LETTERS 266
ALL HAVE ACCESS, (Poetry) 268
REPORT FROM ALGONAC 269
NOTES ON SUNDAY-SCHOOL LESSONS,
Philip in Samaria, (Sept. 4) 270
Philip and the Ethiopian, (Sept. 11) 271
HOPE 272

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

WHY DID THE LORD JESUS DIE?

Yes! why did Jesus die?
Jesus, anointed of God with Holy Spirit, — Acts x. 38.
And with power! The Holy, spotless One! — Luke i. 35.
Why did he die?
In him there was "no sin;" His body perfect, pure; — 2. Cor. v. 21.
He, to whom 'twas "given life in himself to have," — John v. 26.
Did die. He, "the Holy one of God," was made — Gal. iii. 13.
A curse. Oh! why was this?

I.

"Himself he gave — Eph. v. 2.
He gave for **us**," His body—He, "The Head." — Col. i. 18.
"He loved the **church** and gave himself for it," — Eph. v. 25.
On its behalf.* His life, his soul, his blood, — Isa. liii. 12.
To death, death of the cross, he poured it out, — Phil. ii. 8.
And that, too, for the **sheep**, on their behalf; — John x. 11.
For God's "scattered" **children**; for the Jewish "**nation**," — Joan xi. 52.
Which though "His own," rejected him, and cast him out. — John i. 11.

II.

"Christ died, according to God's word, on behalf of **sins**, — 1. Cor. xv. 3.
"Our sins," "us to redeem from all iniquity," and thus — Tit. ii. 14.
"To bring us unto God." And more, he suffered, — 1. Pet. iii. 18.
A pattern for our following, who have received him: — 1. Pet. ii. 21.
Who are his "**brethren**;" who share his cross, — Heb. ii. 11.
Rejection, scorn: and who will share his crown, — 2. Tim. ii. 12.
His kingdom and his glory; who, with him, — John xvii. 22.
"The Son," "The Only Begotten," (at that time) — John iii. 16, 18.
"The Firstborn from among the dead," with him, — Col. i. 18.
Says He, as "**sons** of GOD will manifested be;" — Rom. viii. 19.
"Assembly of **first-born** ones, "**saviours** coming — Heb. xii. 23.
On Mount Zion," "made **kings** and **priests** to God." — Ob. 21; Rev. i. 6.

And was this all? "He loved the **church**, — Eph. v. 2.
And gave himself for it." For it alone? — Eph. v. 25.
His brethren, body, virgin, bride, his flesh alone? — 2. Cor. xi. 2.
Then gave he self for self! For "they two one flesh shall be." — Eph. v. 31.

III.

Aye more, thrice blessed be his precious, gracious name!
He, Rescuer, Deliverer, Saviour, Ransom, — 1. Tim. ii. 6.
"Died for the **ungodly**." He "came to seek and **save** — Rom. v. 6.
The **lost**." "Saviour of the **world**" is his — Luke xix. 10.
God-given title. "Ransom for **all**" is he. — 1. John iv. 14.
"Not to condemn, but to **save** the **world** came He." — John iii. 17.
Like to his Father he, "Saviour of **all men**," — 1. Tim. iv. 10.
As well as "specially of believing ones." — 1. Tim. iv. 10.

IV.

Reader, rejoice! proclaim aloud that God — Isa. liii. 7.
Is a "Just God and Saviour;" "forgiving — Isa. xlv. 22.
Iniquity and sin" to those accepting Christ; — Ex. xxxiv. 7.
Rendering "full justice" to everyone — 2. Thess. i. 8.
Who has to suffer for his "ungodly deeds." — Jude 15.
Then saving all in Christ, "though as through fire." — 1. Cor. iii. 15.
Making alive all who in Adam died. "In hope" — 1. Cor. xv. 22.
God made "creation subject unto vanity." — Rom. viii. 20, 21.
In "His dear Son," "The second Man," "The Lord — 1. Cor. xv. 47.
From heaven," lost man is found, the one sheep — Luke xv. 4.
Who has gone astray is brought back to God, — 1. Pet. ii. 25.
To home; the wayward sheep's restored;
The tyrant is destroyed. The prey, blinded by sin, — Heb. ii. 14.
Is rescued by just, almighty **Love** divine, — 1. John iv. 16.
Which "cannot be provoked" to let the sinner go, — 1. Cor. xiii. 5.
Which "faileth never." Blessed be **God**. — 1. Cor. xiii. 8.

560 Indiana Ave., Toledo, O. H. VRYSEN.

* This is the correct rendering of the Greek preposition *huper*, translated "for" in one hundred and three phrases in the New Testament. So rendered in 2. Cor. i. 11; v. 12; viii. 24; Phil. i. 29, authorized version; and in 2. Cor. v. 20, 21; Philem. 13, revised version.

EXTRACTS FROM LETTERS.

We mail you check for two dollars. Please send us three or four paper-covered copies of The Perfect Day. The balance use as you think best.

Christ's kingdom is not popular as yet, but, thanks to the living God, it will be. All honor belongs to the Lord, but men want it, and that is the reason, or one of the reasons, why people prefer worshiping the creeds of men. A little honor does some people so much good. C. & S.

Edenville, Pa.

Please give me one passage of Scripture that clearly states that there will be, or may be, another opportunity to repent after death. I want the truth. I think it is clearly stated in the Scriptures. If there is another sphere or condition where sin can be forgiven, the record will be in the Scriptures. It will be a statement. I do not care for man's explanation of any uncertain text. * *

The minister who wrote the above request has preached to us on the second coming of Christ, but cannot find any Scripture that gives any hope to the wicked after this life. I told him that you would at least give him a Christian answer. Mrs. S. C.

Prairieville, Mich.

Reply:—A Christian answer is such an one as Christ would give. If I knew that minister's heart as well as Christ knew his questioners, it would be easier to give the right answer. I like the statement, "I want the truth;" but if he is confident he *has* the truth on this subject, he cannot be hungry for more.

I do *not* like his way of dictating as to *how* the Lord would teach him the truth. He may not have thought he was dictating; indeed, I hope I have misjudged him in this; but it seems like that when he demands that the Bible should *state* things thus and so. If he is an intelligent student of the Scriptures, he must know that the Lord's quite common method is to speak in "dark sayings and parables," rather than plain statements that all could understand. And it must have been somewhat difficult at times, (in view of the assumption that only in this life sin can be forgiven,) for him to harmonize with the idea of God's love for the world, the Saviour's *reason* for speaking to the multitude in parables—not to make things so plain that all might at once repent and be forgiven but—"That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—Mark iv. 11, 12.

That is surely a plain statement, and it is to be hoped that no attempt will be made to explain it away. But if our brother minister will give it its full weight, it seems that he must admit that for those at least whom the loving Son of God purposely kept in darkness, there *should be* an opportunity for repentance and forgiveness in the future life. In their blindness and wickedness they pierced the Son of God. But if our brother will turn to Zechariah xii. 10, he may see that the Lord has promised to pour upon them "the spirit of grace and of supplications," in the day when they shall "look on him whom they have pierced." Without saying in so many words that they shall be forgiven after death, this seems to clearly teach it; and it will be in answer or fulfillment of the Saviour's dying prayer: "Father, forgive them, for they know not what they do." They shall indeed mourn when they see him, but it is the mourning which accompanies true repentance, and not despair. It will be as when Joseph was made known to his brethren, they were afraid at first, but he quieted their fears, forgave them freely, and blessed them abundantly.

These are all plain Scriptural statements, showing that the Lord's purpose and plan do not limit the application of mercy to the present life. But it is not the Lord's usual way to teach these great principles by brief, pointed statements, that could be understood by the careless or superficial readers as well as by those who search and dig for the jewels of God's word. It is not "man's explanation," however, on which we should depend for

"God is his *own* Interpreter,
And he will make it plain."

To understand the very many Scriptural reasons for believing that mercy and forgiveness will be exercised in behalf of men

after this life and age, requires a thorough knowledge of God's plan of the ages, and his purpose in Christ to reconcile all things unto himself.—Col. i. 20. And these things are within the reach of our brother if he is hungry and thirsty for them. But if anyone is determined to have it stated in such and such a way, he may have to wait.

By those who do not see the breadth and fullness of the plan, it is assumed that *we* should prove that sin can be forgiven in the future. Have we not equal right to put the call for proof on the other side? Who can show from the Bible that mercy and forgiveness are *limited* to this life? So often we are assured that "The mercy of the Lord endureth forever;" but he "will not keep his anger forever," (Ps. ciii. 8) and "in wrath remembers mercy."—Hab. iii. 2.

But when the Lord says that a certain sin would not be forgiven, "neither in this world [age] nor in the world [age] to come," does it not at least imply that all other sins *shall be* forgiven in the world [age] to come? If not, why the exception? The age then about to come to the Jews who were addressed by the Saviour was this Gospel age, and "the restitution of *all* things" follows this. Turn to Ezekiel xvi. and carefully read from 44 to 63, and see that the Lord is to be pacified toward them, or as the revised version has it, to forgive them, for *all* that they have done. How much plainer could statements be made?

"But after death the judgment." Well, if any one will carefully study the Scriptures as to the Lord's method and object in judgment, he may learn that this statement, so commonly thought to be against us, is equal to saying that men are to be forgiven, purified and saved after death. "He will not fail [in any case] nor be discouraged, until he shall send forth judgment unto victory." Compare Isa. xlii. 3, 4 with Matt. xii. 18–20. In 1. Peter iv. 5, 6, the object of judging even the dead is shown to be that men may learn to "live according to God in the spirit."

Time and space would fail in the enumeration of the many evidences of the truth of our position. But it may not be clear to our brother; and, in conclusion, I would say to him: If you cannot conscientiously preach as full a gospel as this, just go ahead and preach as full a gospel as you can.—EDITOR.

THE following letters were addressed to the friends assembled at Algonac, and they may be of interest to others also.—ED:—

Dearly Beloved:—

I had a great deal rather be with you and speak face to face than to write. But it does not seem to be the will of the Lord that I should be with you at this gathering. But the Spirit seems to say, "Write, and tell them what you have seen.

When the HOPE came with the announcement of the meeting at Algonac, I was quite ill; and as I was thinking about it, and talking with the Lord concerning the meeting, and asking him why it could not have been my lot to be there, when I should have enjoyed it so much, I closed my eyes, and I saw in the distance a high wall, and on the wall what seemed to be a bright bunch of flowers. A number of people were standing around looking at this bright object; and I said to the one standing next to me, "Isn't that beautiful? I wish it was mine!" Then in the next breath, I said, "Ah! no! I am not worthy of anything so beautiful." But while we were looking at and admiring it, an angel came and took it down and started in the direction of where I was standing. The people seemed to be standing in a large circle, and I seemed to be about midway. The angel came past all those people on my right, and came near and handed it to me, saying, "This is for you." I took it. The top part seemed to be lillies, and then, as I took hold of the center, there seemed to be a part that hung down, like hanging moss. But it was all of pure gold. I cannot find words to express the beauty of it.

Just then my daughter came in, (the family were moving about the house at the time) and I opened my eyes and said, "Wasn't that beautiful?" She said, "What?" Then realizing that she did not see it, I told her what I had seen, and when my friends came in, I told it to them. I think God gave that to me for an encouragement to work on in my line of duty and be content. Oh, praise his dear name! What great things he has in store for those that love him.

Beloved, let us gird on the whole armor of God. There seems to be six parts to this armor: the loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; and the shield of faith; and the helmet of salvation; and the sword of the Spirit, which is the word of God. If we have on this whole armor, we can stand against the wiles of the devil, nothing can move us from our foundation, which is Christ.

Although I cannot be with you in body, I am with you in spirit, and praying for the success of the meeting, that the hearts of the saints may be knit together; that the world may say, "Behold, how these love one another!" And that the good seed may be sown on good ground, spring up and bear fruit to the glory of God. The dear Lord has seen fit to raise me to health again, for which I praise him. Pray for me, that I may glorify God in all things, and be useful in his vineyard. May the time come soon when we shall all meet to part no more forever. The grace of our Lord Jesus Christ be with you all.

Your sister in the blessed hope of soon seeing Jesus. MRS. L. J. EMERSON.

Dear Friends of the Larger Hope:—

My pen can not tell you how intensely disappointed I am at not being able to meet with you here in the body; although you may be sure I am here in soul and spirit; and my earnest prayers are for the guidance of the Holy Spirit, to rest upon and abide with you all; to direct as it seemeth good to the loving Father; to lead us all into the fulness of knowledge and light and truth which is in Christ Jesus our Lord and Saviour.

I believe if we place ourselves under the guiding care of our Heavenly Father, and rely upon the Holy Spirit, the little leaven will in time extend throughout the universe, and the whole lump of humanity become as one; so potent is human magnetism to work good or evil in the world according as it is swayed by its own spiritual impulses. The foundation of religion is God. The man who believes in God and his Word, and sees him in all the wonderful works of nature, has the fundamental principle of truth within his heart, that no amount of dogmatic bigotry can efface, or even dim.

Christ lived and died and rose again for his human brotherhood and the honor and glory of his Father. We are commanded to follow *him*. Let us not overlook, then, this deep-seated principle of Christianity, love for humanity. "Let all your things be done with charity,"—which is another name for love.

And now, in conclusion, though it does not seem to be God's will for me to meet you in person this time, let us keep up the meetings from time to time, and place to place; some of us will surely be permitted to attend, and in his own good time I can also come. I know that we can leave us all under the guiding, directing care of our Heavenly Father, and the saving grace of the Lord's Christ, for I know in whom I trust.

Faithfully your friend and sister.

ERMINA C. STRAT.

ALL HAVE ACCESS.

AND who shall stand 'twixt God and me,
When times for praising him occur?
Before my God I e'er would be
My own o'erjoyed interpreter.

With David let the nations cry,
Let all the people praise the Lord!
The feeblest notes can pierce the sky,
While broken accents there accord.

What privilege so great at this,
That *all* can praise the King of kings!
This is on earth abiding bliss,
And strange foretaste of heavenly things.

Oh, who can doubt when from the skies
The Christ appears the second time;
The poor, the rich, the meek, the wise,
Will be as one in every clime.

Accept the things that will endure;
Let complex barriers timely fall;
God neither knows the rich nor poor,
But he alike respects them all.

Foreshadow now that judgment day;
Before the Lord let diff'rence cease;
Oh, leave as God has made the way
Untrammeled t'wards the Prince of Peace.

—St.

☞ Send names for sample copies of Hope.

REPORT FROM ALGONAC.

THE anticipated gathering in Algonac is in the past, and the general verdict is that it was good to be there. Twelve places were represented, —Algonac, Almont, Armada, Chicago, Ill., Detroit, Harsen's Island, Honeoye, N. Y., Lexington, Marine City, Peck, Toledo, O., and Yale. This made quite a large family, but, as expected, the congregations were largely made up by the people of Algonac, on whom we trust the impression made by the truth was favorable. It was hoped that other places would have been represented. Some expected to come, but were unavoidably prevented. Many who would richly enjoy such an opportunity, had not the means of travel even at the reduced rates. It may be that a weekly (1. Cor. xvi. 2) saving of small amounts from less worthy expenditures, and useless and injurious luxuries, would enable many to enjoy these spiritual feasts, and to do more every way for the promotion of the good cause. The poor, or those of very moderate means, must still, as in the past, carry on the work of the Lord, because very few of the rich, comparatively, are entering the kingdom of heaven. (See Mark x. 23–27 and Jas. ii. 5.)

Algonac proved a good place for the meeting. The hall was in every way commodious. The weather was beautiful. The air was refreshing. Provisions were abundant; and the picnic was enjoyable and successful.

The meetings, especially evenings and on Sunday, were well attended. The public preaching was done by Sister Allen, and Bros. Veysey and Paton. It covered much ground—including things doctrinal, practical and experimental. We trust that some good seed fell into honest and good hearts that will bear fruit afterward.

One thing made prominent in this gathering was what may be called "Social Inquiry Meetings." Their method was conversational, for the purpose of asking and answering questions. Much thought was awakened. Quite a variety of subjects, objections and difficulties were considered. Some differences of opinion were kindly expressed. The unity of the Spirit was maintained, and much good was derived. These meetings were especially interesting. Such mutual exercise of mind is helpful to growth in grace and in the knowledge of the truth.

The absence of sectarian organization is a peculiar feature in these gatherings. This to some may appear a weakness. But with many it strengthens the conviction that all Christians, wherever they may be, in or out of the sects, *are one* by a law of *spiritual* organization—the divine nature, the tie that binds our hearts in Christian love. But it is a question requiring wisdom to consider how to secure the necessary co-operation in work, without adding another to the list of the sects. For while we make no human creed nor opinion, but Christ alone, our basis of fellowship, claiming that all Christians in or out of the sects are members of the same church, whether they know it or not, and while we therefore are not inclined to forbid any who cast out devils in the name of Jesus though they follow not with us, but heartily sympathize with all Christian effort, and rejoice in all good results; still it seems that those whom the Lord has given to see the more advanced and broader phases of the revealed truth should be inspired with the spirit of co-operation and zeal to bring them before the minds of others. Those who do not see the advanced truth cannot be expected to devote either effort or means to spread it; therefore there is the greater reason for those who do see it to let their light shine, (that is the purpose for which it is given), by doing all they can to circulate the books and papers and sustain the preaching. It is clearly evident that much more might be done by a persistent *individual* effort, each person using his own judgment as to its application. It is doubtless true that some have been driven from the work of persistent preaching for want of an adequate support, the few being left to do what should be shared by all. Some one at the meeting suggested that each one should ask: "Am *I* doing all I can to spread the truth?" May the Lord enable each one to shake off any tendency to slackness, and to do what he can.

Those who labored and sacrificed in reference to this meeting were satisfied that it is not in vain, and there was a general expression in favor of such gatherings. They may be oft-repeated in different localities, where people are willing to bear the responsibility. Where will the next one be?—1. Cor. xv. 58.

NOTES ON SUNDAY-SCHOOL LESSONS.

Philip in Samaria.—Acts. viii. 5-25.
(Lesson for Sept. 4.)

PHILIP was one of the seven who were appointed to take care of the poor. That kind of work seems especially adapted to develop usable qualities, for we hear nothing of Philip or of Stephen until after that appointment, when they immediately come into prominence as instruments used of God for the promulgation of his word. This is suggestive to those who are desirous of high attainments in Christian life: let them appoint themselves to look after the poor and see if their whole being will not be brought into such harmony that angel fingers can develop heavenly music from its harp strings.

The first commission had been not to go to Samaria, yet Jesus himself went there, and when in obedience to the command to go everywhere and preach the word, the disciples came to Samaria, they found the ground prepared, "And the people with one accord gave heed unto those things which Philip spake." Evil spirits were cast out and the palsied and the lame were healed. Such signs were to follow them that believed. Philip does not seem to have deliberately set about doing that work. It was the result of his presence, being filled as he was with the life-giving power of God. Darkness must vanish before the light.

"There was great joy in the city." "I bring you tidings of great joy that shall be to all people," said the angel, and the Samaritans were having a little of their share. They had not had much before; they had perhaps scarcely known what joy was. Darkness and death had enveloped them, but the light came and their hearts were ready to receive it. They had evidently been looking and longing for some demonstration that should lead them into the light, and Simon the sorcerer had found them easy prey, for they all gave heed to him, saying, "This man is the great power of God." But counterfeits are readily detected by a comparison with the true, and Simon's sorceries seemed poor and hollow lies when the power of God was revealed in the person of Philip. Simon himself believed: at least he thought he did. He seems to have been drawn in with the current which was setting Godward. Perhaps he had really believed in his own sorceries, for whoever dupes another is always partially deceived himself and sometimes is the greater dupe of the two. Perhaps Simon took this preaching to be a new and improved form of his own line of doctrine, and wanting to be up with the times, he discarded his old practices and adopted the apostles' system, but he evidently did not get deeply rooted in the truth.

The church at Jerusalem heard that Samaria had received the word of God. The "Word of God" is often spoken of as an entity. It is said to have "come" to the prophets of old. It seems to be, as nearly perhaps as it can be defined, the channel of God's power. It came to Samaria in the person of Philip and Samaria had received it. When they had heard this news, the church at Jerusalem sent to Samaria Peter and John, the two most prominent workers among the twelve and who had peculiar gifts in opening up new fields. And when they came, they prayed that the Samaritans might receive the Holy Spirit. These people had believed, and had been baptized in the name of the Lord Jesus, yet they had not received the Holy Spirit. Peter and John laid hands on them and the Holy Spirit came upon them. They knew when it came, and those around them knew when it came. Simon the sorcerer knew that it had come. How it manifested itself we are not told, but it was with a power beyond even the miracles that Philip had wrought, for Simon had not offered to buy that power with money. Nowadays people subscribe to a man-made creed, instead of "receiving the word of God," have a little water sprinkled on their heads by a person who claims to be authorized to do this by the "Father, Son and Holy Ghost" instead of being baptized into the one name of the Lord Jesus, and then they claim to have received the Holy Spirit. *Do* they receive it? No signs follow them. Their lives are not greatly altered, and unbelievers are not convinced. Why is this, and whence has gone that glory which crowned the early church? God does not take back his gifts, and it cannot successfully be claimed that

men and women are more wicked or have less faith than those of old: and if there be less faith, why is that, since faith is the gift of God? There has been an apostasy, and men have departed from "the simplicity of Christ." Have they ever returned to it?

Simon, the wizard, was charmed by the potency of the apostles' hands. He offered them money to secure it for himself, but money would not answer here. This request shows the plane of Simon's mind. He had not gotten above a very sordid conception of things. Peter rebuked him sharply, and told him to pray God if perhaps the thought of his heart might be forgiven him. He seems to have been sincerely touched and honestly desirous of being right, for he requested the apostles to pray for him, that none of the things they had said might come on him. We would not over-estimate his guilt. It was a revelation of a low state of mind. There are some in these times who are willing to sell what they believe to be the gift of God for a good, fat salary.

Having preached the Word of God in many villages of Samaria, the apostles returned to Jerusalem.

Philip and the Ethiopian.—Acts viii. 26-40.

(Lesson for Sept. 11.)

"And the angel of the Lord spake unto Philip." In the twenty-ninth verse, we are told that the "Spirit said unto Philip." It is probable that the angel was the Spirit's mouth-piece. [The angels often represented the Lord in the older dispensations, as, for instance, in the giving of the Law.—See Acts vii. 53, Gal. iii. 19 and Heb. ii. 2.—Ed.] Angels have always intimately accompanied the ministrations of the Spirit.

A dark-skinned man was riding down from Jerusalem toward Gaza. He sat alone in a splendid chariot, protected from the burning rays of the oriental sun by a heavy canopy, and leaving all care of the driving to his attendant, he had naught to do but to take his comfort and enjoy his book. He was the treasurer of Candace, queen of Ethiopia, and he had been up to Jerusalem to worship. He was a man who could be trusted in most important matters, thoroughly reliable, and doubtless educated and intelligent. He was not reading the morning paper. The late highway robbery and murder near Jericho, the big embezzlement at Jerusalem, and even the latest scandal at Herod's court, were all of little interest to him, compared with the words of the well-worn manuscript he held in his hands, words which have been a well-spring of life to many. He was reading from Isaiah, a book doubtless familiar to him, but always new. He read aloud, and was so absorbed in thoughts of the mysterious language that he did not see a young Greek who had run to meet the chariot and was now listening to the reading, until startled by the question: "Understandest thou what thou readest?"

This was just what he longed to do, and it was this desire which had shaped itself into a prayer which was even now answered. Something in the young stranger's serious and spiritual face inspired confidence, and he was invited to get up into the chariot. In Isaiah liii, was the theme: "He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

Thus Philip was provided with a pulpit, an audience and a text:—a small audience, most preachers would think, but all Ethiopia was listening and stretching out her hands to God, in the person of the queen's trusted official. Some ministers prefer to choose their own texts, and usually, in such cases, they preach their own sermons without any assistance; but, had Philip chosen time, place, audience or text, how could he have improved upon any of them? His listener was not captious nor slow to believe. He drank in the words as a thirsty man drinks water. The preacher spoke with power and authority, for he had seen the prophet's words fulfilled before his eyes only a few weeks before. The tones of the speaker, his earnestness, his sincerity, were all convincing. Some would despise a man who gave credence to so marvelous a tale at the instant of hearing it from the lips of a stranger; but the most cautious, skeptical minds have been deceived

after weighing carefully for years what seemed unanswerable evidence. Truth has a stamp of its own, and the children of truth need but to be brought into its presence to lay hold on it with a life and death grasp. There is no hesitancy, no doubt, no uncertainty; they know in whom they believe. It is well that faith does not depend on a logical mind, else it could not be the heritage of babes.

As they rode along, they came to water. All things seemed to have been arranged for them. The church, the pulpit, the preacher, the audience, the text, and now the baptismal font—all were at hand when needed. The Ethiopian was eager to enter its symbolic depths, and into the ranks of him of whom he had just heard. He may have been baptized before, as he seems to have been a devout man, and baptism was a common Jewish rite; but he never had believed before in the sense that he now believed, and so Philip baptized him. Then they parted as suddenly as they met, the Ethiopian going on his way, his heart full of light and song, to carry the good news to his brethren; and Philip, his work being done, was taken by the Spirit, or the angel, to another field of service.—L. A. A.

[It will no doubt be a new idea to some of our readers that "baptism was a common Jewish rite," and that therefore the Ethiopian, being a devout man, "may have been baptized before." Many have the impression that Philip must have said something about baptism when he preached Christ to the Ethiopian, and that otherwise he would not have known anything about it. If they are mistaken, and if the baptism of believers, or devout men, was not a new practice, a short article by some one familiar with the Scriptural evidences, would be in place.—Ed.]

☞ We would like to learn the proper address of J. S. Cohoon. He wrote us from Jersey City, N. J., ordering a book. It was sent at once, but was soon returned by the post master. A letter we wrote him afterward has also been returned.—Editor.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

HOPE.

Did it ever occur to you what a world of thought is wrapped up in that little word "Hope?" Its very pronunciation makes every bosom bound and burn. It is music to the ear of the young, health to the sick, and life rejuvenated to the old. Poetry makes hope a formation, grief makes it a solace, and desolation makes it the brightest flower that adorns earthly creation, while even disappointment and delusion whisper darkness out of the sky of today into the sunshine of tomorrow. Sobbing sorrow may crush and cripple the soul, but hope gives it new elasticity. Nay, it may be humiliated in the dust, but hope will raise it up again.

Hope is man's birthright, which after all its blandishments, delusions and mockeries, never maketh him ashamed to hope on, hope ever. Airy fancies may allure him, and smiling faces beguile him into treachery, but hope flits eternal around the human head and breast, and hangs the rainbow on the blackest cloud in all the chaste sparklings of an angel from immortal life. Thunder-bolts may leap from the fair bow in the clouds, and hope may vanish as a fair scorner from the bright spot, but the fascinating form soon appears elsewhere in fairer robes than ever, and with a wreath of flowers to crown the child of endless disappointments.

Now when you connect the word "hope" with "salvation," then what a wonderful word it becomes! At once it comes to measure man's most delightful Christian attainment. Indeed, so intimately is it associated with practical godliness, that religion itself is called a "good hope through grace." More than this, our God is called the God of hope, our Saviour is called Christ our hope, and his finished work is known as the "hope set before us in the Gospel," while those who accept him are said "to rejoice in the hope of the glory of God."—*Rev. Dr. Armitage.*

VOLUME NINE BOUND.

All who would like to have the bound volume, for preservation and future reference, should send their orders at once. It is neatly bound in cloth, with "The World's Hope, Vol. 9," in gilt letters on the cover. The price, postage paid, is $1.15.—Editor.

THE
RLD'S HOPE.

was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

ALMONT, MICH., SEPTEMBER 15., 1892. $1.00 a year.

R FATHER.

love one another, for love
one that loveth is born [or
id knoweth God. He that
h not God, for God is love."

God is love, it seems
t love is the basis of
is true whether it be
animal life or the
ere *are* two distinct
festations of life—an-
itual—even in man,
the primary Source
th, as he created both
he low, the heavens
the good and the evil.
8. The lower or ani-
called "the flesh,"—
erring to the material
odies are made, but
nimal or fleshly mind
state, called also "the
(Rom. vi. 6), whose
re described in Colos-

through this animal
the evil one, "the
ower of the air," finds
iment and expression,
hat now worketh in

the children of disobedience."—Eph. ii. 2. For this reason, it is evident that the terms "children of the flesh," "children of the devil," "children of wrath," and "children of disobedience," all mean one and the same thing.—Rom. ix. 8, 1. John iii. 10, Eph. ii. 2, 3. And these terms are all Scripturally applied to men when they are "dead in sins," (verse 5), or to all who are now quickened before that change took place, because they "were by nature the children of wrath, even as others."

Though God is the Creator of all —the low as well as the high—still the lower nature is attributed to secondary causes, while the higher is not.—See Hebrews xii. 9: "We have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of [our] spirits, and live?" In Numbers xvi. 22, and elsewhere, He is called "the God of the spirits of all flesh." Some think that the latter expression does not refer to the same idea: but it seems as though Paul almost quoted from the Old Testament, and gave the passage the New Tes-

tament light, that God, who is love, is the Father.

The passage in Hebrews seems to teach that man is the father only of the fleshly or psychical [soulical] nature, but that the spirit of man comes directly from God. May not this be the reason that sin pertains to the lower or soulical nature, and that "The *soul* that sinneth, it shall die;" and "God is able to destroy both soul and body in hell;" while man's *spirit* is never spoken of as sinning? "He that committeth sin is of the devil. * * Whosoever is born [or begotten] of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born [or begotten] of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1. John iii. 8–10.

This passage has been a puzzle to many. They have stumbled over it because it seems to teach that if a man is a Christian, it is no longer possible for him to commit sin. In this view, it seems to conflict with Paul's teaching, in Romans vii., concerning the warfare between the two natures the flesh and the spirit, and also to shut out the possibility of such an experience as had the prodigal son. Some have thought John had reference to the perfected life of the future state; and it will be true that, when men are "born of the Spirit," there will be no more sin, because the lower nature will then be entirely done away; but whatever is of God, in the sense that the spirit of man is of God, cannot sin here any more than it can hereafter. It is its *nature* that prevents sin;—"His [God's] seed remaineth in him;" it must be in perfect harmony with God, or with "the law of the spirit of life in Christ Jesus," which makes a man "free from the law of sin and death."—Rom. viii. 2.

Now, the question is, according to that consciousness or that experience which makes John's statement a puzzle, Whose children are we?—the children of God, or the children of the devil? Not long since, a brother was heard to say in substance, "If we are not fully saved from all sin, we have no right to call ourselves Christians." It is probable that the professing Christians who so believe either do not realize the force of what they say, or have need of a higher ideal of perfection. But if we have the two natures—the flesh and the spirit—does it not follow that we are all the children of both God and the devil? If we sin, we *are* of the devil, and doomed to destruction, for "the Son of God was manifested that he might destroy the works of the devil."—1. John iii. 8. On the other hand, if we love God and the brethren, we are begotten of God. —See text. This love is life, the Son of God dwelling in us, and "He that hath the Son hath life," (1 John v. 12) and "We know that we have passed from death unto life because we love the brethren."—1 John iii. 14. With this view of the two natures in each Christian, it is clear that he is the battle-ground in which Christ will in due time destroy the devil, and be proclaimed Victor. And that the view is Scriptural is shown by Paul in Rom. vii. 25: "So than with the mind I myself serve the law of God; but with the flesh the law of sin."

The Christian does not love the lower service because he by nature is thus involved in it. He abhors himself, and like the apostle cries out, "O wretched man that I am! who shall deliver me from this body of death?" He also becomes a co-worker with Christ in the work of overcoming; and the suffering involved in this conflict is essential to the true spirit of the priesthood in which he is to share.

When the spiritual nature is unawakened, the man is fully alive or developed only on the animal side, and then in the Scriptures he is called the child of the wicked one; but when the work of God begins in the man, the spiritual nature asserts itself and comes to the front, and he then is known as a child of God, though the old nature has not yet been destroyed. God sees the end from the beginning, and counts the man dead to sin and alive to God, and we are exhorted to so reckon ourselves also.—Rom. vi. 11.

Some are not able to see that God is the Father of all, or of anyone before the quickening. They think that at conversion God creates an absolutely new being in the sinner, and that this is the son of God. But God does not create something out of nothing. He creates by the law of quickening and growth. "You hath he quickened who were dead." To quicken and raise up implies the previous existence in a low state of what is now raised. An acorn would not become an oak, if an oak were not in it. An egg would not become a chicken, if a chicken were not in it. So a man could not become a son of God, if the son were not in him. As the sun quickens the acorn, so the Sun of righteousness quickens the man; and he soon learns to know and love God as his Father. And the truth as to his Divine Fatherhood, manifested in the glorious gospel of his Son, is to be proclaimed to men as the means of the quickening. We must not come to men with a gospel of ifs. We must not say: "God will love you and become your Father, if—;" "Christ died for you, if —." The power of the proclamation depends on its being true before it is proclaimed.

God is not an abstract principle of life; life does not exist separate from being. He is not a cold, unfeeling principle, that knows nothing and cares nothing about us. We might as well have no God as one like that. If there is anything that mankind needs to learn simply and thoroughly, it is that God is a living, loving and all-powerful Father:—one who knows us and cares for us, who has manifested himself in Christ Jesus to reconcile us to himself, and who will bring us off more than conquerors.

Oh that men might learn the blessed spirit of brotherhood that flows from the consciousness that God is the Father of all!

THE new book, called THE PERFECT DAY, is now ready, and has been sent to all who have ordered it. Those who have assisted us and waited so kindly have our heartfelt thanks. We think the finish of the book—especially of the cloth-bound copies—will please all. The price, postage paid, is very low at 50 cents, or six copies for $2.00; in paper cover, 30 cents, or ten copies for $2.00. We can now fill orders promptly.—EDITOR.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound 50 cents; in paper over 30 cents.

☞Send names for sample copies of HOPE.

ARE WE SAVED?

In Ephesians ii. 8, the apostle says: "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." And it seems in necessary keeping with the facts of the case, and with the spirit of Christian humility, to admit what the apostle states in this connection, that our salvation is not *of* good works, but *unto* good works, which God has ordained we should do. The point is clear that what are here called "good works" are not the root or cause, but the fruit or result, of the tree that the Lord creates anew in Christ Jesus. It seems evident that no intelligent Christian can take the credit to himself that he ever started in the new or spiritual life; like the apostle he will say: "By the grace [favor] of God I am what I am."

The subject of this writing is Salvation, and one of the objects to define it. And what the apostle stated of the Ephesian Christians, is now put in the form of a personal question: "Are *we* saved?"

First, what is salvation, in the Bible sense? It may be safely said that it does *not* mean to go to heaven—a good *place*—after death. It is too often thought of in this superficial way. Akin to this, is the idea that it means to be kept or saved from future punishment, or from going to hell after death. Neither of these can be intelligently sustained by Bible teaching. The Word says: "Thou shalt call his name Jesus [Saviour]: for he shall save his people *from their sins*."—Matt. i. 21. It is not the consequences of sin that is here mentioned, but sin itself.

The Bible idea of salvation means or includes all that is involved in a man ceasing to be a sinner, and therefore being made righteous, or holy, even as the Lord himself is righteous. This is the ideal state of perfection. God says: "Be ye holy; for I am holy."—1. Pet. i. 16. Jesus says: "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48. And Paul declares that God made Christ, who knew no sin, to be sin for us; "that we might be made the righteousness of God in him."—2. Cor. v. 21.

There can be no mistaking that God's idea of saving the sinner is to save him from what he is, and to make him what he should be—like his heavenly Father. This would include all that the Scriptures teach as to being brought from darkness to light, from sin to righteousness, from death to life, from ignorance to the knowledge of God, and from the kingdom of Satan into the kingdom of God's dear Son. And no one's idea of heaven, or of going to heaven, can be correct, if it does not include the necessity of this great change. It is not so much the idea of place, as of character or condition. A Godlike man will be happy to be with Christ anywhere, and to be saved is to be made Godlike.

In view of this definition, no one can think that we teach that men can be saved in heaven without being saved from sin. "Without holiness no man shall see the Lord." Heb. xii. 14. "Blessed are the pure in heart; for they shall see God."—Matt. v. 8. But in view of this, how will we answer the question: "Are we Saved?" Are we pure and holy as God is? Dare any man answer:

"Yes, I have been saved from all my sins, and from my sinful nature, and have been fully regenerated and perfected in the righteousness of God?" But on the other hand, if such is not the case with any man, how could Paul say to the Ephesians: "By grace ye are saved?"

It appears evident that there are three steps in the process or plan of salvation, which, when understood, make this subject plain, and tend neither to discourage hope nor encourage sin.

1. It is evident that the whole work of human salvation has, in a Scriptural sense, been wrought out in the person of Christ. This is the complete at-one-ment, or reconciliation, the finished work of Christ;—and it was in behalf of the world—all mankind. There are many Scriptures in which this representative work of Christ—a work which involved all men—is brought to view. Let us read a few. See 2. Corinthians v. 14, 15, especially in the Revised Version, which plainly teaches that when Christ died and rose, *all* died and rose *in* him, as the crop is in the seed. This is not substitution, though sometimes called so, but *union with Christ*, in God's purpose, as embodied and revealed in Christ. Verses 18, 19 confirm this view. "God *hath* reconciled us by [or in] Jesus Christ." "God was in Christ, reconciling the *world* [not merely the church] unto himself, not imputing their sins unto them." Could the readers all see the *world* in Christ as God sees and reckons them, a great ray of light and hope would enter their hearts. In him, *all* are saved. He died, and therefore all died. And therefore when he rose, all rose. His freedom was the freedom of all, in the mind and plan of God, who sees the end from the beginning, and works to the end from the beginning, by the power that raised Christ. The destruction of sin, was, in this representative sense, accomplished in Christ when "he died to sin," or "for our sins."—Rom. iv. 25, vi. 10. And the bringing in of everlasting righteousness was secured in the same sense. This is how he was to make an end of sin, etc, in the last week of the seventy in the midst of which he died.—Dan. ix. 24. It was in the same sense that atonement was made, that this work was done. Thus "he was a propitiation for our sins [the church]: and not for ours only, but also for the sins of the whole world."—1. John ii. 2. It was because of his representing all the world that he could say of his own work: "Now is the judgment of this world; now shall the prince of this world be cast out." And when *the relation* of Christ's *finished* work to the *future* work is seen, no one will be surprised at the remainder of the statement, "And I, if I be lifted up from the earth, [into the heavenly or perfect condition], will draw all men unto me."—John xii. 31, 32. This representative character of the Lord Jesus is what makes his death and resurrection the gospel.—1. Cor. xv. 1–4. His relation to the whole race is a vital one; hence the world's salvation has been wrought out in Christ. What *is* done is the key and security of what *will be* done.

2. The second step in the process of salvation is to believe in Christ, or to *accept* and *claim* as ours all that has been done for us in the person of Christ. When this is done,

the sinner is saved in another sense. He is then justified by or through his faith. Not that his faith changes the nature or fullness of what Christ has done, but it appropriates it. He sees it is for himself, and takes it to his own heart:—"Christ is mine; salvation is mine." This is what the Ephesians had done. This is the point at which sin is said to be forgiven or covered, and righteousness imputed.—Rom. iv. 3–9, 11, 21–25. All that God has wrought in Christ, which is no more nor less, so far as our salvation is concerned, than God has determined to work out in us, becomes ours by faith in our risen and ever-living Saviour. He is in the former sense the Saviour of all men, but he has become the special Saviour of them that believe. And all who ever will be saved from sin must sooner or later accept of Christ and voluntarily submit to him. It is not enough for men to believe that they will finally be saved. This is the snare that attends the glorious gospel of Christ, by a one-sided or partial view of it. It is the duty and the blessed privilege of all who really hear the good tidings (which in due time shall reach all people) to accept it, and begin to live the Christian life; and no one can ever be saved without doing this. And whoever really sees and understands the truth as to the love of God as revealed in Christ, and what salvation is, can find no good reason for delay. Faith works by love, and purifies the heart.

3. The third stage of salvation is the one first mentioned. It is to be really, in nature and practice, made like Christ. This object is the desire of everyone that really wants to be saved. A man does not want to be saved nor to go to heaven if he does not want to be made like Christ. If he thinks he does, he has a wrong idea of salvation and heaven. The Spirit of God which enables the man to know his need of salvation, and enables him to *claim* what Christ has done as his own, from that time begins to work in him and to form his character after the divine pattern. This regeneration, like generation, is a growth. The completed character, like the spiritual body, is the end in view. When this process has begun, *we are saved*, by faith and by hope.—Rom. viii. 24. Our faith is what has been done in Christ, which is the *ground* of all hope. Our hope is what we expect God to work out in us.

The sins forgiven or covered when we begin the Christian life, will be *blotted out* at the Lord's presence (*parousia*), when we are perfected in his image.—Acts iii. 19. To all who are interested, or who would share this great boon, the apostle would say: "Repent ye, therefore, and be converted, that your sins may be blotted out" at that time and in God's way.

Some one says: "What about Baptism? Can a person be saved without being baptized?" The answer is a most emphatic, *No!* Let no one be startled at this. Much depends on what baptism is. As I understand it, baptism and salvation are virtually the same thing. Baptism in water is not here meant, but that of which water baptism is a figure. It is an outward sign or figure of an inward work. That inward work is the *reality* without which salvation is impossible. Have we been baptized? That means the

me as the other question, "Are e saved?"

Do not let anyone think we would discard or belittle the figure. God forbid. But do not let us confound the two or take the figure for the reality. Let us avoid both extremes. Jesus was baptized in figure and reality too. Should his followers do less? After he had been in the water, he said: "I have a baptism to be baptized with; and how am I straitened until it be accomplished!" —Luke xii. 50. And he said his disciples must follow him in it.—Matt. xx. 22, 23. The water baptism prefigures this baptism into death and resurrection,—death to the old man, and the resurrection to the new man, created in Christ Jesus. Man can administer the figure, but only God, by his Spirit working in us, can baptize in reality, or into Christ's body.—1. Cor. xii. 13.

When accepting Christ as our salvation, it seems very appropriate that we should express our faith in obeying the figure. The record in the Acts of the Apostles shows that the converts to Christ all did this. It has its uses in the early stage of the spiritual life, and should not be ignored. But again let me say, let no one imagine that the figure is the reality. The figure is instantaneous, but the reality of dying to the old man and rising to the new is as comprehensive as regeneration or the process of salvation itself, and this is the work of God himself, in which each person being saved becomes an active and conscious coworker. Dear reader, Are *you* working with Christ?

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

EXTRACTS FROM LETTERS.

As the time has nearly expired for which I subscribed for the HOPE, I now send another dollar to renew my subscription for another year. I prize it very highly; it is food for a hungry soul. May the dear Lord lead you still on, and on, into his perfect holiness, and may thousands be made to drink of the living waters of life, through the truths brought forth in THE WORLD'S HOPE. May the Lord guide you evermore. M. B. W.

BUFFALO, N. Y.

I AM very sorry to write you to discontinue my WORLD'S HOPE. I like the paper very much. It has thrown a great deal of light on Bible matters that I have puzzled over for years. I am an old lady, and have no income, so that I cannot renew my subscription. Wishing the HOPE prosperity, I remain its friend, MRS. G. H.

EAST TOLEDO, O.

[Believing that the Lord will enable us to supply the hungry with bread, with our sister's consent the HOPE will continue to be sent.—ED.]

PLEASE find enclosed one dollar to renew my subscription for the HOPE. I appreciate your excellent paper, and am rejoiced when the truth as to the larger hope is gaining ground. Many in the churches sympathize with these views, but dread the excitement that would be created by their expression.

May our Lord and Saviour Jesus Christ bless you in all the work that pertains to his kingdom. E. K. D.

ELYRIA, O.

PLEASE find enclosed pay for the HOPE another year. I had hoped to be able at this time to send for a number of copies of THE PERFECT DAY, but I must wait a little. I am very much interested in the truths it contains, and am anxious to benefit others with the knowledge of these glorious things:—for such they appear to me.

In reading a late issue of the HOPE, my attention was drawn particularly to the article written by Avis, of the seven women who laid hold on one man. In her description of one class, I think she must have had

(*Continued on page 281.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months 50
To Foreign Subscribers 1.25
Sample to any address ..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

GOD OUR FATHER 277
ARE WE SAVED? 278
EXTRACTS FROM LETTERS 279
EDITORIAL ITEMS 280
NOTES ON SUNDAY-SCHOOL LESSONS,
Quarterly Review, (Sept. 18) 282
The Lord's Supper, (Sept. 25) 282
HOLIDAY PRESENTS 284
THREE WORDS OF STRENGTH, (Poetry) 284
FAITH 284
EXPLANATION, MODIFICATION AND INVESTIGATION 285
THE LOWLY ONE, (Poetry) 288

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

(*Continued from page 279.*)

ference to the so-called Christian Science. I know but little of their theory, and I care for none that do not acknowledge Christ as a divine Saviour. Sometime when it is convenient for you, I should like to read in the HOPE just what your ideas are on the subject of Christian Science. My motto is: "Prove all things, and hold fast that which is good." The errors of the various isms do not worry me as when I believed in endless punishment. Seeing the plan of God, I know that in due time the true knowledge of God will cover the whole earth as the waters cover the sea, and that all false isms, creeds, theories, and errors will be burned up, and God shall be all in all. And in this blessed hope I trust and rest.

But whenever I have an opportunity to condemn error, I shall not let it pass without doing my duty as it is made known to me. And may the Lord continue to keep you and bless you in the good work which you are carrying on through your publications.

If you see fit to give your opinion on the subject mentioned, please do not give my name and address. *. *. *.

REMARKS: It would seem that the above writer must have had some idea of the teaching of "Christian Science," and of the adaptability to that system of the words in the letter mentioned. I have no other means of knowing what "Avis" meant. If they *are* Christian only in name, and really reject Christ as a divine Saviour, then the application must be correct.

Some time ago, I did give in the HOPE some of my ideas on the subject. References to such things are not always pleasant, as they are liable to be taken as personal. But we should always discriminate between a system of teaching and its adherents. Some may call themselves "Christian Scientists" without realizing what the teaching involves. What is here said is not to be understood as derogatory to the motives and lives of anybody.

I think the name, "Christian Science," is misleading. It seems more like *Mental* Science, so far as it is scientific. That the mind has great power over the body is true. To deny the existence of pain, and by mental effort to exclude it from the mind, may do much toward curing the difficulty; but such a method never restores an amputated limb.

The Bible does not deny the existence of evil, or sickness or death. It teaches, contrary to the so-called Science, that God created both good and evil.—Isa. xlv. 7. The *need* of a Saviour and Healer depends on the existence of sin and sickness. The greater the obstacles, the greater the glory to Him who removes and destroys them. To deny that these things exist, which Christ came to destroy, tends to belittle Him in the mind of such ones.

It appears to me that that theory ignores the Apostolic teaching as to the Mediatorship and Headship of the Lord Jesus. It does not recognize *Him* as the Way or Channel by which God's blessing flows to us, nor our Way of approach to God. They say, We come to God in the same way that Jesus came; we heal by the same method that he healed. This is regarding themselves as his equals, instead of being saved and blessed through Him. "There is one God, and *one* Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all." Let us carefully note the differences, whichever view we accept.—EDITOR.

GOD has a purpose and it cannot fail. Man may be disappointed; the Lord "may withdraw man from his purpose," (Job xxxiii. 17) but of Himself the Lord says: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: * * I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xlvi. 9–11.

Speaking of Christ, as the manifestation of Himself, He says: "The pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul and be satisfied."—Isa. liii. 10, 11. Again: "So shall my word be that goeth forth out of my mouth: [Christ is the living, personal embodiment of God's Word.—John i. 1 and Rev. xix. 13.]: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 11.

This is comfort for those who believe that God has purposed to save all mankind.

NOTES ON SUNDAY-SCHOOL LESSONS.

Quarterly Review.

(Lesson for Sept. 18.)

THE lessons for the quarter now closing have been in the first eight chapters of the Acts of the Apostles. This narrative was written by Luke. In his "Gospel," is given a detailed account of the career of Jesus from his birth to the Ascension. This later writing begins with the Ascension, and gives the history of the dawn of the first Christian age, the opening events of which were the Resurrection, the Ascension, the Descent of the Spirit, and the Planting of the Church of Christ.

It should be remembered that the earthly ministry of our Lord Jesus was not in the Gospel age, but in the closing or harvest of the Jewish age, and that therefore the law in all its parts was in force until his death.—Matt. xxiii. 2, 3 and Eph. ii. 13–17. The new dispensation is based upon the risen and glorified Son of man, his Ascension being the last step in his great change or high exaltation, and the Descent of the Spirit being the result and proof of his resurrection and glorification.

The central thought of these lessons is "Power through the Holy Spirit." And the presence and work of the Spirit in the world then and ever since is an abiding evidence that Jesus, who died, rose and ever lives.—Rev. i. 18. His death was the last claim of the law, and his resurrection, being of grace, is the key of hope for mankind. The living Christ is the Foundation on which the true Church, God's spiritual house, is built; and the Spirit's work, being according to his promise made both before his death and after his resurrection, is a confirmation of his claim to all power in heaven and earth, and an evidence that the Father has given him the Name which is above every other name, that Name into which the Church is baptized, and to or in which in due time every knee shall bow.

The "Power through the Holy Spirit" was and is manifold. It gave power to the preachers, for which they were to wait.—i. 4–8. Without it the wheat of resurrection truth was not made bread. It made the truth effective,—it being the Spirit's sword,—so that it pricked men to the heart, or convinced them of sin.—ii. 37–40, John xvi. 8. It gave power to work miracles. It gave spiritual wisdom, knowledge, and understanding—more important than physical miracles. It gave confidence, boldness and courage in the face of danger, enemies, and death. It made men faithful to God and to conscience in the midst of threatenings, sufferings, and all manner of afflictions and persecutions. It made even martyrdom for Christ glorious. The truth spread the more rapidly, and its saving power was manifested.

The gifts of the Spirit are various, and are divided to every member of the body severally as the Lord will.—1. Cor. xii. The Spirit has never been withdrawn from the church, and spiritual life, wisdom, and knowledge are as good evidence of his presence as any other gift could be.

The last lesson (Philip and the Ethiopian) gives a simple and clear illustration of the New Testament method of conversion, showing the co-operative agency of the Spirit, the human teacher, and the truth; showing also the relation of hearing the gospel, faith and baptism. Faith and obedience sent him on his way rejoicing. What a contrast between this and many modern methods! This was the election of one man doubtless with the object in view of his bringing many to the Saviour. By this way—the election of one or a few for the good of the many—the Spirit will in due time cause all to bow in the Name of Jesus, and confess him Lord, to the glory of God the Father.—Philip. ii. 9-11 and 1. Cor. xii. 3.

The Lord's Supper.—1. Cor. xi. 23-34.

(Lesson for Sept. 25.)

GOLDEN TEXT; "Let a man examine himself, and so let him eat of that bread, and drink of that cup."—1. Cor. xi. 28.

THIS was selected as a "Temperance" lesson, but its bearing on that subject may to some appear remote. The truth here presented is that Jesus, on the night of his betrayal, instituted a service to be observed in remembrance of him, and the practical topic is "Worthily Partaking of the Lord's Supper." But it will be admitted that this requires temperance in the use of good things and total abstinence from the use of all inju-

rious things. And it appears from the context of the lesson that the apostle here referred to the subject for the purpose of reproving some for turning this sacred memorial service into a drunken revel, or perhaps into the service of an idol.—Vs. 20-22.

The design of this service was to commemorate Christ, and to show forth his death.—Vs. 25, 26. To turn it from this object, and degrade it into a social revel, was a criminal profanation. The apostle brands this as eating and drinking "unworthily," making those who thus partake, "guilty of the body and blood of the Lord," (V. 27), or of crucifying him afresh in the house of his friends. He exhorts each one not to act thoughtlessly or carelessly, but to "examine himself," (No one has a right to judge another, or bar him out.) to see that he was doing this "in remembrance" of Christ, "and so let him eat of that bread, and drink of that cup." It is not a question of the "goodness" or "holiness" of the partaker. The "unworthy" eating, that brings condemnation, or judgment, is by "not discerning the Lord's body."—Vs. 28, 29. The only palliation in the case, is that "not discerning," they were like those who caused his death on the cross, for whom Jesus prayed: "Father, forgive them: for they know not what they do." But even ignorance is punished when it leads to doing things "worthy of stripes," (Luke xii. 48), hence the apostle adds: "For this cause many are weak and sickly among you, and many sleep."—Ver. 30.

The true idea of the Lord's Supper is opposed to "idolatry."—1. Cor. x. 14-17. There is danger of worshiping a form, instead of seeing it as a double symbol of the Communion of the body and blood of Christ. The apostle here seems to show that the ordinance is *more* than commemorative of the death of Christ—by representing the spiritual body (truth, bread) and blood (life) of Christ by eating and drinking of which we live.—John vi. 52-58, 63 and 1. Cor. x. 17.

It is surely against intemperance also. Though in this connection the apostle was speaking against offering to idols, it is safe to call alcohol, when drank, "the cup of devils." Judging from its effects, it has well been called "the devil in solution." "And [Paul says] I would not that ye should have fellowship [partnership] with devils. Ye cannot drink the cup of the Lord, and the cup of devils." Can a nation or a church properly be called "Christian" that has partnership in, or lends its influence to, the liquor traffic? "The fruit of the vine," which Jesus used at the institution of the Lord's Supper, should not be considered "intoxicating wine."

In the Lord's Supper, as well as in baptism, there is danger of extremes. Some rest in the mere observance of the form or figure; and others, seeing this, reject the figure entirely. To eat the bread, and drink Christ's cup, means, not merely to *commemorate* what Jesus did, but also, to *follow* Jesus.—Matt. xx. 22, 23. This is why the Apostle introduces the idea of "judgment" in our lesson. To drink Christ's cup includes the sacrifice unto destruction, or judging down, all the elements or members of "the body of sin," (Rom. vi. 6) which is not only for personal exaltation, but for the good of others. It is the Christian's work in this age thus to judge himself, that he may not need to be judged (instead of condemned) with the world in the age to come; but rather that he may be ready to co-operate with Christ in the judgment of the world.—1. Cor. vi. 2.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

Address: J. H. PATON,
ALMONT, MICH.

HOLIDAY PRESENTS.

THE custom of giving birthday presents, or holiday presents, to one's friends is very prevalent, and as the holiday season approaches, the question will recur: What shall it be? A good book serves well for such a purpose; and as we think such is the character of the books we are handling, we would remind our readers of them in view of the near-coming holiday season.

THE GOLDEN LINK did well in this way last year. Being an interesting "Story of Our Times," it is adapted specially to a class of readers that may be readily selected. The story is like the shell in which the inner, living kernel of truth may be conveyed to many honest and good hearts. We have had various testimonies that the book has done its readers good, as well as entertained them with its pictures of life. For a book of its size and style of binding, it is cheap at one dollar, But those who order three of them at one time can have the three for two dollars.

Besides this, there may be some who would choose to send our other books, using their judgment as to which should be put in the hands of their friends. And in order to promote the missionary spirit, and hasten the circulation of these Bible teachings, we reduce the price of all our books, DAY DAWN, PERFECT DAY, MOSES AND CHRIST, and THE GOLDEN LINK, so that for two dollars any one may get three dollars' worth, reckoned at the retail price. All four books, neatly bound in cloth, can therefore be had for two dollars.

We are thus ready for active co-operation with the friends of this cause, for almost no financial remuneration. And we hope for and expect good results along this line. "Cast thy bread upon the waters: for thou shalt find it after many days." We who enjoy the advanced truth must not cease our earnest endeavor to place it within reach of others. The results may be slow in coming, but they are sure; and the constant effort on our part is essential to spiritual growth.

—EDITOR.

Verily, verily I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.—John xiii. 20.

THREE WORDS OF STRENGTH.

THERE are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ round,
And gladness hides her face in scorn,
Put off the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one;
But man, as man, thy brother call;
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, faith, and love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else were blind.

—*Frederick Schiller.*

FAITH:—In a recent sermon the Rev. Lyman Abbott, D. D., says: "Faith is faith in God, not in a creed. Faith is faith in Christ, not in a Westminster divine. Faith is faith in the life revealed in the Bible, not in the teaching of the nineteeth century concerning the teaching of the sixteenth century about the Bible. I indict this spirit of traditionalism because it engenders the spirit of hypocrisy; because it demands that men shall believe; because it throws them from the pulpit and the Church if they do not believe; because it bids them believe that they believe; because it offers to them creeds and symbols and signs to believe, though those creeds and symbols do not exactly represent their belief; because it asks them to say words in a double sense. The result in the community is that men have almost come to believe that the minister does not preach what he thinks, but what it is proper to believe, or what he thinks it proper to believe, or what his people think it proper for him to believe."

—*Words of Reconciliation.*

☞ SEND names for free sample copies.

EXPLANATION, MODIFICATION, AND INVESTIGATION.

The above caption has reference to an article from my pen in the "Hope" of August 15, entitled, "Are We In Christ?" First, it seems necessary to explain:—Bro. P. thinks it strange that anyone should be called an Adventist simply because he observes the seventh day sabbath. Perhaps it is: but let us see. Knowing my own human nature, I should not think it strange if Bro. P. thought perhaps I was some rabid old Advent, sailing under false colors, and trying to convert some of his readers to the Advent faith. But such is not the case. Some twenty-eight years ago I changed the *old* man for the *new*. I was young and inexperienced, and so joined with the Methodists: of course, on six months' probation, and before its expiration I became convinced that God's word sustained no man-made church, so never united in full connection, and since that time have advocated the one church, both publicly and privately. So far as the Adventists' views are concerned, I never accepted them only in part. So I have had to stand alone; and Bro. P. can judge from his own experience about how I have been treated by the professed Christian world. Still, I feel friendly towards all, and hope they may towards me. For the past two years I have been very much instructed in Bro. Paton's views, and had hoped that our friendship and brotherly love might be mutual, if we do not see every point just alike.

MODIFICATION.

Bro. P. thinks some of my statements require modification. On all such points that I can see, I cheerfully comply. For instance, as to the heading of the former article, had I known that it would have been understood as implying that those not keeping the sabbath *were not in Christ at all*, I should have inserted one more word, "Are we *fully* in Christ?" Certainly I made no intimation that any along the shining path were in error except upon the one point. I am not going to cast Bro. P. out of my fellowship whether he thinks I am so inclined or not. I stated that the apostles spoke of the sabbath scores of times. Perhaps it would have been better to have said they spoke of it frequently, as I do not know just the number of times, neither consider that it makes any difference.

INVESTIGATION.

Bro. Paton suggests that perhaps the Lord wanted me to write that both sides of the subject might be presented. And while I feel my weakness, I regard it as a Christian duty to notice some questions, as they are asked publicly; also to examine the Scriptures to which he refers us, and some of his own statements.

First, he asserts that a man can keep all ten of the commandments and not love God at all. We think this statement will bear modification. Paul said he had not known sin except the law had said: "Thou shalt not covet." No amount of strait reasoning can set aside the idea that Paul here understood and taught the ten commandments as God's law. And he further says: "The carnal [natural] mind is not subject to the law of God, neither indeed can be." Here is Bro. Paton against Paul, as he affirms that the natural, carnal man can keep all the ten commandments and not love God at all, while Paul says the natural, carnal man is not subject, and indeed cannot be subjected to the law of God, without love to God. We leave the readers to decide which is right.

Second, Bro. P. labors hard to show that the two great commands spoken of by the Saviour, love to God and love to man, are not in harmony with the other ten, then says: "It is certain that the love of God and the neighbor is a condition of mind in harmony with all moral principles, even without a command." This statement involves the necessity of getting rid of the Sabbath command as not being moral. As I read his remarks, I watched long and carefully for some Scripture to sustain this position, but saw none. Finally he says: "All have the same right to think for themselves, but my own judgment says the sabbath law is not a moral law." Bro. Paton's judgment will do as far as it goes, but I should prefer Scripture. Again he says: "I venture to assert that no man, either before or after conversion, ever was drawn or impelled to observe the Sabbath, unless he had been instructed to do so." Well, I admit that. And I will venture to assert that no heathen ever forsook worshiping idols unless he had been instructed to do so. But when he is instructed, and yields himself fully to the true God, he forsakes idols and comes into harmony with God's law; as Paul affirms that sin is the transgression of the law.

Third, he asks: "Am I right or wrong when I claim that no law that the Lord ever gave to his people in any former dispensation was binding in a later dispensation unless it was repeated in the later dispensation? Where is there an exception to this?" This is a fair question, and he asks for but one exception; so I answer. The second commandment of the decalogue, which we have just been considering, is an exception. If it has been reiterated in this dispensation, where is it? Here we turn the tables and quote Bro. Paton's word's: "No inference here. 'To the law and to the testi-

mony.'"—Isa. viii. 20. And he might have added: "If they speak not according to this word, it is because there is no light in them." But let us consider this matter fairly. The second and fourth commandments have nearly double the words of the other eight. Is it fair, then, because Christ and the apostles, when teaching and referring to the commands, did not repeat these two commands word for word, to say that they are not moral commands and do not belong in this dispensation? If it is true of the one, it is of the other. Is it fair in investigating any Scripture to exclude inferences? I answer, No. If it were the case, the light along the shining path would be much more obscure than it is at present. If the word seventh-day, or idols, were not in the New Testament, there is plenty of Scripture to sustain the validity of both commands.

Fourth, we will notice some Scriptures and their connection, referred to by our brother. Romans ii. 14, 15 has doubtless been examined by our readers, and perhaps without noticing the connections; so we quote verses 12, 13: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; For not the hearers of the law are just before God, but the doers of the law shall be justified." Again, he refers to Colossians ii. 16; and verses 14, 15 show that the things here mentioned were of a ceremonial nature, contained in ordinances, and in no way connected with the moral law. Romans xiv. 5, 6 is often used to support first day observance, but candidly considered, it proves nothing of the kind. Let us quote: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." What does Paul mean? Is this to be understood as loose talk for all to take advantage of? Does it mean that God has no particular sabbath: that if seven townships, or seven members of one family, guess that it is right for each one to have a separate sabbath, will this make it so? Here would be confusion, of which God is not the author. Let us read understandingly: "Let every one be *fully persuaded* in his own mind." What judge or jury was ever fully persuaded before thoroughly investigating the law and evidence? They are sworn to abide by these two rules. They are not told to be fully persuaded but if they have any prejudice, to decide regardless of law and testimony and it will be all right. Who doubts the truthfulness of this position? "To the law and the testimony." Again we quote: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."—Verse 6. This is as much as to say that he that regardeth the fourth command, regardeth it to the Lord—obeys the command; otherwise, he does not. Thanks to Bro. P. for referring to Heb. iv. He thinks Paul would have talked differently had he been a Seventh-day Adventist. But in all the sabbath sermons I ever heard, not one advocated the seventh day rest stronger than Paul does in this chapter. He takes it up at the beginning of the chapter and carries it back to the seventh day rest of creation, affirms that they to whom it was first preached entered not in because of unbelief. But he says we which have believed do enter into rest, that some must enter into that rest, and if Joshua had given them rest, [changed the day] then would he not afterward have spoken of another day. The first eleven verses are wholly given to the seventh day rest, commencing: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Third verse: "For we which have believed [early Christians] do enter into rest." Fourth verse: "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." Here the apostle affirms that there still is a seventh day rest that remains to the people of God, and that some must enter into that rest.

Reader, please give this Scripture candid thought. Is there any company of people in this dispensation that must come up to all of God's requirements and become Christlike, except the body of Christ? Think of the apostle's words: "Some *must* enter in."—Verse 6. Paul asks you and me if Christ had changed the day from the seventh to the first on account of his resurrection, or any other reason, would he not afterward have spoken of it, during his forty days' sojourn?—Verses 9-11. There remaineth therefore a rest to the people of God. [Why?] For he that hath entered into his rest, [Christ], he also hath ceased from his own works, as God did from his. [How? Rested in the tomb the seventh day from all his works.] What next? "Let us labor therefore to enter into that rest, [Why?] lest any man fall after the same example of unbelief." Verses 12, 13 tell us that we need not try to deceive God in the matter, for he is a discerner of the thoughts and intents of the heart. Christ fulfilled the law in every particular; shall his body do less?

In his closing remarks, Bro. P. says: "There is a realm above all law for the cheerful observance of the first day." This is simply Bro. P. and not Scripture. He then adds: "If a

n still thinks he should keep the seventh
y as the sabbath, let him do so *if he can;*"
t he thinks all such assume a burden that the
oly Spirit never laid upon them. Here let us
ote 1. John v. 2, 3: "By this we know that
we love the children of God, when we love God
nd keep his commandments. For this is the
ove of God, that we keep his commandments:
nd his commandments are not grievous," or
burdensome. The book of Romans was written
n A. D. 60, Hebrews, in A. D. 64, 1. John, in
A. D. 90, and the Revelation of John, in A. D.
96. "Here is the patience of the saints: here
are they that keep the commandments of God,
and the faith of Jesus."—Rev. xiv. 12.

The above thoughts are offered in all candor and no sect nor ism at the bottom. I hope they may be received as lovingly as they have been written. J. S. FISHER.

WAYLAND, MICH.

REMARKS: I will not attempt a full review of the above article, as an answer naturally takes more space than what is answered, and it does not seem best to prolong this controversy. However, a brief reply seems necessary.

1. Our brother's "Explanation" is satisfactory. I had not thought of him as "sailing under false colors," nor of calling anyone "an old advent." All honest thinkers are entitled to respect. I can sympathize with him as to his probable treatment by the sects; and I am not in the least inclined to cut friendship with anyone because of his view of the sabbath. But he will not wonder that, from my standpoint, I cannot value his view as he does.

2. His "Modification" is moderate. But it appears evident that a man must be "fully" in Christ, or "not in Christ at all." It is a question of relationship, not degree of growth. It is *in* Christ—as members of his body—that we can grow; we do not grow in order *to become* members. In his former article, he admitted that the sabbath law does not reach into the immortal state.

The change from "scores of times" to "frequintly" is better. The sabbath *is* mentioned frequently in the apostles' writings; but in no case is it spoken of as a rule of duty for Christians. Not even once!

3. In our brother's "First" under "Investigation," he puts "Bro. Paton against Paul" sharply, but it appears different from my point of view. I admitted that the decalogue was "a *part* of God's law given to Israel," but denied that it is ever called "God's moral law," or that "it is ever distinctively and exclusively called 'the law of God.'" To me, "the law of God" means or includes more than the decalogue. The natural man can obey in externals, though not in spiritual things. He can rest from manual labor as well as others. The decalogue does not require *love* either to God or man. Read it and see.

4. In reference to his "Second" division, let me be understood. I did not "labor hard," nor very long. I did not say that the two great commandments of the law were "not in *harmony* with the other ten." I did object to quite a common notion that "the two *refer* to the two tables of the ten." And this was where I objected to inferences. The ten refer mainly to doing or not doing; while the two deal only with love. The natural man certainly cannot obey these two.

Perhaps I am mistaken in my definition of moral law. I tried to be plain, but Bro. F. seems not to have understood me. Let me repeat: "A moral law is one based on natural principles, is therefore right in itself, and is commanded because it is right." Ceremonial or positive law is right only because it is commanded. When a man's heart is changed and led by the Spirit of Christ, he naturally begins to love God and his fellow-men; and it is my opinion [I will not give it as Scripture, though I think the opinion was formed as a result of New Testament teaching.] that such a man does not need instruction as to what is moral. He, when led of the Spirit, would not worship idols, profane God's name, lie, steal, murder, etc, etc, *if there were no commandments at all.* The same would be true of sabbath-keeping if it is based on moral principle. But it is not so in any case. In this I appeal to the experience of sabbath keepers themselves, who were living the life of love years and years before they heard on the sabbath question. God's law can be written in the heart and the man know nothing about the sabbath.—Rom. ii. 14, 15.

5. Look again at Bro. F's. "Third" division. Is the second commandment of the ten indeed an exception to the rule there mentioned? I did not think of asking for a "word for word" repetition of any command. The subject of the second command is idolatry, and that sin is frequently condemned in the Spirit dispensation, which began at Pentecost.—See Acts xv. 20, 1. Cor. v. 10, 11, vi. 9, x. 7, 2. Cor. vi. 16, Eph. v. 5, 1. John v. 21, Rev. xxi. 8, and xxii. 15. And these are not all. But if the sabbath law is still in force, it is strange that the duty of sabbath observance or the sin of sabbath breaking finds not one expression in the apostles's writings.

Our brother says "There is plenty of Scripture," besides the New Testament, "to sustain the validity of both [the second and fourth] commands." That is true. But the fourth is not given to Christians. If any man regard it either as his duty or his privilege to keep the

sabbath because it was given to the Jews, I offer no objection.

6. In his "Fourth" division, Bro. Fisher refers to four Scriptures which I had mentioned. Romans ii. 12, 13 should indeed be read in connection with the following verses. I only referred to verses 14, 15 to show that moral principles are natural. The two classes mentioned in the passage are the Gentiles who had not, and the Jews who had, the written law.

In regard to Colossians ii. 16, our brother admits that the sabbath is ceremonial, not moral. He evidently thinks it is not the seventh day, because he regards that as sustained by the moral law. But the word "days" is in italics to show that it is not in the original. Besides, the sabbath *was* "a shadow [or type] of things to come." I believe it is fulfilled [Keeping a law does not fulfill it, but the coming of that to which it points.] in the seventh thousand years' rest and reign with Christ.

In regard to Romans xiv. 5, 6, our brother shows himself quite a lawyer—a pleader. I only ask all to read the passage and its connection, and draw their own conclusion.

And as to Hebrews iv., I confess to a strong feeling of regret at his asking me to put him in print; for it seems certain that a little study will show him that he has misunderstood this Scripture entirely. The whole passage, beginning in the third chapter, shows that the land of Canaan is the rest which the Israelites failed to enter because of unbelief, and on account of which failure their carcasses fell in the wilderness. It would have saved some confusion had it been read: "If *Joshua* [not Jesus, see margin] had given them rest, then would he not afterward have spoken of another day." This is not a question at all, but a statement of fact. He *has* spoken of another day—the great thousand year day of rest that remains for the people of God; that *state* of which Canaan was a type; that *time* of which God's rest day was a type; that into which all enter by faith now who believe in Christ. There is not the remotest reference in the passage to our observance of either the seventh day or the first day of the week.

In closing I spoke of a man keeping the seventh day "*according to the law*, if he can."—See Exod. xxxv. 2, 3. Then a man was to die if he made a fire in his dwelling; in this country, in our winters, he would die if he didn't make a fire. This is for first day sabbath keepers as well as those who observe the seventh day. When I spoke of "the cheerful observance of the first day," I did not mean as the sabbath. Christ rose when the sabbath was past. Christ indeed rested the seventh day in death, being under the law. But he *rose* above the law. We are complete in the Risen One. Victory was secured in Christ on the first day of the week; that is my faith. Victory in the whole world will be attained when the thousand years is past; that is my hope for them. That will be a glorious first day of the week.

Bro. Fisher esteems the seventh day as the sabbath on account of the law; and he is right so far as that law is applicable. Bro. Fisher esteems the first day of the week as a day of rejoicing because of Christ's past and prospective victory. Another brother esteems every day alike; and as far as *law* (for the Christian) is concerned, he is right. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."—Rom. xiv. 4.

These remarks have extended far beyond my intention, but I did not know how to make them shorter.—EDITOR.

THE LOWLY ONE.

BELIEVE not that the highest good
Is found in loftiest places;
The deepest lines of thought and care
Are graved on kingly faces.

The Son of God was Son of man—
All human, yet all holy:
He gave the counsel, "Learn of me,
For I am meek and lowly."

He found the chiefest of His joys
In simple ways of duty;
His meekness was His kingliness,
His modesty His beauty.

To him who wears upon his heart
The matchless Rose of Sharon,
The rod of heavenly discipline
Buds like the rod of Aaron.

Be calm and brave, my brother man,
However low thy station;
The doing of the Master's will
Shall end in coronation!—*Sel.*

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 19. ALMONT, MICH., OCTOBER 1., 1892. $1.00 a year.

THE FATHER DECLARED.

"No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18.

THIS passage teaches that God the Father is invisible to man, and that the mission of the Son is to reveal the Father, or make him known. That man has not seen God the Father is not because of distance, but on account of his nature. "God is Spirit," and for this reason, is not tangible nor visible to mortal man. He is called "The King eternal, immortal, invisible."—1. Tim. i. 17. See also Heb. xi. 27. He is "The Light which no man can approach unto; whom no man hath seen, nor *can* see."—1. Tim. vi. 16.

How can this New Testament idea of God's invisibility be harmonized with the fact of His being with Adam in the garden? with Jacob's statement, "I have seen God face to face, and my life is preserved?"—(Gen. xxxii. 30) and with Exodus xxxiii. 11, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend?"—See also Num. xii. 8. To some this appears a contradiction in the record; but there is another way to regard it. The Bible is consistent when allowed to interpret itself; but men may stumble if they are so inclined.

The key to the matter lies in the fact that in the early ages the Lord revealed himself through *angels* who appeared sometimes in a heavenly glory, and at other times in the form of men; and what the angelic agent did, the Lord is said to have done; for in this angel the Lord placed His *name*.—See Exod. xxiii. 21. With this in view, it means the same when it speaks of the Lord going before his people and bringing them from Egypt to Canaan, and driving out their enemies, or of the Angel of the Lord doing these things; or when the Lord or the Angel of the Lord appeared unto Moses. No doubt this is the God that Jacob saw "face to face," and afterward spoken of as "The Angel which redeemed me from all evil." Gen. xlviii. 16.

"The Lord appeared to Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day; * * and, lo, *three men* stood by him."—Gen. xviii. 1, 2. Abra-

ham worshiped them, and called them "My Lord." They ate of the dinner that Abraham and Sarah prepared for them. After dinner, they started for Sodom, and Abraham went with them on their way. "And the Lord said, Shall I hide from Abraham that thing which I do?" (He was about to destroy Sodom.) "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will *go down* now, and *see* whether they have done altogether according to the cry of it, which is come unto me; and if not, *I will know*."—Vs. 16–21. Then two of the three went on to Sodom (and they are called "two angels," Gen. xix. 1.) and the third stood and communed with Abraham as to whether Sodom should be spared for a given number of righteous men. "And the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his place."—Ver. 33.

"Now, it is evident that though these three represented the Lord, spoke for him, and bore his name—even Jehovah—still they as agents were not infinite in knowledge like the Lord himself, or they would not have needed to *go down* to Sodom and *see* in order to *know* how wicked the Sodomites had been. The limitation of the creature is always manifest even in the Lord's agents; and it would be a great help to some in understanding the progressive character of the revealed plan, could this fact be borne in mind. It is evident that the infinite One always works through agents,—doing the primary or lower phases of the work of the ages by a lower class of agents—the angels [*elohim*—mighty ones] and the natural man, and doing the higher phases of his work by his higher Agents—Christ and the Holy Spirit. "In the beginning God [the *elohim*] created the heaven and the earth." "God [the *elohim*] said, Let *us* make man in *our* image." This accounts for the plural form, while there is but one God the Father, as revealed in Christ. There are lords many and gods many, both in heaven and earth. (1. Cor. viii. 5), and even they to whom the word of God comes are called gods, as the Scripture cannot be broken (John x. 34, 35,) and sometimes, as we have seen, the Lord gives his name, Jehovah, to his angels, but the unity of the Father, "the King eternal, immortal, and invisible," is an established truth. So when it is said, "Let *us* make man," and when Adam had sinned, "Behold, the man is become as *one of us*," it is well to know that it was the *elohim* that spoke. And this solves a difficulty, when we read that "The Lord *repented* that he had made man;" for "God is not a man, that he should lie; neither the son of man, that he should repent."—Num. xxiii. 19. The Strength of Israel will not lie nor repent: for he is not a man, that he should repent."—1. Sam. xv. 29. He says: "I am the Lord, I change not."—Mal. iii. 6.

We have seen already that the angels, God's mighty agents, even though at times called by the name Jehovah, are not infinite in knowledge; and therefore it would not be strange, in view of the terrible havoc and confusion by man's sin; if they did repent. It doubtless looked to them like an absolute failure; but not so to Him who laid

the plan, and who saw the end from the beginning. The same agents that made man on the lower plane, were allowed to destroy the race by the flood. Even though having God's name, they knew no pardon. Ex. xxiii. 21. In them, and their work, God was not revealed as a Father and Saviour, but as a God of vengeance. And they were allowed to work according to their degree of knowledge, as it was necessary in the lower creation and primary training of mankind.

The same principle of angelic agency is distinctly affirmed in the New Testament in reference to the giving of the Law. There are at least three witnesses. Stephen said the betrayers and murderers of Christ had "Received the law by the disposition of angels."—Acts vii. 53. Paul says it was "Ordained by angels in the hand of a mediator." —Gal. iii. 19. And in Hebrews ii. 2, the law is called "The word spoken by angels." Its rewards and penalties were graded, but were all temporal, having reference only to the lower life, in the creation of which the *elohim* were the agents. The highest reward the law offered was long life and earthly prosperity; and the highest or worst penalty, that is, the penalty for the most heinous offenses, was premature death. The law taught nothing of rewards and punishments in a future life.

Let it be suggested here that the ideas of some, as to the comparative authority of the old law and the law of Christ, may need revision in the light of these Bible facts. The apostle contrasts the dignity of the angels and Christ, in Hebrews i. He has obtained a more excellent name than they.—Ver. 4. Read the whole chapter. The dignity of the message and work depends on the dignity of the messenger; hence he makes the contrast in chapter ii. 2, 3.

There can be no doubt that some of the underlying, or deeper, elements of the Law, given to Moses as its mediator, were and are essentially good and spiritual.—Rom. vii. 12–14. But there were also statutes given them "that were not good." —Ezek. xx. 25. We would not dare to think or say they were of no use under the circumstances in which they were given; but they did not partake of the permanently good and spiritual quality. Such statutes (not ceremonial) would likely be included in the statement of Christ: "It was said ["by *them* of old time." Did he mean the *elohim?*] An eye for an eye, and a tooth for a tooth."—Matt. v. 21, 27, 33, 38. This is exactly what the natural man would be inclined to act out without any law. It is the principle of revenge, or what some call "poetic justice." Then Jesus says: "But *I* say unto you, That ye resist not evil: * * Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven, etc."—Vs. 39–45.

It can hardly be supposed that Christ meant to say, "My *Father* said, Revenge or punish every injury; but *I* tell you to forgive." This would be making himself greater than his Father; (he was greater than the angelic agents of God); whereas he said, "My Father is greater than I." If the law, "An eye for an eye, etc.," were indeed

the *Father's* law, it would be necessary to obey it, in order to be the children of the Father; whereas, in the above statement of Jesus, the inference is necessary, that in order to be the children of our Father, we *must not* obey that part of the law. And Jesus confirms this by what follows: "For *he* maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. * * Be ye therefore perfect, even as your Father which is in heaven is perfect."—Vs. 45–48.

This method of teaching *contrary* to the angels was one of Christ's methods of declaring the Father, that is, revealing the loving, forgiving, and Fatherly qualities of God, which the angels did not know, as they did not know God's great purpose in creating man, or no *apparent* failure would have caused them to repent of their part in the work.

The contrast suggested in this article between the agents that gave the law and the Father, who only can be revealed by his Son, is clearly implied in our text and the verse before it. "For the law was given by Moses, [as the mediator], but grace and truth came by Jesus Christ. [The one that communicated the law to Moses was seen by him, but] "No man hath seen *God*, [the Father,] at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." A careful comparison of these verses will show that the law given to Moses was not a direct communication from, nor in any proper sense a revelation of the Father. Such revelation was reserved for the Son.

The infinite Spirit, the Father of our spirits, has never himself spoken to, nor been seen by man, and yet he has appeared in ways and forms adapted to man's capacity and needs; and in a practical, Bible sense, to have seen the agent is to have seen God. This explains and harmonizes Christ's words: "No man hath seen God," and yet. "He that hath seen me hath seen the Father."—John xiv. 9.

PRACTICAL REVELATION.

"He hath declared him." The only begotten Son, from and knowing the very heart of God, was, in the highest possible sense, the embodiment and manifestation of the Father, as to his law, his love, and his purpose in creation and redemption. He was God's nearest approach to mortal man, (Heb. i. 1); "God was manifested in the flesh."—1. Tim. iii. 16. All former revelations and manifestations were comparatively dim, partial, and typical. The Son did not come to appease the wrath of the Father, nor to reconcile him to the world; but he came to reveal God's love for the world of the ungodly, (John iii. 16, 17 and Rom. v. 6–8), and by means thereof to win and reconcile the world to himself. 2. Cor. v. 19.

To know God is essential to, or inseparable from, salvation. It is eternal life.—John xvii. 3. This is what the world needs. And the only way to know God, as a Father and Saviour, is to see him as he is revealed in the Son. "He that hath seen me hath seen the Father." This would not be true, if the love and purpose of the Father and the Son were not the same. It would not be true, if they were not equally kind and forgiving—if it were necessary for the Son to purchase the Father's love, appease his wrath, or reconcile

him to man. Some of us can remember when we were afraid of God, though thinking of Jesus as kind and forgiving. Our teaching was radically wrong. "God is light," and "God is love:" and Christ is "the light of the world," only because in him God's light and love are revealed. So also "the law of Christ," (Gal. vi. 2), is "the law of God," in the highest sense. This is in harmony with what Jesus calls "a new commandment."—John xiii. 34, 35. See also xv. 12–17.

In two ways the Son revealed the Father: by his teaching, and by his action. His preaching and his practice agreed. In his treatment of the poor and the sinful, and in all his life, he was most emphatically "God manifested in the flesh." "I and my Father are one," he said; and he prayed for all believers, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 21.

The supreme object of Christians should be to continue in this world what the Lord Jesus began when he was in the flesh—that is, making God known. By the indwelling Spirit, he should still be manifested in the flesh. Jesus not only said, "*I* am the light of the world," but also, "*Ye* are the light of the world," and, "Let *your* light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—See Matt. v. 14–16 and John viii. 12 and ix. 5. Christ's two methods should still go together. His people should not only *teach* that God is loving, and merciful, and patient, and forgiving, not overcome of evil, but overcoming evil with good; but they should also *act out* these qualities in life. In so much as we are able to be conformed to the divine pattern, as it is shown us in Christ, we will have power for good with mankind.

THE CHURCH OF GOD.

THE Church of God and the Church or Body of Christ are identical, in New Testament usage. It is not a sect or denomination, as these terms are commonly used. The true Church is one, undivided, and indivisible. It is like the body of Jesus, which though "pierced," had no bone broken. Its righteousness is like his seamless robe that was not rent. We do not and would not represent or build a sect. The unity of all Christians is a living fact, and it should be made prominent. The Body of Christ includes all, in or out of the sects, who have the Spirit and Life of Christ. "As many as are led by the Spirit of God, they are the sons of God." And "if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9–14. The true Church in its unity and completeness, in the Apostolic times had, and therefore still may have, representation in many local churches—wherever "two or three," or more, were "gathered together [by the gathering Spirit] in the Name of Christ;" but this is a very different thing from the many sects and many names of Christendom.

Christians are one with Christ and with each other by virtue of their quickened spiritual nature, and because of that inner or higher nature they never have been and never can be divided. Whatever divisions may have been among Christians are outward and on the

fleshly side of things.—1. Cor. i. 10–13 and iii. 1–7. Many do not see this oneness; some may deny it. But it is in no way dependent on either admission or denial. The relation is as absolute as that of children born of the same parents. Christians have separated on doctrines, theories and opinions, but in spirit and nature they are one after all.

Some seeing this, would seek to heal the divisions by ignoring the differences, and cutting off investigation of disputed points. This method would effectually prevent growth in knowledge; and the union and peace thus gained would be like the union and peace of the graveyard. The true spirit of Christian brotherhood does not require absolute sameness of thought, nor want of expression. It is no great virtue to live in peace with those who think just as we do, or who say nothing. The true unity must allow the differences and the expression. In such charity there is room for growth in grace and in the knowledge of the truth.

Membership in Christ and his church is in no way dependent on membership in the different human organizations, called churches. Whatever temporary use such membership may have, it should not be confounded with, nor allowed to eclipse, the higher relationship. Let it be emphasized, that all Christians are members of *the one* body, and that body is called Christ.—1. Cor. xii. 12. The Holy Spirit is the Baptizer into this body.—Ver. 13. This baptism is into death to sin, into Christ, into the new or risen life.—Rom. vi. 3–11 and Gal. iii. 27, 28. All are Christians who are baptized into Christ. (As much cannot be said of all who are baptized by man into water. This is the figure or symbol of the reality.) There is nothing narrow in this Scriptural view. It is as wide as the inner operation of the Spirit of Christ in this wide world; and no Christian, after mature thought, is likely to deny it. If I am a Christian, every Christian man is my brother in Christ Jesus; and God will bless in the recognition of this fact. It is a blessed privilege to know and own it.

Blessed be the tie that binds
All Christians as one band.
Great joy it gives believer's minds;
Shows Christ o'er every land.

The revelation of God to the world will never be fully consummated, and therefore the world will never fully believe in the unity of God and Christ, and that it was God's love that sent Christ, until the unity of the church is fully realized and manifested. For this threefold result Christ prayed.—John xvii. 21. And it is a hopeful sign of our times that this unity is coming to the front in all quarters. God hasten the day!

It is easier to talk love and goodwill to the poor and needy, the downcast and the outcast, than it is to act accordingly. To do as Christ did would bring reproach; and the respectable Pharisees now as of old would raise their hands in holy horror. But what this poor, sin-cursed world needs, is a body of Christians that will bring God's love so practically near to the people, that they will feel the pulsations of His heart. It does not need the "Be ye warmed and fed" kind of religion. Men saw the character and loving, forgiving sympathy

of God, as far as they saw and knew Christ; and these qualities must be reproduced in and declared by the Church, that God may be known, and the world blessed.

NOTES ON SUNDAY-SCHOOL LESSONS.

Saul of Tarsus Converted.—Acts ix. 1-20. (Lesson for Oct. 2.)

GOLDEN TEXT:—Except a man be born again, he cannot see the kingdom of God.—John iii. 3.

I. SAUL THE PERSECUTOR.—Vs. 1, 2. That great persecution of the church began with the martyrdom of Stephen; "And Saul was consenting unto his death."—viii. 1. He was intense, and "made havoc of the church, entering every house, and haling men and women, committed them to prison."—viii. 3.

He was a Jew, born in Tarsus, (a Roman freeman,) trained at the feet of Gamaliel, a prominent doctor of law, and a leading member of the Jewish Sanhedrim, and was therefore strong in his convictions, and zealous toward God as the Pharisees understood him.—Acts xxii. 3, 25-28; v. 34. Man's religious nature being deepest and strongest, when misguided it leads to the most intense and bitter persecution.

He was honest, and thought that he *ought* to do contrary to the Name of Jesus, and was "exceedingly mad against" his disciples. —xxvi. 9-11. See also 1. Tim. i. 13. He verily thought he was "doing God service," (John xvi. 2, 2), by hunting out and ridding the people of dangerous heretics. His sectarianism was one of the causes of his zeal as a persecutor. And the air was full of the spirit of murder, so that he "breathed *in* [instead of *out*] threatenings and slaughter against the disciples."—Ver. 1. He was not content to stay in one place, but obtained "letters to Damascus," which would be recognized as authority there.

II. SAUL THE PENITENT.—Vs. 3-9. "Suddenly * * a light." The Lord Jesus himself arrests him. He is stricken down, and blinded. This is the effect of mortals seeing the glorious bodies.—Compare this with Dan. x. 5-9 and Rev. i. 13-17. Saul cries: "Who art thou?" The answer: "I am Jesus, whom thou persecutest; but arise, and go into the city, and it shall be told thee what thou must do." The Lord is in his followers, and he recognizes their unity, and what is done to them as done to him. Saul is convinced and obeys.

This is a case of election. Saul was not seeking the Lord; the Lord sought and found Saul. "Ye have not chosen me, but I have chosen you." Paul said afterward: "By the grace of God I am what I am." But his qualities were taken into account. The Lord values honesty even in the unconverted. It makes good ground for the gospel seed.—Luke viii. 15. His zeal and abilities made him a good messenger, to bless the many. This was the *object* of his election.

III. SAUL THE INQUIRER.—Vs. 10-19. The Lord sent Saul to a *man* to be taught, and sent Ananias to Saul to teach him. This, like Philip and the Ethiopian, shows the Lord's plan in converting men. The circumstances being unusual as to his arrest did not set aside the ordinary means—the human preacher and the word. But the Lord fitted the ground, and the man to sow the good seed.

"Behold, he prayeth." The Lord hears and answers a man before he is baptized. All who feel their need have a right to pray. Looking to the Lord and calling on his name is a result and indication of life, the quickening of the Spirit.

"Brother Saul." Ananias owns the penitent man as a brother. He did not wait till after his baptism. But he directed him to Jesus, the living One, told him the object of his being chosen, and the scales fell from his eyes, and he arose, and was baptized.

IV. SAUL THE PREACHER.—Ver. 20. The burden of his preaching—Christ the Son of God. This is the truth on which the church is built.—Matt. xvi. 16-18. His election was not a mistake. The chief of sinners has become the chief apostle. This great change shows the unlimited power of divine grace. It can conquer all sinners. The power of his preaching was at once manifest. But the persecutor is now persecuted. He must not only live for Christ; he must suffer for and with him. His glory, under Christ, will doubtless be among the greatest. What

(*Continued on page 297.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

THE FATHER DECLARED 29
Practical Revelation 29
The Church of God 29
NOTES ON SUNDAY-SCHOOL LESSONS,
Saul of Tarsus Converted, (Oct. 2) 29
Dorcas raised to Life, (Oct. 9) 29
Peter's Vision, (Oct. 16) 29
EDITORIAL ITEMS 29
PUNISHMENT 29
IS GOD CHANGEABLE? 30
HOLIDAY PRESENTS 30
BAPTISM A JEWISH RITE 30
IS IT SUBSTITUTION? 30
EXTRACTS FROM LETTERS 30
WHO WILL BE THE GREATEST? (Poetry) 30

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

"Love is the fulfilling of the law."

(*Continued from page 295.*)

multitudes down through the ages will honor Paul as the instrument of their conversion to Christ. His writings show clearly Christ's universal victory.

Dorcas Raised to Life.—Acts ix. 32-43.

(Lesson for Oct. 9.)

GOLDEN TEXT:—"This woman was full of good works and almsdeeds which she did."—Acts ix. 36.

SAUL having been a leading persecutor, his conversion paved the way for the rest and prosperity of the churches in that region.—Ver. 31. It is probable too that the attention of the Jews was diverted from the Christians by the order of the emperor Caligula that his statue be set up in the court of the temple, and recognized as a god. This sacrilegious purpose aroused the indignation of the Jews in another direction, and the Christians escaped. "God moves in a mysterious way."

ÆNEAS HEALED.—Vs. 32-35. Peter was visiting the churches, and came to the saints at Lydda. "He found a certain man named Æneas, who had kept his bed eight years; for he was palsied." "Found" indicates that he had sought him. His object might have been twofold: (1) to heal the man, but (2) perhaps more especially to make the healing the occasion of calling attention to the Lord and his word. This is the highest object of miracles. If the man was not a Christian before, he probably was afterward.

"Jesus Christ healeth thee: arise." This seems to be an expression of Peter's faith—not the other man's. So of the lame man healed.—Acts iii. 1-8. Faith was produced by the healing, and he at once obeyed. What the man could not do, Jesus did. What the man was able to do, he did.

Peter took no credit to himself. He did not say, "I heal thee on the same principle that Jesus healed." It is necessary to know that Jesus, even since his glorification, is the Healer and Saviour. The result of this healing was that the people saw the man "and turned to the Lord."

TABITHA RAISED.—Vs. 36-42. The news of the miracle at Lydda spread. Tabitha (Dorcas) was at Joppa, about nine miles away. This dead woman had been pre-eminent for "good works and almsdeeds." Such are comparatively scarce, even among Christians, and cannot well be spared. The disciples send for Peter, for comfort, and no doubt with some hope of a restoration. Not all believers had the same gift of faith.—1. Cor. xii. 4-11. The raising from death was not included among the signs to follow them that believe.—Mark xvi. 17, 18. When the time of full healing comes, there will be no dead to raise.

When Peter came, he was brought into the chamber of death. The widows whom Dorcas had clothed were there and shewed him their garments. Peter put them out, that he might be alone, kneeled down and prayed, and said, simply, "Tabitha, Arise." What joy when she was presented alive! What faith was produced! "It was known throughout all Joppa; and many believed in the Lord." If such was the result of a raising to temporal life, what may we not expect as a result of the saints complete victory over death? The world will believe. "All the ends of the world will remember and turn to the Lord."—Ps. xxii. 27.

Peter's Vision.—Acts x. 1-20.

(Lesson for Oct. 16.)

GOLDEN TEXT:—"Of a truth I perceive that God is no respecter of persons."—Acts x. 34.

THIS and the next lesson relate to the opening of the door of the gospel kingdom to the Gentiles—*nations* outside of the Jewish people. The two leading persons mentioned are the apostle Peter, and a Roman soldier named Cornelius, a Centurion—commander of one hundred men. Peter had been promised "the keys of the kingdom," the right and power to open.—Matt. xvi. 19. He was thus honored for his prompt confession of Christ's divinity—the foundation truth. Besides, he was naturally adapted to the work of an evangelist. He preached the opening sermon to the Jews on the day of pentecost, and now he is sent for to perform the same office to the Gentiles.

PREPARATION OF CORNELIUS.—Vs. 1-8. Here is another case of Bible election. It differs from Calvinistic election, in that it is based on the man's qualities, and has reference to his use. That teaches that God respects persons; this that he respects character. Cornelius, is a noble and influential man. He is

devout, and reverential toward God, and he is kind to the poor. These are good qualities anywhere. He had learned some of the good elements of the Jewish religion, and had heard something of the gospel, (Vs. 36, 37), but he was neither Jew, Proselyte, nor Christian. Peter classes him without qualification as a Gentile.—Vs. 28, 35, 45. He was still heathen enough to worship a man, which Peter rebuked.—Vs. 25, 26.

God recognizes and honors good qualities in the unconverted. His prayers and alms came before God as a memorial.—Ver. 4. They deserved attention and reward. They marked this man as "good ground."—Luke viii. 15. But it is not enough to have an honest and good heart. The "good seed,"—the knowledge of God,—must be planted there, in order to eternal life.—John xvii. 3. But they secured his selection, the angel's visit, and his acceptance with God (Ver. 35) as a candidate for the kingdom of priests.

This is another illustration of the Lord's method. The Spirit (by an angel's visit) prepares the man to receive the truth; but he does not set aside the agency of man and the gospel message. Faith is God's gift, (Eph. ii. 8), but it "comes by hearing, and hearing by the word of God."—Rom. x. 17. God is pleased "by the foolishness of preaching [or the thing preached] to save them that believe."—1. Cor. i. 21. Hence, instead of telling Cornelius the gospel message, or of saving him without the truth, the angel said, "Send for Peter."—Ver. 5.

PETER'S PREPARATION.—Vs. 9–20. The preacher needed preparation as well as the hearer, and the Holy Spirit attended to both in order. Peter, though commissioned to "Go into all the world and preach the gospel to every creature," needed special treatment to make him willing to go outside of Jewish circles. The Jews, God's peculiar people in the old dispensation, for a typical purpose, were led to regard themselves as the only objects of God's mercy, and to think of the Gentiles as "common and unclean." The prejudice was strong, being founded on the law. It was a sectarianism that must be removed; and hence the hungry Peter had the vision of unclean beasts. These represented the Gentiles.

"Rise, Peter; kill and eat." This threefold command was a poser. And the worst was to *eat*. How could he? His religious training and habit of thought made his whole being rebel. He would argue even with the Lord against such an innovation—such a blow to his pride and sectional feeling. "Not so, Lord!" You cannot insist on that; "For I have *never* eaten anything common or unclean." Such faithfulness to his religious training was praiseworthy, but there is a better lesson to be learned.

"What God hath cleansed, that call not thou common. This was done thrice." Peter denied Christ three times. After the resurrection, "Lovest thou me" was said three times. And this lesson was impressed on Peter's mind by being thrice repeated. This implied that the Gentiles had been unclean, but were now cleansed. In this they represented the world. But "God was in Christ reconciling the world."—2. Cor. v. 19. Both Jew and Gentile were reconciled by the cross.—Rom. v. 10 and Eph. ii. 12-18. The gospel is therefore not an *offer* of pardon and peace, but a *proclamation* of a fact wrought in Christ. "The *gift* of God is eternal life, through Jesus Christ."

It is hard for many now to learn this grand gospel lesson; and they preach the gospel with an *if*. But the vision convinced Peter. "What God *hath cleansed*" was effective. He was prepared to go with the messengers of Cornelius, and he told why: "God hath showed me that I should not call *any man* common or unclean."—Ver. 28. Hence he preached peace.—Ver. 36. "Being justified, [in the finished work of Christ's atonement], by faith we have peace."—Rom. v. 1. The truth makes men free.

THE new book, called THE PERFECT DAY, is now ready, and has been sent to all who have ordered it. We think the finish of the book, especially of the cloth-bound copies, will please all. The price, postage paid, is very low at 50 cents, or six copies for $2.00; in paper cover, 30 cents, or ten copies for $2.00. We can now fill orders promptly.—EDITOR.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

PUNISHMENT.

The punishment of Sodom and Gomorrah for their sins was not endless. Nothing is said of endless punishment in connection with the wicked people of those places. We are told that God rained upon them brimstone and fire—lightning—from the Lord out of heaven,—out of the clouds,—and overthrew those cities, and all the plain,—or lowland,—and all the inhabitants of the two cities, and all that grew on the ground,—of the plain. Early in the morning, Abraham went to the place where he had stood before the Lord—before his presence—and looked toward Sodom and Gomorrah, and toward the land of the plain, and, behold, the smoke of the country went up as the smoke of a furnace.—Gen. xix. 24–28.

The fire and brimstone from which those people suffered were here in this world; and that it was limited, is evident from the following: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sins of Sodom."—Lam. iv. 6. Jerusalem experienced a greater punishment than Sodom, as we know from the words of Jesus: "For then shall be great tribulation, such as was not since the beginning of the world [kosmos] to this time, no, nor ever shall be."—Matt. xxiv. 21. All this shows that the sufferings were in this world. The Sodomites never received a hint that they were exposed to endless punishment, nor is there any record that they ever went to such a doom.

Various Instances.

The wicked whose character is described from Adam to Moses, a period of twenty-five hundred years, are never threatened with endless punishment, nor is it ever said in the word of God to have been visited upon any. The builders of Babel, Joseph's brethren, Pharaoh, many wicked people, *all* were threatened and punished, but not a word is said in the Scriptures of endless punishment. We challenge proof.

Is it credible, that for twenty-five hundred years, God should have led men along to the grave, threatening them with all sorts of things, and entirely concealing this doom, of endless hell, which, if true, should have been reiterated to all from the cradle to the grave?

The punishments of sin, two thousand five hundred years after Adam, are recorded by Moses in Deuteronomy xxviii. 15, 29, 67. All through the Old Testament, subsequent to the enunciation of the law, (the penalty of which is the wrath of God) the wicked are never threatened with any but temporal penalties. Abimelech is a case in point.—See Judges ix. 36. So with Ahithophel, the suicide.—2. Sam. xvii. 23.

Is it asked how this suicide was punished? Paul answers in 1. Timothy v. 24. Hence Paul tells us that under the law "Every transgression and disobedience received a just recompence of reward," (Mark, under the law!)—Heb. ii. 2.

Now, for four thousand years, every wicked act was fully punished by God in this life. Is God changeable? Is he worse now than in the days of Ahithophel or Abimelech? Would God have an endless hell and keep it a profound and guarded secret from the world for four thousand years? Would he keep sinners for all these centuries from a hell he had made, and then in these latter days of civil and religious progress use it as a prison house for other sinners no worse? We affirm, No! No! The silence of God for forty centuries is a demonstration that he had no such place of punishment reserved for any of his children.

Again I appeal to reason and truth. If God, all the time he was threatening these limited consequences of sin, intended to inflict a doom compared to which all these are as nothing, then he deceived the people; for this is the full statement of the law:—"These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mount Sinai, by the hand of Moses.—Lev. xxvi. 46."

The laws of Moses enumerate many forms of punishments (corrections), many different penalties, but never a hint of endless woe.

Galien, Mich. E. Potts.

☞DO YOU READ good stories? Then read The Golden Link. Price $1.00.

☞Send names for sample copies of Hope.

IS GOD CHANGEABLE?

BRO. POTTS asks this question, and in such connection as to imply that God must be changeable if a greater punishment should be inflicted now than in the days of Sodom and under the Law. I would call special attention here to the first article in this paper,—to what is said about the contrast between the "God" who repented (changed,) and God, the Father of our Lord Jesus Christ. If the two are one and the same, then God is changeable in the sense that repentance is a change. But "God [the Father] is not a man, that he should repent."

What Bro. Potts said is clear against the doctrine of *endless* punishment, but he seems to imply that it is equally clear against the doctrine of *future* punishment. If this is so, well. It is the truth we all need, and should desire above all things. But it seems that while the Old Testament, and the law, which was "by the disposition of angels," do not teach punishment after death, Christ and the New Testament writings do. The law did not teach future life either, but Christ does. He abolished death and brought life and incorruption to light by the gospel. Was it not of a future "day of judgment" Christ spoke when he said it shall be *more tolerable* for Sodom than for others? "To whom much is given, of him much shall be required." Punishment will be many or few stripes, according to need.

Does not the contrast in Hebrews ii. 2, 3 imply a greater punishment to those who "neglect so great salvation," than to those who transgressed against "the word spoken by angels?" "Those who despised Moses' law died without mercy;" but those who tread "under foot the Son of God, etc.," are worthy of a "much sorer punishment."—Heb. x. 28, 29. The "second death," in the lake of fire, *hurts*, but it makes for life and final good. The punishments under the law were all in keeping with the judgment unto death; but those under Christ, who is the direct Word of the Father, whether administered here or hereafter, are all in harmony with the judgment unto victory. Our God is Love, and he is unchangeable. With this statement our brother will heartily agree.

HOLIDAY PRESENTS.

THE custom of giving birthday presents, or holiday presents, to one's friends is very prevalent, and as the holiday season approaches, the question will recur: What shall it be? A good book serves well for such a purpose; and as we think such is the character of the books we are handling, we would remind our readers of them in view of the near-coming holiday season.

THE GOLDEN LINK did well in this way last year. Being an interesting "Story of Our Times," it is adapted specially to a class of readers that may be readily selected. The story is like the shell in which the inner, living kernel of truth may be conveyed to many honest and good hearts. We have had various testimonies that the book has done its readers good, as well as entertained them with its pictures of life. For a book of its size and style of binding, it is cheap at one dollar. But those who order three of them at one time can have the three for two dollars.

Besides this, there may be some who would choose to send our other books, using their judgment as to which should be put in the hands of their friends. And in order to promote the missionary spirit, and hasten the circulation of these Bible teachings, we reduce the price of all our books, DAY DAWN, PERFECT DAY, MOSES AND CHRIST, and THE GOLDEN LINK, so that for two dollars any one may get three dollars' worth, reckoned at the retail price. All four books, neatly bound in cloth, can therefore be had for two dollars.

We are thus ready for active co-operation with the friends of this cause, for almost no financial remuneration. And we hope for and expect good results along this line. "Cast thy bread upon the waters: for thou shalt find it after many days." We who enjoy the advanced truth must not cease our earnest endeavor to place it within reach of others. The results may be slow in coming, but they are sure; and the constant effort on our part is essential to spiritual growth.

—EDITOR.

☞ ALL new subscribers who send one dollar for the HOPE before January 1, 1893, will receive the paper from the time they send to the end of 1893. Those who wish to send to their friends may also take the benefit of this offer. This is a good time to send.

BAPTISM A JEWISH RITE.

In a recent issue of the HOPE its Editor seems to call in question the writer's statement that baptism was a common Jewish rite and that the Ethiopian Eunuch may have been baptized before Philip met him: apparently challenging the soundness of the position and suggesting that "some one familiar with the Scriptures" write an article on the subject.

While not claiming that most desirable qualification specified, still the writer would not willingly appear before the readers of the Hope, as making unfounded statements or holding untenable positions, and with the Editor's permission a few words on the subject may not be amiss.

I am somewhat surprised at the criticism, failing to see how the importance or significance of baptism as a Christian rite is effected whether it was a common Jewish rite or not, and am the more surprised that our Editor should apparently fail to recognize the statement as a well known historical fact and one clearly set forth in the Scriptures.

The first great epoch connected with the history of Israel was accompanied by a national baptism: "Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea: and were all *baptized* unto Moses in the cloud and in the sea."—1. Cor. x. 1, 2. This was not, it is true, the baptism of John, nor the baptism of Christ, but it was nevertheless a baptism, and God himself was the baptizer.

The laver, a symbol of baptism, was placed in the direct path to the inner sanctuary, (Exod. xxx. 20.) a perpetual national sign that the way to God was through purification of the flesh or from the flesh, and this principle was constantly acted upon in the various washings and bathings—baptisms—required by the law and by the tradition of the elders, so that it was said in Christ's day that the Pharisees and Jews eat not except they baptize oft.—Mark vii. 3. Indeed this was so marked a feature of the old dispensation that Paul declares that the first tabernacle stood "in meats and drinks and divers *baptismois* and carnal ordinances imposed on them until the time of reformation."—Heb. ix. 10. These things were typical it is true, and so is Christian baptism a type. It is not claimed that these washings were exactly identical with that ordinance as now practiced by any Christian sect, but it is claimed that they are what that ordinance grew out of and were *modes of baptism*, teaching, so far as they went the same thing that baptism now teaches, so that it was not a new, strange or uncommon thing when John came baptizing Israel unto repentance, but rather an adaptation of a "common rite" to a new purpose.

Naaman was baptized in Jordan seven times to wash away at once his leprousy and his heathenism. 2. Kings v. It was a common custom when the Jews received proselytes to baptize them, and served at once as an initiation into a new religion and to signify the washing away of the impurity of their past lives. The Essenes, Josephus says received members into their society by baptism. See Spencer, p. 1180. "As far as regards the outward form of baptism, this as well as so much of Christianity beside is deduced from Judaism, whether it be an imitation of the baptism of proselytes, since this already existed among the Jews, or whether it be taken from their habit of outward purification."—Neander—p. 196. Dr. M. R. Vincent says (Word Studies p. 199) "The use of the word (baptism) to denote submergence for a religious purpose may be traced back to the Levitical washings."—Lev. xl. 32. In Lange's Commentary on Matthew, page 68 we read, "But it (John's baptism) bore an analogy to the symbolical purifications by water and otherwise common among the various nations among the world and to the *baptism of Jewish proselytes*." Other historical authorities could be given, but we think these will be sufficient for our purpose.

The Ethiopian Eunuch as a Jewish proselyte, had doubtless received this initiatory ceremony. Philip may have preached baptism unto him: the writer certainly did not intend to imply that this was not the case, although the record only affirms that he "preached unto him Jesus," and if not a word had been said on that subject, yet having been inducted into the Jewish faith by this ceremony, it would have been perfectly natural for him to have expected to be received into the Christian faith by the same ordinance.

The teachings of Christ and the apostles, the doctrines and ordinances set forth in the New Testament are all, so far as the writer has discovered, based upon "the law and the prophets." Paul says, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come."—Acts xxvi. 22. And what was true of Paul was equally true of the other writers.—L. A. A.

IS IT SUBSTITUTION?

In what sense did Christ die *for* us? The Greek preposition *huper*, governing a genitive case, here translated *for*, occurs one hundred and thirty-one times in the New Testament, and is translated *on behalf of* one hundred and three times, by Rotherham. Assured that many will value the list, I copy the passages as he critically presents them.

Matt. v. 44: Be praying in behalf of those persecuting you. So Luke vi. 28.
Luke xxii. 19: This is [or sets forth] my body, which, on your behalf, is to be given.
Luke xxii. 20: —in my blood, which, on your behalf, is to be poured out.
John x. 11: The good Shepherd his soul lays down in behalf of the sheep. So v. 15.
John xi. 50: —one man should die in behalf of the people.
John xi. 51: Jesus was going to die in behalf of the nation.
John xi. 52: —not in behalf of the nation only.
xiii. 37: My soul in thy behalf will I lay down.
V. 38: Thy soul in my behalf wilt thou lay down.
xv. 13: his soul in behalf of his friends.
xvii. 19: In their behalf, I am sanctifying myself.
xviii. 14: to die in behalf of the people.
Acts v. 41: in behalf of the Name.
viii. 24: Ye make entreaty in my behalf.
ix. 16: it behoves him in behalf of my name.
xv. 26: their souls in behalf of the name.
xxi. 13: I am ready, in behalf of the name.
26: in behalf of each one of them.
Rom. i. 5: in behalf of his name.
v. 6: Christ, in behalf of ungodly ones, died.
7: scarcely in behalf of a righteous one.
7: in behalf of the good one.
8: we yet being sinners, Christ in our behalf died.
viii. 27: it intercedes in behalf of saints.
32: in behalf of us all delivered him up.
34: interceding in our behalf?
ix. 3: in behalf of my brethren.
x. 1: unto God in their behalf.
xiv. 15: in whose behalf Christ died.
xv. 8: in behalf of God's truth.
9: in behalf of mercy.
30: in the prayers in my behalf.
xvi. 4: in behalf of my soul.
1. Cor. i. 13: Was Paul crucified in your behalf?
xv. 29: immersed in behalf of the dead.
29: why immersed in their behalf?
2. Cor. i. 6: in behalf of your consolation.
6: our hope (is) steadfast in your behalf.
11: in our behalf by supplication.
11: acknowledged in our behalf.
2. Cor. v. 12: for a boast in our behalf.
14: one in behalf of all died.
15: in behalf of all died he.
15: living to him who in their behalf.
vii. 4: my boasting on your behalf.
7: your zeal in my behalf.
12: in our behalf.
14: in your behalf I have boasted.
viii. 16: diligence in your behalf.
23: in behalf of Titus.
24: boasting in your behalf.
ix. 2: eagerness in your behalf.
3: the boast in your behalf.
14: with supplication in your behalf.
xii. 5: In behalf of such a one; but in behalf of
8: In this behalf, (thrice) [myself
10: in straits, in behalf of Christ:
15: be fully spent in behalf of your
19: all things in behalf of your
xiii. 8: in behalf of the truth.
Gal. ii. 20: gave himself up in my behalf.
iii. 13: becoming in our behalf a curse:
Eph. i. 16: giving thanks in your behalf.
iii. 1: prisoner in behalf of you,
13: my tribulations in your behalf:
v. 2: delivered himself up in our behalf.
20: thanks in behalf of all things,
25; himself up in her behalf,
vi. 19: and in behalf of me,
20: in behalf of which
Phil. i. 4: in behalf of you all, v. 7.
29: In behalf of Christ,
" also in his behalf to be suffering:
ii. 13: in behalf of (his) good pleasure.
Col. i. 9: cease not in your behalf
24: rejoicing on your behalf,
" in behalf of his body,
iv. 12: contending in your behalf
13: great toil, in behalf of you,
2. Thess. i. 5: in behalf of which ye
ii. 1: in behalf of the arrival (or presence)
1. Tim. ii. 1: prayers in behalf of all men:
2: in behalf of kings, and
6: a ransom in behalf of all,
Titus ii. 14: gave himself in our behalf.
Phil. 13: that, in thy behalf,
Heb. ii. 9: in behalf of every one
v. 1: in behalf of men
vi. 20: as forerunner in our behalf,
vii. 25: interceding in their behalf.
ix. 7: he offers in behalf of himself
24: manifest in our behalf
Jas. v. 16: praying in one another's behalf.
1. Pet. ii. 21: Christ suffered in your behalf.
iii. 18: in behalf of unrighteous ones:
1. John iii, 16: He in our behalf, his soul laid
in the brethren's behalf,
3. John 7: in behalf of the Name.

To these add the following four texts in which the R. V. has *in behalf of*.

2. Cor. v. 20: ambassadors on behalf of Christ.
we beseech (men) on behalf of Christ.
21: sin on our behalf;
Col. i. 7: on our (or your) behalf

And these seventeen from the Emphatic Diaglott:

John vi. 51: I will give in behalf of the life of the world.
x. 15: my life in behalf of the sheep.
Acts xii. 5: Prayer was made in his behalf
xxvi. 1: speak in behalf of thyself.
Rom. viii. 31: If the God on behalf of us
ix. 27: Isaiah cries on behalf of Israel,
1. Cor. iv. 6: no one may on behalf of the one
xi. 24: broken on your behalf
xii. 25: on behalf of each other.
xv. 3: Christ died on behalf of our sins
Phil. iv. 10: revived on my behalf
1. Thess. v. 10: Who died on our behalf
Heb. v. 1: sacrifices on behalf of sins;
3: offer on behalf of sins.
vii. 27: on behalf of their own sins,
x. 12: sacrifice on behalf of sins
xiii. 17: watch on your behalf

In the following five we can as easily read *on behalf of*, although in the Emphatic Diaglott the preposition is rendered *on account of*.

John xi. 4: for the glory of God.
Rom. i. 8: for you all.
1. Cor. x. 30: for which I give thanks.
Gal. i. 4: for our sins.
2. Thess. i. 4: for your patience

Finally add these two:

Mark ix. 40: on our part, i. e. on our behalf.
2. Cor. i. 8: concerning our trouble.

1. Only twice does the A. V. translate "instead of," 2. Cor. v. 20 and Philem. 13.

2. Notice the seven occurrences in 2. Cor. v. 12-21; also 2. Cor. i. 11; v. 12; Phil. i. 29 above and in A. V.

3. In very few cases could we possibly translate "instead of."

4. Therefore substitution is neither taught nor inferred by this preposition *for*.

5. May I beg every reader to mark these 126 Scriptures in his Bible.

May the Holy Spirit give us to walk in the mind of God. H. VEYSEY.

TOLEDO, O.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

EXTRACTS FROM LETTERS.

ABOUT six months ago I sent twenty-five cents as a trial subscription for the HOPE, as I had heard its teachings condemned. Well, I have examined it by the light of the Scriptures, and am very much pleased with the explanations you give. I have found no spiritism nor any other ism of the day.

Many thanks for waiting and still sending me the paper. I will try to send pay soon for the balance of the year. I have been sick, and am not yet able to do much. I loan the HOPE to a friend, a sister, and she enjoys it also. She is a reader of the Watch Tower.

I would be glad if I could say something for the Lord, of his love and mercy toward us, in giving his Son to die that we might live. To me it is so plain that, not by the law of sin and death, but by the law of the spirit of life in Christ Jesus, the Lord will save men and give them the robe of righteousness. The seed of the woman has crushed, and will crush, the serpent's head. This is what the world cannot understand. On this account, darkness covers the earth.

We that believe rejoice that the time is coming when all shall know the Lord, and praise him forever. Our prayer and hope is that we may all be of one mind in the Lord. Oh! how blessed the children of men when they all know that they are sons of God—when they have come to the knowledge of the truth. Our heavenly Father is waiting patiently; but the time is near. The troublous times, that precede the coming day, are here now.

With Christian love to you and all the household of faith. M. J. W.

COCHRANTON, PA.

IT is claimed that three-fourths of our earth at present is covered with water. And does not the Bible inform us that the time is coming when there shall be no more sea? Will not this very much enlarge the earth? This idea struck me with force when reading about endless generations. H. G.

SLATER, MO.

REMARKS:—The passage to which reference is made is Revelation xxi. 1: "And I saw a new heaven and a new earth: for

the first heaven and the first earth were passed away; and there was no more sea." If this is a literal prophecy, and all the water surface is to become land surface, it will of course increase the size of the solid earth to that extent. It requires care to discriminate between the literal and the symbolic or figurative. We need have no anxiety as to which is true, only to be willing to know what the Lord has been pleased to reveal, and that in his own way of revealing. Much of the Apocalypse is confessedly symbolic. And in chapter xvii. 15, the "waters" on which the woman sat are explained to mean "people, and multitudes, and nations, and tongues." And the woman is also said to "sit on a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns," (See vs. 3, 7.); and she is explained to be "that great [seven-hilled] city, which reigneth over the kings of the earth."—Ver. 18.

It has seemed probable that the term "sea" in symbolic prophecy means the great body of mankind, while in a state of agitation and strife. The wicked are said to be "like a troubled sea." "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea. And four great beasts came up out of the sea."—Dan. vii. 2, 3. This evidently is a picture of the wars and commotions among men by which the four successive kingdoms were developed. And the fourth is the "beast" that John saw carrying the "woman."

If men in a state of war and commotion are in symbolic prophecy called a "sea," then when the great change of dispensations (represented by the change from the old heaven and earth to a new heaven and earth) has brought in the glorious time of peace, when nation shall not lift up sword against nation, and learn war no more, (Isa. ii. 4), it seems as if that blessed state would be fitly designated by the words: "There was no more sea."

We would not be over-positive in speaking of this matter. But it seems as if the complete destruction of the literal oceans and seas would be undoing one of the grandest features of this lower creation. And it is not necessary to have any more room on the earth in order that the work of generation may be perpetuated, if our view of translation into the heavenly or invisible phase of God's kingdom be correct. And certainly no extent of enlargement of the earth would make sufficient room for endless generation, if all should remain in the earthly state. No matter how large the earth, nor how slow the process, it would be filled sometime. The earth, as the Lord's nursery, need only to be limited, but his universe, like himself, is infinite.—EDITOR.

WHO WILL BE THE GREATEST?

WHO are the greatest and how is it known?
Some wear no laurels that should wear a crown:
Some hold positions they ought not to hold.
For brass can be polished to glitter like gold.

The heart may be black though the face may be fair;
The tongue may be smooth when it utters a prayer;
Though the garb may be plain and the language be poor,
It may come from a soul that is honest and pure.

There is silver and gold that's not found in the mine,
And its earthly effulgence is almost divine:
It lights this fair earth like a beacon at night:
It leads: if we follow 'twill guide us aright.

The mantle of faith is in Charity's hand,
And she holds it aloft to all in the land.
If wrapped in this mantle 'twill keep out the cold,
And Faith pins it on in each shining fold.

We judge, oh, so harshly, without thought of sin,
And know not the promptings that struggle within.
Each heart knows its own, though 'twould shrink to declare
The struggle and conflict that wages warthere.

The judge of mankind does not dwell with us here,
Neither riches nor rank makes the record more clear.
When the verdict is given and all things are known,
Who'll be the greatest, and who'll wear the crown?—*Sel.*

☞SEND names for free sample copies.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 20. ALMONT, MICH., OCTOBER 15., 1892. $1.00 a year.

WORK AND REWARD.

THERE are three passages of Scripture suggested that have a bearing on this subject: "Cast thy bread upon the waters; for thou shalt find it after many days," (Eccle. xi. 1); also the sixth verse of the same chapter, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, this or that, or whether they both shall be alike good." The other passage is 1. Corinthians xv. 58: "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

All these emphasize the importance of doing the Lord's work, the importance of the practical side of religion; and they also suggest that the reward is the legitimate result of the work done. Some get the impression that if our general teaching were true, our breadth of view concerning the gospel of Christ, there would be no need of doing any Christian work. They say, "What is the use? If it be true that sooner or later all will be reconciled to God and brought into harmony with him, that all will finally be saved, all effort to save men is useless." And some professing Christians say, "If I believed as you do, I would not try to be a Christian, but I would serve the devil and have a good time."

We say "professing" Christians purposely. Think of it! Think of a person who professes to have been converted to Christ; professes to have had his mind and heart changed so that he loves the Lord; professes to have turned away from sin, and loves to serve the true and living God; claims to have the Spirit of Christ and to be guided by it; who has often admitted that the sweetest joys that he has ever experienced have come on the line of the Lord's service, talking thus! They sing,

"I never knew substantial joys,
Until I heard the Saviour's voice."

Now think of the inconsistency of any such an one saying that if he knew that all would finally be saved, he would "serve the devil,

and have a good time!" Let us hope he does not mean it. It seems as if he must have spoken carelessly, without weighing the matter. That puts the service of the Lord down, and the service of the devil above it. We may be very sure that if any person said such a thing deliberately, having considered the matter, it would be a positive proof that he had never been converted, or had grievously backslidden. A true Christian, living in the enjoyment of the religion of Christ, could not say that. To be a Christian is worth everything on its own merits. The Lord does not require anything but what is for our good and the good of our fellowmen. We are not called to give up anything but what is a curse to us. What is there in the claims of Christ upon us but what is in perfect keeping with our highest good? Even so, what is there that is noble, and grand, and good, and worthy of the attention of any man or woman, old or young, that is not exactly what Christ requires of us? What is there that he requires us to give up, to throw away, to leave behind, but the very things that are blighting human life and blasting love,—a curse to society and to mankind? These are the things that Christ requires us to give up; and the better things are the ones he bids us take. The apostle says, "Whatsoever things are pure, are lovely, are honest, are of good report; if there be any virtue, if there be any praise, think of these things." Seeing these things, who would not prefer to live the Christian life? Who would dare to call serving the devil having "a good time."

Now, in regard to Christian work, of seeking to win, to save, to gather in those who are not Christians,—doing the work of the Lord in winning men to him,—with our view of salvation, we have just as important and practical work as anybody can have. There is just as much need of earnest labor on the part of believers in the larger hope,—just as much reason why you and I should be earnest and faithful co-workers with Christ, as with any other view. There is even more reason for faithfulness from our standpoint than from any other, because the work must be done, and *certain* success is the best motive to labor.

Suppose a brick building should fall down and bury in the ruins a dozen men. The great thought is the importance of getting them out. A man full of energy and goodwill comes along and says: "Here, let us go to work, and get these men out." He takes off his coat and says, "Come on." Suppose some one should say, "See here, do you believe we can get them *all* out?" "Certainly we can," says the man. He is full of hope and energy. "Well," says the other, "if you are sure you can get them *all* out, what is the use of doing anything?" Would you think such a man was talking common sense? Would not everybody say, "If you are going to get them out, you must go to *work* and get them out?" The work will not do itself. If there is a certain work to be done, the only way in the world is go to work and do it. That is just as true with our view of salvation as with any other.

Some say, "If this doctrine is true, then Christ died in vain, and everything he did was all in vain." That is all nonsense. It is just as

cause God means to save the world that he sent Christ. He sent him to pave the way, to lay the foundation, to bear our sins and overcome them in himself. That is why he came, and what was to be done, he did. He did not sit down and fold his arms and do nothing. A hope of only partial success might have tempted him to do this. He died for all, and was inspired with the assurance that he would secure the full purchase of his blood. It is because Christ *did* the work appointed him that we have hope in him that he will accomplish the end he had in view. It was to seek and to save the lost, and he calls upon you and me to work with him. This work will not do itself. This casting the bread upon the waters will not do itself. The truth will not spread itself. If there is something to be done, somebody must do it. Just as long as there are poor wandering souls in this world, away from Christ, out in the dark, somebody must go after them, somebody must carry them the story of Jesus and his love.

"I love to tell the story,
It did so much for me;
And that is just the reason,
I tell it now to thee."

REWARD BY GROWTH.

"Cast thy bread upon the waters: for thou shalt find it after many days." This tells of work to be done and of a reward for doing it. Bread cast upon the waters will bring its reward. It will come back sometime. This expression of the wise man was probably based upon the custom of sowing certain kinds of seed upon the water. It is done yet in some places. Rice is often sown in that way. The idea is that the bread cast on the water will bring a crop. The reward comes by the law of growth. That is the way it will come back with a large increase. There is the principle of life in the seed that makes the crop certain. The idea is that of work and reward. The reward is certain. It is the result of the seed-time and harvest law of life. The bread cast away shall return after many days.

Every farmer knows something about this principle. He casts his bread away when he sows his seed in the field. He throws away the seed, and he does it in faith. A man with no faith would not work. The certain hope that the seed will bring a crop is the best motive in the world for earnest labor. That motive is appealed to in this promise. Cast thy bread upon the waters: for it shall return after many days. You may have to wait long to see the result; it may come slowly, but it is sure to come. The farmer knows this truth and he works upon it.

It is not only true in the natural, but also in the spiritual. The gospel seed is sown in human hearts and we expect a crop. We toil in weariness and against difficulties; but we do not get tired of the gospel nor its work. Nay, verily! In the midst of labors and weariness, the love of Christ and of mankind is a motive to faithfulness; and an inspiration comes to the heart from this verse: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." There is encouragement in it. It is certain that

we do not know which shall prosper, this effort or that. Sometimes a man may be tempted to think he has preached well, and that great results should follow. But the sermons men call good and powerful are not always the ones that do the most good. In this as in other things the Lord may use the weak things to confound the mighty.

Allow a scrap of experience here. About twenty years ago, I was preaching one Sunday morning in the ———church. A certain subject had been in my mind for some time, in which I was much interested. It was something practical, which I thought the people needed. I had studied upon it, and searched the Scriptures, and prayed that the Lord would help and guide me. I was full of the subject. But, for some unknown reason, when I came before the audience that morning, I was seemingly crippled in every expression. I had no freedom. I did not enjoy it. It seemed as if I was stumbling, and tripping, and falling at every point. It was like pulling teeth, or like climbing a hill when tired out. If ever I wished the floor would open and let me out, it was then. I did not want to see anyone. I wished no one would speak to me. But when I stepped down from the pulpit, the people began to gather about me, and they shook my hand as if they would never let go. Some were shedding tears and could scarcely speak. And some expressed surprise how I knew of this or that: which, in fact, I knew not at all. The Lord had taken my weak, broken effort, and directed the matter himself. He let me feel as mean and troubled about myself as possible. But I think that sermon did more good than others that pleased the speaker better in the delivery.

So we are to sow the good seed in the morning, and in the evening to withhold not our hand, for we know not which shall prosper. The seed we are to sow is the truth concerning Christ, the good word of the kingdom. Christ came to sow. He sowed the truth broadcast, and some fell by the wayside, some fell among thorns, and some among stones; but some fell on good ground and from that there was a good crop, "some thirty, some sixty, and some an hundred fold."

If the Lord uses us to sow the good seed; if we go where the people are, or can bring them where we are, and the Lord uses the poor, weak arm of a mortal to sow the seed, or the voice of even a weary man to speak out the very precious truth, the good tidings, concerning God in Christ, and his kingdom: and if this word-seed falls into honest and good hearts, it will be sure to bring forth good fruit. It is the Lord by his truth and Spirit who does the work; we are but the instruments in his hands. As said the apostle, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Some years ago, (it is quite a common occurrence,) the farmers in a certain locality had part of their corn planted in good time. The ground was in good condition, and everything seemed favorable. But before the rest of the corn was planted, the weather changed, and it rained nearly every day for two or three weeks, and it was late in the season before the ground was

dry enough to plant corn. (It must not be planted in the water.) Many did not plant at all; but others were determined to do the best they could, now that the ground was prepared. In the evening they would not withhold their hand. So they planted, the season proved good, the growth was rapid, and the crop of corn was fairly good. It was much better than the farmers expected. The Lord by the forces of nature can do wonders in a very short time. And so he can by the gracious influences of the gospel.

If a man observes the winds, he will not sow. If he watches the clouds, he will not reap. That is, if he neglect present opportunities for prospective ones. But he that faithfully works in the name of the Lord shall prosper.

In regard to this larger hope being a discouragement to labor: A teacher said to me, "If I believed as you do, it seems to me I would be discouraged about working." I asked if she remembered a certain circumstance connected with a school she was teaching. She had trouble with a girl about fourteen years old. She was an orphan, who had been taken to live in a certain family. She was not dressed very well, and was very willful and unmanageable. She got the idea into her head that nobody cared for her, and so she cared for nobody. She was a desperate case, and had been the means of turning out several teachers and giving a great deal of trouble. She did not care for whipping. They might whip her half to death and she would only be worse. The person mentioned engaged to teach the school. In a day or two the girl began her usual tactics. She came as near disobeying as she dared. She was extremely provoking and tantalizing. One night after she had been making a good deal of trouble, the teacher said to her, "I want to see you to-night after school." She did not look up but sat there as sulky and sullen as a thunder-cloud. When school was to be dismissed she started to go with the others. The teacher said, "Wait, I want to see you." "I do not want to stay," said the girl. The teacher said pleasantly, "I want to talk with you about something." After the others went away, she began talking to her. It was not five minutes before the girl was crying. She said, "Nobody cares anything for me. Nobody loves me." "You are mistaken," the teacher said. "I love you, and I want to help you." They parted that night good friends, and the teacher never had any more trouble with that girl. Kindness conquered, and it was a good victory.

I knew about this circumstance, and when this teacher raised the objection that my faith in the full success of the gospel took away the motive for work, I said to her, "What was it made you determined and brave in your effort to save that girl? Was it because you were doubtful of success, or was it because you felt certain that you could win her?" She saw the point, and said. "I will give it up. It *was* that very feeling that made me persevere. I felt certain that I would succeed."

That is exactly the way it is with us. We feel sure we will succeed. We are moving out in the name of the Lord, in the name of him who has all power in heaven and in earth. He has bidden men

go forth and proclaim this grand and glorious truth. The words of the apostle quoted at the beginning of this article are an encouragement: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord." The victory previously mentioned is the ground of this "Therefore."

We write, in the hope and assurance that when the books are opened, and the causes of things are made manifest, our efforts will bear fruit. Our expression may be weak, and uttered in weariness, yet some thought may have been dropped that will be remembered and do good. Some one may come to think better of our Father, to know more of his love and care for us. My prayer is that some word may reach the heart of the young as well as the older ones, and cause or help them to become true Christian men and women, a power in carrying forward the good work of the Lord. The grand result of a clean universe, and a saved world, will be the reward of the work of the Lord and of his people.

☞ THE first lot of the new book, THE PERFECT DAY, received from the binder, has all been sent out, and for two weeks, we have been waiting for more. Those who have ordered the book and have not yet received it, will, on reading this, know the reason. Will they join us in the exercise of patience? So far as heard from, the people are generally pleased with the book, both as to its contents and style of finish. It has 240 pages, and the price, postage paid, is very low at 50 cents a single copy, cloth-bound, or six copies for $2.00; in paper cover, 30 cents, or ten copies for $2.00. We hope soon again to be able to fill all orders promptly.

NOTES ON SUNDAY-SCHOOL LESSONS.

Peter at Cæsarea.—Acts x. 34-48.
(Lesson for Oct. 23.)

GOLDEN TEXT:—Through his name whosoever believes in him shall receive remission of sins.—Acts x. 43.

THIS lesson and the last one are two parts of the same leaf of Bible history—relating to the gospel coming to the Gentiles. In last lesson we had Cornelius prepared by a vision to send for Peter and to hear the good tidings, and Peter prepared by a vision to go with the messengers, to enter into a Gentile's house, and to preach the good tidings. This lesson might have been headed the "Conversion of Cornelius," but it was almost as much of a conversion for Peter. What a change in his mind, from being the Jewish sectarian to be the one throwing open the door of faith and hope to the world!

It is interesting to note the connection between these two lessons.—Vs. 21-33. Peter receives and entertains the messengers till morning, then (accompanied by certain Jewish brethren) went with them to Cæsarea, and entered into the Gentile's house. Cornelius did not want the new blessing all to himself, and so had called together his kinsmen and friends. God makes use of earthly friendships and ties as the line along which the good tidings move.—See John i. 35-46. True love is unselfish and seeks the good of its objects.

Cornelius showed a relic of his heathenism by falling down to worship Peter; and the apostle expressed at once a gentle reproof, and a sentiment worthy of attention from all who are inclined to idolize Peter, when he said: "Stand up; I myself also am a man." God alone is to be worshiped, and in his sight all men are one and on a level. "One is your Master, even Christ; and all ye are brethren."

Peter then explained how he, a Jew, had been led to do such "an unlawful thing" as to come into the company of one of another nation. He did not tell of his vision, but he stated the object and result of it: "God hath showed me [by the vision of the *cleansed* animals] that I should not call *any man* common or unclean." This is a wider and more complete result of breaking down the middle wall of partition, and the destruc-

tion of the enmity, by and at the cross of Christ, than most Christians see. They, like Peter before he had the vision, are still inclined to limit the benefits of the atonement to the church, while Peter had now learned that it included and had cleansed every man; *no man* is longer "common or unclean" in His sight who sees the world in Christ and Him risen. The great work of the apostle and of all other *gospel* preachers is not to lead men to "*make* their peace with God," but to "preach peace," and to bring men to "the knowledge of the truth," that "He [Christ, in whom God and man are reconciled and made one] *is* our peace."—Compare Ver. 36 with Eph. ii. 13-18 and Col. i. 20.

Cornelius rehearsed his experience, which led him to send for Peter, and added: "Now therefore we are all here present before God, to hear all things that are commanded thee of God." How many of us are thus willing to hear and obey *all* that He requires?

PETER'S SERMON.—Vs. 34-43. This is probably but the *substance* of what Peter said. What a grand opening statement: "Of a truth [a certainty] I perceive that God is no respecter of persons: [This was new to Peter. He had thought Jews as such were special favorites of God. Calvinists, in the light of this truth, would discard their view of election. The Lord does respect quality or character, even in the unenlightened, as Peter goes on to say:] but in every nation [Gentiles as well as Jews] he that feareth him, and worketh righteousness, [lives up to the light he has,] is accepted with him," [acceptable to him, R. V.]

In the light of this statement, the idea, that God counts nothing on what men are and do before accepting Christ, needs modification. The whole account shows that Cornelius was "acceptable to God," and chosen as a vessel to be filled with the gospel treasure, *because* of what he was and did *before* his conversion to Christ. He was good ground for the good seed. But in order to be saved,—that is, to be trained and developed on the way to God's condition,—he must have the living "seed" planted in his mind. Christ within is the only hope of glory, or of divine completeness. But, in order to receive the good seed, men need to walk in or obey what light they have.

Peter did not preach a gospel of *ifs*. Such preaching suggests *doubts*. He did not *offer* peace, but proclaimed it—the "good tidings of peace by Jesus Christ."—R. V. Salvation is not an offer, but a gift. It is not *of* faith, but the gift is received *through* faith. It is not *of* nor *by* good works, but *unto* good works.—Eph. ii. 8-10. Faith in Christ does not cause nor secure the remission of sins, but *receives* it.—V. 43. It is a fact, secured in Christ, before it can be received. Faith honors God and his word by claiming and receiving what is legally ours by the work of Christ.

[Illustration: A prison chaplain had in his pocket a pardon for one of the prisoners, when he appeared before them in the chapel. It was signed and sealed, but not delivered to the man. He was actually pardoned, but he had not come to the knowledge of the truth. The chaplain did not come to *offer* him pardon, but to announce or proclaim the fact. He called the man by name to come and *receive* the document, sometimes called the pardon. The man, not expecting it, and dazed by the announcement, looked round to see another coming to receive the boon. It was "too good to be true," and therefore "hard to believe,"—just what many say of our teaching. But it *was* true, and when convinced, he *received* it, and began to *enjoy* it—what had been *legally* his before he heard of it.]

How blessed that in the gospel of Christ there is pardon *secured*, not only for one, but, for *all* the prisoners.—Isa. lxi. 1. Believe it and enjoy it, and it will work wonders.

THE SPIRIT'S WITNESS.—Vs. 44-46. The Spirit witnessed to the truth of the proclamation. He is called the "Spirit of Truth." Faith cometh by hearing the truth.—Rom. x. 17. It is an evidence of the new life within beginning to eat the word—life's bread. The Spirit coming on the Gentiles confirmed the experience of both Cornelius and Peter, and convinced the Jewish witnesses. At Pentecost, it came on the Jews after baptism; here, on the Gentiles, it came before baptism. So baptism was not "*for* the remission of sins," as a procuring cause, but

(*Continued on page 313.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months..... 50
To Foreign subscribers..... 1.25
Sample to any address..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2.....	$ .60
Vol. 4, 5, 6, 7, 8 or 9.....	1.15
GOOD NEWS FOR ALL, (Tract) per. doz....	.05
SEED AND ITS WORK, (Tract) per. 15.....	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth.....	.15
" " Full cloth.....	.20
" " Full leather.....	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

WORK AND REWARD..... 305
Reward by Growth..... 307
NOTES ON SUNDAY-SCHOOL LESSONS,
Peter at Cæsarea (Oct. 23) 310
The Gospel Preached at Antioch (30)... 312
EDITORIAL ITEMS..... 312
EXTRACTS FROM LETTERS..... 314
WAIT (Poetry) 315
HOLIDAY PRESENTS..... 316
PLAN OF THE AGES..... 316
HERALD OF GLAD TIDINGS..... 318

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞ A PROSPECTUS containing thirty-two sample pages of THE GOLDEN LINK will be sent free to all who order it. It shows the size of page, the kind of type and paper used in the book, and gives some idea of the story. The book itself has 418 pages, is very neatly bound in cloth, and the price is only $1.00.

(*Continued from page 311.*)

on account of remission, and an outward symbol of the fact, and of how it was secured,—by the death and resurrection of Christ.

But Peter did not, because of the Spirit's descent before it, ignore water baptism. "Can any man forbid water?" was an appeal to the Jewish brethren with Peter; and then he *commanded* the new converts "to be baptized in the name of Jesus Christ." —Vs. 47, 48, R. V.

The Gospel Preached at Antioch.--Acts xi. 19-30.

(Lesson for Oct. 30.)

GOLDEN TEXT.—A great number believed, and turned to the Lord.—Acts xi. 21.

INTRODUCTION.—The commission of Jesus, given after his resurrection, was, "Go ye into all the world, and preach the gospel to every creature." The message was world-wide and for all men. The gospel, as defined by the Saviour himself, is, "that the remission of sins should be preached [not offered, but proclaimed as a fact,] in his name unto all nations," (Luke xxiv. 47), but the sectarian spirit and Jewish prejudice of the apostles made it difficult for them to take in the liberal spirit of the good tidings for all, and hence it was a practical necessity to "begin at Jerusalem," and confine the message to the Jews. The last lesson showed how, by vision, the Lord removed Peter's prejudice, taught him that "God is no respecter of persons," that by the atonement in Christ, he had cleansed all men—Jew and Gentile alike,—and therefore that he "should not call *any man* common or unclean."

In the eighteen verses preceding our present lesson, there is given an account of how, when Peter, after he had preached the good tidings to the Gentiles, came to Jerusalem, he had to defend himself against the attack of the Jewish converts. They, like Peter, needed another conversion, that they might "know the [unlimited] love of Christ," and that the gospel is above the bondage of the law; hence Peter "rehearsed the matter,"—his experience at Joppa and Cæsarea. How forcible his statement: "Forasmuch as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, who was *I, that I could withstand God?*"—V. 17. It would be well for many now to ask the same question, when they see the Lord's working outside of their sectarian walls, and also to take in the spirit of these Jewish brethren, when, after hearing Peter's rehearsal of facts, "they held their peace, [ceased their contention,] and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life."—V. 18.

A NEW DEPARTURE IN WORK.--Vs. 19-21. The persecution or tribulation on the church, at the time of Stephen's martyrdom, caused the scattering of the Christians, and they "went everywhere preaching the word."—Acts viii. 4. Worldly peace and prosperity in the church are not conducive of spirituality, nor always of success in gospel work. The persecution resulted in the spread of the gospel. "The blood of the martyrs is the seed of the church."

The commission to preach was not to the apostles only, but to the whole church, represented by the apostles. Every man, or woman, who knows the gospel is ordained of God to preach it—a higher ordination than man can give, be he pope, bishop, or priest. The man who gives of his means to support another in the work of preaching the gospel is himself a gospel preacher, and will share in the reward of him that wins souls, or turns many to righteousness.

The first preaching of these scattered missionaries was "only to Jews," as nothing broader had yet been thought of. But, apparently co-incident with the change in Peter's mind, and his preaching outside of the Jewish walls, "some of them, men of Cyprus,"—Jews, but who had not lived under the influence of the rabbis and Pharisees in Jerusalem,—when they came to Antioch, about 300 miles north of Jerusalem, preached the Lord Jesus to the Greeks. These evidently were Gentiles,—not "Grecian Jews," as some suggest,—as it was a surprise to some of the church; and yet "the hand of the Lord was with them," doing wonders, which showed the Lord's approval, "and a great number believed, and turned unto the Lord."

THE WORK APPROVED.—Vs. 22-24. This broader work was first approved of the Lord, as we have seen, and afterward by the church.

The tidings came to the church at Jerusalem, and they evidently were surprised and in doubt, and sent Barnabas to see about it, perhaps to stop it. But he was soon convinced that the work was by "the grace of God," and "was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." The sectarian prejudice melted away under the manifestation of God's universal grace.

THE WORK PROSECUTED.—Vs. 25, 26. Not only did Barnabas continue the work at Antioch, but he went to Tarsus to seek Saul—who was specially called and prepared "to bear the Lord's name before the Gentiles," (Acts ix. 15,)—and they spent a whole year with the church there and taught many people.

There the disciples of Christ were first called Christians. It may have been given by the Gentiles as a nickname, but this is not certain; and it certainly seems appropriate to call his followers by a name expressive of his official characteristic—his great name—the Anointed. "If any man suffer as a Christian," being "reproached for the name of Christ," happy is he, and "let him not be ashamed; but let him glorify God on this behalf."—1. Pet. iv. 14–16. As men learn to gather in and to *his* name, will not all sect names die?

FRUITS OF THE WORK.—Vs. 27–30. The Christian spirit shows itself not only in its interest in spiritual things, but in the gift of worldly things to help the needy. "Every man according to his ability" provided help for the sufferers. The cold-hearted method (much better than nothing) of isolating the poor brethren from their families by sending them to the poorhouse, would never be followed, were the church in proper touch with the Spirit of Christ. God hasten the day, which must surely come, when the extremes of riches and poverty will be unknown.—Isa. lxv. 21–23.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound 50 cents; in paper over 30 cents.

☞WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

EXTRACTS FROM LETTERS.

PLEASE find enclosed fifty cents to apply on my subscription for the HOPE. It gives me more solid comfort than any other reading matter I have ever found. It seems like a buoy to the soul. It lifts us away above the stormy sea of this life. Some might ask How is that? Because it shows us a certain sure Saviour. When we firmly believe in an all-sufficient Saviour, just then we are set free. Oh! praise a universal God for this freedom.

Then I also like to hear the different passages of Scripture debated on. This throws more or less light on the subjects. And I like the spirit of most of your correspondents. I enjoy Ermina C. Stray's articles. She can defend herself all right. She handles the Sword of the Spirit well. I think she says what she means, and means what she says. God bless you in all your endeavors for good. G. H. B.

BAY CITY, ORE.

ENCLOSED find $1.00 for the HOPE. We think it the best of any reading matter that comes within our reach; and I wish we were able to send for more of your writings, as I am in search of all the light I can get on God's wonderful plan of saving the whole human family; and you are one instrument in His hands of making it so plain from a Bible standpoint. My heart has been enlarged so much of late. The Word of God seems like a new book, and still the glorious light is to shine more and more unto the perfect day. Praise his dear name forever! Oh that men would see the truth, and praise him for his wonderful works to the children of men. My husband tries to put this truth before the people, and we lend our books, but we are quite isolated, so far as Christian fellowship is concerned. But we are trying to hold up the light. Pray for us.

Yours in the hope and fellowship of the gospel, M. G. F.

GRAFTON CENTRE, N. H.

I HAVE SO enjoyed reading the HOPE, and other papers on the same subject, that I would like to have my friends—all who will—enjoy the same privilege. I enclose $2.00

for which please send to each of the two persons named below a copy of DAY DAWN, and the papers for 1891. Yours in the glorious hope, K. B. M.

CITY POINT, FLA.

I SEE by the HOPE that you offer to send samples to different addresses, and I would like some sent to some that I think would be interested. I hope and pray that they may do them as much good as they have done me. I am very anxious that all shall hear and know about these new teachings that have come to us in the last days, to open the poor, blind eyes to the truth and beauty of the grand old Book, that has so long been shrouded in mystery. Oh, it is such a pleasure, dear brother, to understand what our Heavenly Father has had prepared for us for thousands of years, and the sayings of our blessed Redeemer in parables and symbols that have been shown us. I feel that we ought to be thankful to God's servants for sending such glorious news to us poor, needy souls that cannot help ourselves. If I had to buy God's messages of love and truth, I never could have them. They come to me without money or price. Blessed be our dear Saviour! He gives us all things.

Dear brother, I have neglected to thank you for your kindness to me, but I am so glad and thankful for all you have done for me. God will make it right with you. Oh, if I could do something to help along the cause! But I can do nothing but pray for God's blessings to rest on all the dear workers. I take comfort reading the HOPE and the good books you were so kind to send me. Will you and the dear ones pray for me, that I may have part in the blessed hope and its work? C. A. P.

CHARLEVOIX, MICH.

OUR meetings seem to grow in interest. The Lord is working. He is our Leader and Teacher. The number is also increasing. Bro. Adams expects to visit us this month.

The storm-clouds are gathering. It seems to me we are living in the days that are being shortened. The clouds are full. The winds are ready to break loose. The time has in a sense come, but the Lord seems to be holding the winds for the elect's sake. If the Gentile Times end in A. D. 1915, and it seems very clear and strong to me, then there is not much time left for the storm to do its work. By holding back the outburst, the days (*of the duration* of the storm) are being shortened. Some of the Homestead leaders have been arrested, bailed, and re-arrested, I think now five times, on successive charges, the last being *treason*. Some good citizens think prosecution has been changed to persecution. If Capital upheld and respected law more, there would not be so much lawlessness among the laboring classes. But for the present it must be as it is. W. I. M.

PITTSBURG, PA.

WAIT.

THE winter scarce was over,
Some snowflakes tarried yet,
When in a garden corner,
A little root I set.
The friend who sent it promised
That it should surely bring
To me some fragrant treasures
Before the flight of Spring.

And patiently I waited,
As April came and went,
And May taught all the song-birds
A song of sweet content.
But bonnie Spring departed,
And June the roses brought,
And, save two slender green leaves,
The rootlet gave me naught.

And so my mem'ry lost it,
And summer also passed,
When in the garden corner,
One day I found at last,
A very pearl of lillies—
A snow-white flower-gem—
With conscious beauty trembling
Upon a graceful stem.

Oh, weary hearts, take courage!
With faith and patience wait;
Though sown to blossom early,
Full many joys bloom late.
The blessings due in Spring-time
May linger on the way,
And, like my pearl of lillies,
Make sweet an Autumn day.—*Sel.*

A *full* knowledge of the truth is not possible without hearty reconciliation, for "He that *loveth not* knoweth not God."—1 John 4:8.

HOLIDAY PRESENTS.

To those thinking of giving holiday, or birthday, presents to their friends, we would suggest THE GOLDEN LINK, which did good service in this way last year. Being an interesting "Story of Our Times," it is adapted specially to the young, and others that may be readily selected. The story is like the covering, or shell, in which the inner, living kernel of truth may be conveyed to many honest and good hearts. We have had various testimonies that the book has done its readers good, as well as entertained them with its pictures of life. For a book of its size, (418 pages), and style of binding, it is cheap at one dollar, the price of a single copy; but those who order three or more of them at one time can have them for one-third less—our rate to all agents.

Besides this, there may be some who would choose to send our other books, using their judgment as to which should be put in the hands of their friends. And in order to promote the missionary spirit, and hasten the circulation of these Bible teachings, we reduce the price of all our books, DAY DAWN, PERFECT DAY, MOSES AND CHRIST, and THE GOLDEN LINK, so that for two dollars any one may get three dollars' worth, reckoned at the retail price. All four books, neatly bound in cloth, can therefore be had for two dollars.

We are thus ready for active co-operation with the friends of this cause, for almost no financial remuneration. And we hope for and expect good results along this line. "Cast thy bread upon the waters: for thou shalt find it after many days." We who enjoy the advanced truth must not cease our earnest endeavor to place it within reach of others. The results may be slow in coming, but they are sure; and the constant effort on our part is essential to spiritual growth.

—EDITOR.

☞ ALL new subscribers who send one dollar for the HOPE before January 1, 1893, will receive the paper from the time they send to the end of 1893. Those who wish to send it to their friends may also take the benefit of this offer. This is a good time to send.

PLAN OF THE AGES.

PERMIT me in answer to the request of some of your readers, to give in your columns the substance of the lectures being delivered each evening in Good Templars' hall, West Side. However much the speaker may differ from others, his motto is: "Malice toward none, and charity for all." He claims to be "eclectic" in religion, admits that all sects have some important distinguishing truth, and he therefore rejoices in many agreements.

1. "God is Love." This is the chief plank in the Christian platform. Whatever, when rightly understood, is not in harmony with this cannot be true. This test applies to all theories of religion, of salvation, and of penalties. "The Lord is good to all, and his tender mercies are over all his works." But in order to appreciate the love of God, men must know him—as to his purpose, his plan of salvation and his method and object in punishment. To know God, as revealed in the life, death and victory of his Son, is life eternal.

2. God is a God of order. He has a plan. His purpose and plan are revealed in Christ and the Bible. It is a "Plan of the Ages,"—a regular and orderly succession of dispensations. Overlooking this has caused many even among Christians to think of the Bible as a conglomeration of facts, commandments, threatenings and promises, not at all susceptible of any orderly arrangement; and too many, seeing only the dark things, and out of their place, have drifted into unbelief. The God of the Bible, by many, has been regarded and proclaimed as a tyrant to be feared, a judge or a revenger to be appeased, rather than as a Father to be loved. Love appreciated produces love, and God's love shed abroad in human hearts is the true basis of loyalty.

The Bible science or order divides the history of the earth and the race into "three worlds," or as Peter defines them, three distinct "heavens and earth." The first world ended at the deluge—when "the heavens and the earth which were then being overflowed with water, perished." It was not annihilation, but a great change. The sec-

ond world began where the first ended, and reaches to the end of the gospel age, at the second advent, and the beginning of the millennium. It is said to be "reserved unto fire at the day of judgment and perdition of ungodly men." This is not annihilation, either of the earth or of men, but another great change. The third world begins where the second ends, and is "the world without end."

The second and third worlds are subdivided into ages or dispensations. This second world has three ages: (1) the patriarchal, the age of "the fathers"—Abraham, Isaac and Jacob—reaching from the flood to the death of Jacob; (2) the Jewish age, or dispensation of "the twelve tribes of Israel," organized at Jacob's death, and it reaches to the death of Christ; (3) the gospel age, or first dispensation of the Spirit, which ends where the millennial age begins. The third world is not just one endless age, but it may be an endless succession of "ages to come," of which the millennium is the first.

Observing this order of the ages gives a key to open the Bible, to explain many of its dark passages, and to "rightly divide the word of truth." The people before the Jewish age had no clear light on either the law or the gospel, and "sin is not imputed where there is no law." The Jewish age gave the law, but it could not save from sin—that is, it could not make men righteous and fit for heaven. Only a few had by types and shadows a little light as to the coming Deliverer. So the masses in all those ages, as also the unenlightened of the gospel age, have gone down to sheol, or hades, (not the hell of theology,) to await "the restitution of all things." The purpose of the gospel age has not been to convert or save the world, but to elect and develop the true church—composed of all true Christians, in or out of the sects—to be "a royal priesthood," by whom all the nations, "both living and dead," will be judged, rewarded according to their works, and blessed in the ages to come.

The church is not called "the Bride, the Lamb's wife," until after the "marriage of the Lamb" at the Lord's return; hence, not till after that will "the Spirit and the Bride say come." Salvation therefore goes on after the Lord's return, which instead of being sunset is really the sunrise of hope for man.

3. The Jewish and gospel ages are equal in length. The former from Jacob's death to the death of Christ in A. D. 33, was 1845 years. That was the period of Israel's favor as a nation. Just before his death, Christ pronounced their doom, and they were thirty-seven years in falling—the destruction of Jerusalem by the Romans being in A. D. 70. But Christ foretold their restoration also, when "The times of the Gentiles" are fulfilled. These "times" are seven, or 2520 years, reaching from B. C. 606 to the end of A. D. 1914. The period of the suspension of Israel is the age of gospel election. Both the law and the prophets foretold the equality of the two periods. The second 1845 years ended in 1878, where the Berlin treaty secured to the Jewish people the legal right to return to Palestine. The open door is like a "fisher" to draw them, and Russian persecution is like a "hunter" to drive them home; but the dates of prophecy give 37 years for their rising again, as they were that length of time in falling. The evidences are given in the book "DAY DAWN."

We may know where we are on the stream of time. The old order of things is passing away; all false systems must perish. And Christ will reign in righteousness, save the world from sin, and by blessings upon mankind—by the sunshine after the storms of earth—prove to all that God is love.

[The above is reprinted from *The Morning Press*, of October 4, Grand Rapids, Mich. being a sketch of the first three of seven lectures delivered there. It may be of interest to all our readers, and perhaps especially to those who have not yet obtained or read DAY DAWN. It is a source of strength to be familiar with the prophetic evidences of our location in the dawn of a new age.—EDITOR.]

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

"HERALD OF GLAD TIDINGS."

THE above is the name of a new 8-page monthly magazine, published at 185 Charles St., Allegheny, Pa., by Ulysses G. Morrow. Its subscription price is 50 cents a year. Its first issue, now before me, presents a neat appearance, and shows a good deal of thought and study on the subject therein considered. It shows a kinship to *Zion's Watch Tower*, *Spirit of the Word*, THE WORLD'S HOPE, and other periodicals, and I bid this new-comer welcome to the field, whether it lives long or short, as it is not likely it would have come were there not some reason for it—some work for it to do. Bro. M. may have phases of truth to give to the household and the world, that require a new instrument of expression. And he may be able to reach a class of readers with the "Plan of the Ages," and the "Good Tidings of Great Joy," who cannot be reached by the other periodicals which are giving the same general view of these subjects. The Lord will cause as many instruments to be raised up and sustained as are needed for the accomplishment of his purpose in this close of the old order of things and dawn of the new. And no one who is working for the Master and trusting him need have any fears as to the result. "We can do nothing against the truth, but for the truth," (2. Cor. xiii. 8,) and therefore, by all agencies combined, the truth will triumph.

This first issue of the paper has but one article, which is headed: "Redemption by Christ Jesus." It is evidently the result of a long and careful study of the subject of the Atonement, or of Christ's relation to the salvation of mankind, by bringing them into a state of reconciliation or harmony with God. It shows most clearly, what the HOPE has also and always maintained, that all salvation for men is of God *through Jesus Christ*. Bro. Morrow seems to agree with the HOPE as to the final salvation of all, and, if I mistake not the meaning of a small chart the *Herald* contains, the continued generation, and increase of God's kingdom, after all enemies are destroyed. Of course, we are always glad when we find intelligent Christian people in harmony with ourselves.

Bro. Morrow has in the past been quite intimately associated with Bro. R. in the office of *Z. W. T.*, and is another illustration of quite a common occurrence,—the pupil by growth passing his teacher. And having learned, by a personal study of the subject of At-one-ment, to discard (if he ever fully accepted) the substitutionary and God-appeasing theory of the Ransom held by Bro. R., he, like some others, knows what it is to be "cast out" of fellowship for conscience' sake. This may have been one of the causes leading to the starting of another paper. Perhaps, too, there has been realized some consolation from Isaiah lxvi. 5: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Of course, in the case in hand, the "hate" is toward the doctrine, which is supposed to be a "damnable heresy," rather than toward the "brethren." It is supposed to be necessary for the good of the cause, for the protection of the "little flock," and therefore for the glory of God, to cast out the heretics. Just as if an intelligent company of people were not competent nor to be trusted to read and judge for themselves; or as if an incompetent class of people can be the Lord's "little flock" of kings and priests, elected to rule the nations! When *will* Christians learn the important truth that men may differ in opinion as to *how* Christ's death reconciles, and yet all *be reconciled* to God?—which is the vital point. "Be ye reconciled to God," that is, Cease to be his enemies, and come into harmony with him as friends.

Bro. Morrow sees this matter, as to how the death of Christ saves or reconciles men, in a somewhat different light from either Bro. Russell or Bro. Paton, but this is not a good reason why all three should not be in fellowship as members of the one body, of which the risen and glorified Jesus, and no man on earth, is the Head and Master. To differ in opinion and yet walk in love requires more grace than to disfellowship for such opinion, or to live in fellowship with those only who think just as we do, or who dare not express a contrary opinion. These

brethren all hold the Lord Jesus as their Saviour and Head, and they all should know that the *spiritual life*, and *loyalty* to "the law of Christ," (Rom. viii. 9–11 and Gal. vi. 2.) are sure evidences of membership in his Body, whatever the differences of opinion may be. Seeing this enables one to consider differences kindly, and often leads to modification of views formerly held.

Bro. Morrow not only rejects the view of Bro. R. as to Substitution, but also the idea of Christ being in a certain sense our Representative, as the HOPE has maintained. He says that the Scriptures "present no thought of any representation of the race in Adam, and hence any theory of representation or substitution based upon this common *supposition* is equally without Scriptural support. The race never lived in Adam *in any sense*, and we must in loyalty to the Word of truth, refuse to endorse theories that find their fundamentals in this groundless speculation. It is 'by (the Greek preposition *en* meaning *by* when referring to an active agent) Adam all die.'"

He does not in this connection finish the quotation, but his thought carried out would make the passage read: "As *by* Adam all die, even so *by* Christ shall all be made alive,"—making out that both Adam and Christ did their work as *active agents*, but not as "*in any sense*" containing and therefore representing the race. In this I think Bro. Morrow is partly mistaken. I care not for the *word* Representation. It is not a Scriptural word, any more than is Substitution. Neither are the words "active agent" Scriptural. The *idea* of Substitution—that is, one person doing something *instead* of another—may be expressed without that *word* being used; so also of Representation or Active Agents. But I claim that neither the word Substitution nor the idea it expresses is Scriptural concerning either death by Adam or life by Christ. The same cannot be said as to the *idea* which I tried to express by the word Representation. I would willingly drop the word, and use some other, if it would the better express the Scriptural *idea*, in a word.

The idea can be expressed in Bible language, I freely affirm, and is expressed in many Scriptures. Perhaps it would always be best simply to quote Scripture, and never use our own words at all. But in such a case, we would all be obliged to stop comparing Scripture with Scripture and drawing conclusions; we would then stop preaching and writing and let people read the Bible; but they must never draw any conclusions and express them by a word.

But Bro. Morrow and Bro. Paton, and all other teachers, are so constituted that they will seek to concentrate or boil down their conclusions drawn from the study of the Word, and to express them in a word, a phrase, or a brief sentence. Now, I admit that both Adam and Christ were active agents, though the words are not Scriptural. I admit that *by* Adam all died, and that *by* Christ all shall be made alive. But the question is, *How?* I affirm, without fear of reasonable or Bible contradiction, that the only possible means by which Adam could have caused the death of "all," was that he imparted to them his own nature by the law of generation. He is not an active agent to cause our death by being on hand to kill us with a club, or any other abstract means. It is our *relation* to him as his offspring, our *oneness with* and *in* him as our first father, our inheritance of that which was *in* Adam as our earthly and sinning head, that causes both the sin and death of the race. This is clearly affirmed by the Apostle Paul, and though many deny it in seeking to get away from the Calvinistic idea of total depravity, still if there is anything whatever in the idea of heredity, the doctrine of sin and death upon all because all were *in* Adam when he sinned and died, *must* be true. It is as inevitable as the relation of cause and effect.

It seems strange that any man who believes the Apostle's words, and believes that all mankind have descended from Adam, should make such an assertion as that "The race never lived in Adam *in any sense*." As well say that the oak in no sense existed in the acorn from which it grew; that the chicken was never in the egg; or that the crop was never in the seed. This law of the growth of the many out of the one—that one at first being the unit of the whole—is mani-

fest everywhere in nature, as well as in the work of Adam and Christ.

But we are not left to inference. Paul testifies most clearly in Romans v. 12: One man (Adam) brought sin into the world, (The "world" here means or includes the race.) and death came by sin; and so death passed upon all men, for *in him* all sinned. See margin. The sin of the race is neither more nor less than the outgrowth or development in his offspring of the sinful principle or nature which was in Adam, in whom, in seed form, all were created, all sinned, and all died. So all are in an important, Bible sense, born dead. Jesus said to men physically alive and strong, "Ye have no life in you." In the latter part of Romans v., the apostle applies the same principle of the oneness, or *in*-ness, of the race with its seed, to Christ, and shows the contrast by which we are assured that as one man's sin involved the whole race in sin and condemnation to death, even so the righteousness of Christ involves the whole race in righteousness and judgment unto eternal life.

So while it is true, as Bro. Morrow and others claim, that death and life come *by* Adam and Christ as active agents, still, in view of their *relation* or *oneness* to or with the race, the one as generator and the other as Regenerator, they are not active agents by abstract forces, but as seeds are active agents to produce a crop by the law of growth. And it follows that the translation of 1. Corinthians xv. 22 is correct: "As *in* Adam all die, even so *in* Christ shall all be made alive."

The reason for this earnest contention for the *unity* of the seed and the crop, is that it is the *key* to a clear conception of the "Glad Tidings" that all will be made partakers of Christ and his victory. What is to be wrought in all men *was* wrought in Christ, when he died and rose; and for this reason "God has given assurance [of judgment unto victory] unto *all men*, in that he hath raised *him* from the dead."—Acts xvii. 31. For this reason, the Lord Jesus could speak of his personal judgment as "the judgment of the world," and as the result of it, say: "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 31, 32.

Without this relationship or unity, the world could not be drawn, drawn to him, and he could not have said, "Because *I* live, *ye* shall live also." When he died all died, and when he rose, all rose.—See 2. Cor. v. 14, 15, R. V. With this in view, we can see what the Apostle meant by the enmity being slain when he died, (Eph. ii.) and the world being reconciled by his death (death to sin—Rom. vi. 10), and why he is our peace, and why the gospel is not an offer of peace and pardon, but a gift and proclamation of these blessings. We can see how the Lord could say to Peter in reference to all men: "What God *hath cleansed*, that call not thou common." "God was in Christ, reconciling the world unto himself [by the cross] *not imputing* their trespasses unto them."

So the good news of the work done *in* Christ *for* men is the assurance of what will be done *by* Christ *in* men. And it is not substitution, or Christ dying and rising *instead* of us that secures our salvation, but the *unity* of Christ and mankind in the purpose of God as revealed in the work of Christ. And it is in the sense that the head represents the body, the seed the crop, the fountain the stream, or the cause the effect, that I have spoken of Adam and Christ as the Representatives of the race on two opposite planes. And the relationship, the oneness, is the same, and as seen in Christ, constitutes the key of hope, and the basis of our assurance of universal victory, call it by any other name. And if there be no direct *relation* between Christ and the world, it is not conceivable how his death and resurrection could in any way effect man's salvation. *In* him we died and rose and therefore *in* him we have eternal life, and all will personally obtain it in due time, "every man in his own order."

[The above was in type before I saw the article in *Z. W. T.*, headed "Zeal According to Knowledge," which so coolly consigns Bro. M., and all others who differ with Bro. R. as to how Christ's death saves, to hopeless death, and yet claims to have been written in "the spirit of *love*," and to "advocate no harshness, no bitterness, no unkindness; but *firmness* for God and for the truth." To those not acquainted with the man, it might suggest the query whether he knows what love is. I still rejoice that God, who is love, will save even those the least like him.—Ed.]

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 21. ALMONT, MICH., NOVEMBER 1., 1892. $1.00 a year.

LOVE OF THE TRUTH.

THE apostle speaks of a class who are deceived by the lying wonders of Satan, and "are perishing, because they received not the *love of the truth*, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."—2. Thess. ii. 9-12, R. V.

What is the "love of the truth?" What did they fail to receive? Does it mean that they did not love the truth? or that they did not receive the love element of the truth? Note carefully that there is a difference between the two, though they are closely related. The former is man's love for the truth, and the latter is God's love revealed in the truth. Without love for the truth, no one will be likely to seek after the truth, or find the *love* element in it; but a man may receive truth on any subject, and even love it,—love to study it and search it out in many phases,—and yet there may be no *love* in that truth to be received. The class to which the apostle refers "received [or welcomed—Rotherham] not the *love*."

The thought here advanced is that it is *God's* love revealed in the truth which they failed to receive. This seems clear, because it was to be "received." The love element was in the truth though they received it not. It therefore was not in themselves. It could not have been "received" or "welcomed" if it had existed in themselves, as it must have done if it referred to man's love for the truth. It appears evident that they received some part of the truth, a theory, or form, but did not receive the *love* part of it, which is really the *life* of it, and therefore the life-imparting, or saving principle. This is why they were not "saved" by that part of the truth which they did receive. It had no saving power in it. They were like a class Paul mentions elsewhere, (2. Tim. iii. 5): "Having a *form* of godliness, but denying the *power* thereof."

Is not this the same as holding a *theory* of truth, but rejecting, or not receiving, the *love* thereof, or

therein revealed? The *love* of God *is* the "power" of godliness. It was the root or moving principle in the whole plan. "God is *love*," and therefore, "God so *loved* the world that he gave [and sent] his Son." "God commendeth his own *love* toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 8. This is different from sending Christ to appease his own wrath. Instead of God being reconciled to man by the death of His Son, that death was for the purpose of reconciling the sinners, the enemies, to God.—Ver. 10. "God [who is love] was in Christ reconciling the world unto himself, not imputing [therefore forgiving] their trespasses unto them."—2. Cor. v. 19.

There is an important, fundamental, sense in which the whole world, Jew and Gentile alike, were reconciled to God by the cross (death) of Christ, not by appeasing God, but by slaying the enmity of the world thereby.—Eph. ii. 16. In the same sense in which the enmity was slain, the sinner ceased to be a sinner, and was justified and made righteous, the enemy was reconciled and became a friend, the unclean was cleansed, and should no longer be called common or unclean.—Acts x. 15, 28. This fundamental, gospel, idea may properly be called a *legal* forgiveness, cleansing, justification, or reconciliation, and, as above shown, is *secured* to all God's enemies by the death of Christ, and is a revelation and commendation of God's *love* for the world. But not only thus does God's love reconcile the world, but, in addition to the legal, and by a personal application of what was *secured* for all by the death of Christ, God's love made known, or "shed abroad in the heart," *practically* reconciles and saves men. Thus, by the complete atonement or reconciliation at and by the death of Christ, (which included death to the world's sin, assumed by him in God's own way, (Rom. vi. 10), or the destruction of man's enmity, (Eph. ii. 16), God is really the Saviour of all men; but, by the practical *application* of that atonement, by bringing them to "the knowledge [especially of the *love*] of the truth," God is the Saviour "*specially* of them that believe."

It is not that God saves all men from the first death, but saves only them that believe from the second death. There is much theorizing by some on that subject which has no foundation in the Word. It is what was secured by the atonement in Christ that is applied by the Spirit to believers. Men do not obtain the practical and regenerating effect of Christ's work, only as they are brought into a believing state, or are brought to a knowledge of the truth. God gives men faith by the knowledge of the truth, for "Faith cometh by hearing, and hearing by the word of God."—Rom. x. 17. And Jesus showed the progressive application of this word when he said: "The hour *cometh*, and now is, [is already begun], when the dead [none excepted] *shall hear* the voice of the Son of God, [which is the voice of *love*]: and they that *hear* SHALL LIVE."—John v. 25.

The word "hear" in the first half of the statement, means the same as it does in the second half, only the first refers to the process of *hearing*, and the second to the *having heard*. And if this passage does not mean that *all* shall hear

and therefore *live*, what does it mean? The life was *secured* by the death and resurrection of Christ, but it is *received*, and therefore enjoyed, by or through faith. So says Paul: "Therefore being justified, [by the death and resurrection of Christ,—see preceding verse], by faith [we receive the truth, which is a revelation of God's reconciling and forgiving love, and therefore] we have peace with God, through our Lord Jesus Christ."—Rom. v. 1.

It is therefore clear that God is the Saviour of all men by what he has *secured* for all in Christ, and he is the special Saviour of those to whom the Spirit *applies* the work of Christ. And this he has promised to do for all in due time, by bringing them all to the knowledge of the truth; for "He will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a *ransom for* ALL, to be testified in due time."—1. Tim. ii. 4-6.

What a glorious fact that he who died to slay man's enmity, and thus secure the reconciliation of the world, did not remain dead, as certain substitutionists teach, but that he rose and ever lives to apply the truth, the "love of the truth," to the hearts of men, that faith may work by love, and so purify and regenerate them. And no matter how much of the truth, as to "form," or theory, men may have, if they do not "receive the love" that the truth contains, their faith is like a body without the life, and they cannot be practically saved, or reconciled to God; for love is the winning, reconciling, life-giving power. And all who see what is here meant will appreciate what Paul said: "I am not ashamed of the gospel of Christ, [which is that he died for our sins, and rose again the third day, for our justification,—see 1. Cor. xv. 1-4 and Rom. iv. 25], for it [because when the truth is known, it sheds abroad God's love in the heart] is the *power* of God unto [a practical] salvation [from sin and unrighteousness] to every one that believes it."—Rom. i. 16. This is why those mentioned by the apostle, not receiving the love of the truth, still continued to have "pleasure in unrighteousness."

KNOWLEDGE OF THE TRUTH.

THE TRUTH must have reference to what the "God of Truth" has been pleased to reveal concerning himself, and his purpose and plan in reference to mankind. Jesus could say, "I am the Truth," because he was the revelation or declaration of the Father, who is love; and he is also the Way by which the Father has saved, and will save, mankind. This practical salvation, or life-giving process, is inseparably connected with bringing men to the knowledge of the truth. So Jesus said: "This is life eternal, [the only kind of life which the Second Adam gives], that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. If the "life" and the "knowledge" are not identical, they are at least inseparable. Hence no man can now, or at any future time, come to "a knowledge of the truth," without also coming into possession of the "eternal life" which Jesus gives. And therefore it follows

that all the Scriptural evidence that the HOPE, and all other publications, have ever given, that God in due time and order will bring all mankind to a knowledge of the truth, is so much evidence that all mankind will have eternal life. All publishers may not *see* this truth, but they are leading others to see it, and accept it, and rejoice in it, continually.

Some have said a good deal about God bringing all men to a "full knowledge of the truth," and thereby *offering* men "full opportunity" to obtain eternal life; and that then, after such "full knowledge and opportunity," if men will not accept the offer of life, but continue in sin, and deliberately choose death, they will not have eternal life. Well, we admit that such characters as are here supposed would not be fit to live; but it is evidently an absurd and utterly impossible state of things,—a purely imaginary supposition, one which is not supported by any Scripture, rightly understood.

It is very doubtful if any one ever read in the Bible about God bringing men to a "full knowledge," or of giving men an "opportunity" to be saved, either "full" or partial. The inspired writers never talk in that way. Who has ever read in the Bible about men having an "offer" of peace, or pardon, or eternal life? Men become so accustomed to hearing unscriptural, and even anti-scriptural, expressions, that they are "sure that the Bible is full of them," and think men are "heretics," and "dangerous men," who even suggest that they had better search the Scriptures, as the noble Bereans did, to see whether these things are really so.

Christ is God's *gift* to men, not an *offer*. "The *gift* of God is eternal life." "And this is the record, that God *hath given* to us eternal life, and this life is in his Son."—See John iii. 16; Rom. vi. 23; 1. John v. 11. There is a marked difference between an offer and a gift. Of course a gift has to be believed in and received before it can be enjoyed. But we receive God's gift because it is ours *before* we receive it. It is a legacy sealed to us by the death of the Testator. Hence the business of the preacher is not to *offer* peace, but to *preach* it, to announce the *fact* of the reconciliation,—that is, to preach what is really true, for the acceptance of those who hear. Then they can *enjoy* the truth, because they have "the full assurance of faith" in God's own word. They believe Christ is their Saviour because *he is*. Otherwise they have no right to believe it; and though a falsehood is believed, it still remains untrue. Doubt is the bane of thousands of sincere hearts. Oh, how many have been harassed with fear and the anxious inquiry,

"*Am* I his, or am I not?"

simply because they did not know the truth that God in Christ has reconciled the world, and their service is required not to win life or peace, but to show gratitude for his unspeakable gift. When men know the truth, the truth makes them free, and they are free indeed.—John viii. 32, 36.

It should be admitted that men cannot be brought to a "full knowledge of the truth," without learning the "love of the truth," that is

the love element in the truth. The man who does not know God's love must be very far from knowing *God* fully, seeing that He *is* love. And it seems evident that no man can know God's love for poor, sinful, mortals, and still continue to hate and rebel against him. The love of Christ constrains all who know it. No man can know the truth fully, without accepting it as true. This is the province of faith; and the gospel is God's power unto salvation to *every one* that believes it. It follows therefore that no man *can* come to the "full knowledge of the truth," and not be saved, or have eternal life.

The greatest conceivable obstacle to coming to the knowledge of the truth, including its love element, or life-giving principle, is an inability, or a weakness of ability, to appreciate love. That loving hearts are more likely than cold hearts to appreciate love is self-evident. There is that in the nature of some men that makes it easier to accept a cold, mathematical argument, by which they can, with little or no feeling, consign men to hell or hopeless death, than to feel that loving, untiring, desire to win men, which the Father feels, and which *must* conquer. The natural difference between the "sheep" and the "goats," of Matthew xxv., is on this line. The one is ready for the truth and love of God, which is life; the other is not yet. The hard heart must be melted by God's fire.

John says: "He that loveth not, knoweth not God; for God is love." Then men can never come to a "full knowledge of the truth," and yet remain unloving toward either God or their fellowmen. Indeed, to love the truth and to be attracted by it, is necessary in order that men may seek after it, and grow in the knowledge of it. And therefore both reason and Scripture show the absurdity of the claim that men will choose darkness rather than light, sin rather than righteousness, death rather than life, after the full knowledge of God's love and purpose has been obtained. When the vail is removed, and the covering taken away from the face of all nations, the beauty of the Lord will attract every heart, and sin shall be destroyed, and death swallowed up of victory.—Isa. xxv. 6–8.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

Address: J. H. PATON,
ALMONT, MICH.

☞ ALL new subscribers who send one dollar for the Hope before January 1, 1893, will receive the paper from the time they send to the end of 1893. Those who wish to send it to their friends may also take the benefit of this offer. This is a good time to send.

☞ DO YOU READ good stories? Then read THE GOLDEN LINK. Price $1.00.

DIFFERENCES.

When others do and say unkind things against us on account of our not thinking just as they do, never mind, we can afford to be patient, when we know that "Every man's work shall be made manifest; for the *day* shall declare it, because it shall be revealed by fire."—1. Cor. iii. 13-15.

I do not think it at all strange that we do not all see just alike, and it is doubtless well that we do not. We thus get a greater variety of views; and we could not possibly all see alike, from the different positions (points of view) we occupy. I can sympathize with the different brethren, whose views are more or less akin to ours, and think, under God, they are all doing a grand work. But when any one of the brethren gets to feeling as the disciples did, (Mark ix. 38 and Luke ix. 54), he needs the same rebuke the Master gave them. Do you not think so?

I do not think it is an easy matter for all to see alike, nor that it is absolutely essential that they should, as we ALL now "see through a glass darkly;" but this I think *is* essential, that we hold our *understanding* of the truth in loving hearts, and that while we censure those who will not investigate from our standpoint, we should see to it that we show a willingness to listen to, and examine the opinions of others, and thus show our obedience to the injunction, "Prove all things; hold fast that which is good."

When any Church (Denomination) or teacher tries, by trickery or any questionable means or unfair dealing, to suppress another's published ideas, for fear its or his adherents will see or get hold of them, that organization or person reveals at once the weakness of their position; that is, they show that they do not regard it impregnable. I believe that when we hold the truth in honest hearts, and welcome it from wherever it may come, the *Author* of the truth will stand by us and whisper in our ear, "This is the way, walk in it;"—illustrating the truth of the word, "If any man will [wills to] do his will, *he* shall *know* of the doctrine."

The blessed gospel of peace and love is ours, and if we see each a different segment of it, who shall say it is not a part of the same truth, if held in love, though expressed differently? I am glad that *you* are willing your readers should be independent in their investigations, and that you are not troubled with that "fear" that "hath torment," lest they should find out the address of some opposing periodical. How strange that *any* of our brethren should be so "fearful," and "unbelieving," and still think their adherents are God's chosen few, and that they hold *the* truth and *all* of it!

That God will continue to bless and guide you is my earnest wish and prayer. Yours in Christian love, J. C. SUNDERLIN.

FLEMINGTON, N. J.

REMARKS: In the main, I heartily agree with the ideas expressed in the above letter. It is not strange that men differ in opinion. While they are imperfect in knowledge, it would be stranger if they did not differ. And it seems a greater Christian virtue to differ and yet

walk in love as brethren, than to love only those who think as we do. But I have long thought that God has used men that differ in capacity, and in opinion, and who look at things from different points of view, for the further development of truth. Probably no one man [except Him who is "the Head of every man"] is competent to contain or handle the whole truth. The Lord has not promised to lead each member of the body, but the body itself, into ALL the truth. And He divides to each member "severally as He will," and gives "to every man his work."—1. Cor. xii. 4–11 and Mark xiii. 34. And if a man *thinks* he has the whole truth, he is in all probability mistaken, and in danger of thinking himself infallible. Such "knowledge *puffeth* up, but love edifieth,"—(BUILDETH up).

It seems to be true that, if any man thinks himself so much LIKE Christ as to be infallible in his teaching, he is liable to be very UNLIKE Christ, in regard to the matter of dealing with his enemies. The same spirit in the disciples which led them to *forbid* the man who followed not with them, also led them to ask the Master if they might call down fire to *consume* his enemies. This is closely akin to consigning men to destruction; and Jesus rebuked that spirit. It was so unlike him who came not to destroy, but to save.—See Luke ix. 49–56.

I may say, that it does not seem to me that we have any right to "*censure* those who will not investigate from our standpoint," for the reason above given; and it may be that our phase or "segment" of the truth is not designed for them. If a man *does* "censure" others for such want of investigation, in order to be consistent, (which very few people are), he is bound to investigate everything that comes along. There are "a thousand and one" things, all claiming to be pre-eminently important, that their various adherents would have everybody investigate, and they are as a rule liable to "censure" those who do not. But no man has either the time or ability to investigate everything. It does not seem reasonable to think that Paul meant we should do that when he said, "PROVE all things."

No man ever does begin to seek for anything until he feels the need of it—until he is huugry for something he has not. And "censure" will not change this fact. And it is just as necessary for *us* as for *others* to know this truth, and to act accordingly. We ought not to expect people to take an interest in what does not commend itself to some felt want. And until the Lord, by some one of his various agencies, makes a man hungry for a certain truth, he will not eat it.

If I am made conscious that there is a weakness or a defect in my view of God's truth, or of his method of dealing with humanity, then I am hungry. *Then*, if any one comes to me with what claims to solve the difficulty, I am not to accept it on his say so, but I am to "Take heed that no man deceive" me; and to "Prove all things," by the God-given standard, and to "hold fast [only] that which is good." But while exercising caution, still we need not be afraid of investigation. Truth is never afraid; and men might as well die of *poison* as of STARVATION.

(*Continued on page 329.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

LOVE OF THE TRUTH 321
KNOWLEDGE OF THE TRUTH 323
DIFFERENCES 326
EDITORIAL ITEMS 328
NOTES ON SUNDAY-SCHOOL LESSONS,
Peter Delivered From Prison, (Nov. 6) ... 329
The First Christian Missionaries, (13) ... 330
QUESTIONS ON THE SABBATH 332
EXTRACTS FROM LETTERS 334
ADAM AND CHRIST 335
THE RESURRECTION 336

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞A PROSPECTUS containing thirty-two sample pages of THE GOLDEN LINK will be sent free to all who order it. It shows the size of page, the kind of type and paper used in the book, and gives some idea of the story. The book itself has 418 pages, is very neatly bound in cloth, and the price is only $1.00.

(*Continued from page 327.*)

Perhaps this is also the time and place to say a word on another thing. Taking us at our word in regard to this matter of freedom of thought and fearlessness, some urge that we ought to publish their views on all subjects as well as our own. And if we use our judgment, and discriminate, it is charged that we are "one-sided" and "unfair." [Let it be understood that these remarks are in no way personal to Bro. S., for no such difficulty has ever come between us]. But a little thought will show the utter impossibility of publishing all that all writers would produce, in one little magazine. The HOPE has a mission peculiar to itself, as its readers must know. The field is large, and the Lord has many other agencies for doing other phases of his work. All have the same right to publish that we have. And if any man's view is important, and there is no existing means of making it public, the Lord will raise up another; and if the editor will let us know, the HOPE will give him a free notice. But we are in duty bound to use the paper as a means of proclaiming what we are in duty bound to preach. And yet we are not afraid of investigation, nor disposed to shut out every difference of opinion of our correspondents. Our readers will bear testimony to this. It is possible that we have erred both in admitting and excluding articles; but if so, it has been an error of judgment. We need and crave the forbearance of all. May the good Spirit guide us into all the truth we need or can use.—EDITOR.

☞ THIS issue of the HOPE is late on account of a ten days' absence from home, on a visit to Elyria, O, and Pittsburg, Pa. The meetings with the friends in both places were very interesting. Eleven persons symbolized their acceptance of Christ as their Saviour by being buried with him in baptism.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Peter Delivered From Prison.—Acts xii. 1-17. (Lesson for Nov. 6.)

GOLDEN TEXT:—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. xxxiv. 7.

INTRODUCTION.—The time of the events here recorded was about A. D. 44. This was the beginning of another persecution. The death of the Emperor, Caligula, in A. D. 41, settled the question,—which had troubled the Jews, and attracted their attention from the Christians,—about placing his statue in the temple to be worshiped as a god. That had brought rest to the church, but now the Jewish attention is again drawn toward Christians. This persecution was brought about by Herod Agrippa I, grandson of Herod the Great, who had been appointed king of Judæa and Samaria by Caligula. Being an ambitious and unprincipled man, and wishing to please his subjects, the Jews, he adopted their religion, became a Pharisee, and was therefore ready to persecute the disciples of Christ.

PETER'S IMPRISONMENT.—Vs. 1-4. "About that time"—when Barnabas and Saul were on their way to Jerusalem—Herod, probably for political policy, began to use his power to afflict some of the Church. He could hurt them the most by taking their leaders; so he killed—beheaded—James, one of the sons of Zebedee, and brother of John. How different from his mother's idea of her son's exaltation!—Matt. xxi. 20, 21. How true that she knew not what she asked. This death for Christ's sake might be an answer to her prayer,—the Lord's strange way of bringing to a high position in his kingdom.

Because Herod saw the Jews were pleased, —(Oh, the strange cruelty of the animal man!)—he took Peter also, but as it was the Passover time, "the [eight] days of unleavened bread," during which the law forbade executions, he was cast into prison, with the purpose of bringing him forth to the people when these holy days were ended. How true the words of Jesus, "Ye strain at [out] a gnat, and swallow a camel."

Peter was put in a cell in the inner prison, and carefully guarded by four soldiers at a time—a quaternion. There were four of these quaternions,—four "reliefs,"—for the

four watches of the night. He was regarded as a political offender, and an important case, so was thus carefully guarded—placed between two of the soldiers, who were probably chained to him, while the other two stood at intervals as "the first and the second ward." Peter was thus in experience proving in part the truth of Jesus' words.—John xxi. 18.

PETER'S DELIVERANCE.—Vs. 5–17. While Peter was in prison, he was made the subject of special prayer by the Church. It was an all-night prayer-meeting. There was an earnest, intense, longing on his behalf. It does not say they prayed for his deliverance, though it seems implied and probable that they did. They may have prayed for his support in martyrdom, if at this time he were thus to glorify the Lord. Men cannot change God's purpose by prayer, but he would have to be changed if he did *not* hear the earnest cry of his faithful children. He inspires prayer at times, that the unison between himself and his people may be revealed. (The prayer-meeting in the house of Mary may have been partly to comfort her on account of the death of James.)

Peter was chained by the order of a cruel king; but he was delivered by the order of the King of kings. The great precaution taken to keep him fast served to intensify the miracle of his deliverance. The ministration of angels for the heirs of salvation is Christian doctrine.—Heb. i. 14. See also the "Golden Text." What is a "miracle" to mortals, is done by laws simple and well-known by spiritual beings. They are not limited by what are known as the laws of matter. These laws are their subjects, not their masters. This power, exemplified by the angels and the risen Saviour, every one born of the Spirit will have.—John iii. 8.

Peter lay quietly sleeping, guarded by angels as well as soldiers. When it is for the good of the cause of Christ, and thus for the glory of God, men are allowed to die, even by the hands of cruel men; but when the Lord has further work for a man to do on earth, nothing can kill him. The angel had power,—not miraculous to him,—to enter the prison, waken Peter, smite the chains from his hands, give him light to prepare to go out, keep the guard asleep, open the gates, and bring Peter safely to the street. But what Peter could do for himself the angel did not do. He had to clothe himself, and, after he was out, use his own judgment as to making his way to a place of safety.

At first, Peter thought it was not real, but that he had seen a vision, as in Acts x. 9–16, to teach him some important lesson. No wonder if he was dazed; but when he was out, and "was come to himself," he knew that the Lord by an angel had delivered him. He hastened to the house of Mary, where the Church was praying. Peter knocked, the maid who came to the door was overwhelmed with gladness, the Church was incredulous, and thought it must be "his angel." People are often surprised when the Lord answers their prayers. Had he been an angel, it would not have been necessary to knock. Not only the Jews, Greeks and Romans believed each had a guardian angel; Christ seems to teach the same thing.—Matt. xviii. 10. It most likely was Peter's angel that delivered him.

Peter declared to the joyous company how the Lord had brought him out of prison, said, "Go shew these things unto James, [probably our Lord's brother], and to the brethren." And then he went to another place, to carry on the gospel work, leaving the enraged Herod to settle the difficulty after the manner of earthly autocrats. If any object to such a sequel, and charge the Lord with cruelty, let it be suggested that it might be cruel indeed if these soldiers were consigned to endless torment; but to have *such* a life terminate was not so bad, especially in view of the glorious "Restitution of all things."

The First Christian Missionaries.—Acts xiii. 1-13.
(Lesson for Nov. 13.)

GOLDEN TEXT.—That repentance and remission of sins should be preached in his name among all nations.—Luke xxiv. 47.

INTRODUCTION.—The Book of Acts may properly be considered as in three parts. Part I. (i.–v.) deals with the founding of the Church; Part II. (vi.–xii.) with the growth of the Church, under individual effort; and Part III. (xiii–xxviii.) with its missionary work. This first lesson in the third part has reference to the opening of specific mission

work. The past lessons have been largely taken up with the *opening* work of Peter and his associates; what is to come more particularly refers to the work of Paul and his co-laborers.

From this time Saul is called Paul. Some one says these two names had reference to his Jewish extraction and Roman citizenship —the former being Hebrew and the latter Latin. It does not seem to have been a *change* of name. The record is: "Saul, who is *also* called Paul."—Ver. 9. The Roman form of the name would seem to be in keeping with his new work as the Apostle to the Gentiles.

The time of this lesson was about A. D. 48, four or five years later than the preceding one. The places mentioned are far north of Jerusalem, the drift of the missionary or gospel stream being toward Asia Minor and Europe. In this lesson quite a variety of subjects are presented for consideration: (1) the assembly of the Church at Antioch; (2) the separation of Barnabas and Saul for special missionary work; (3) their journey to Cyprus, and the sharp encounter with Elymas, a sorcerer; and (4) Paul's first recorded miracle.

SEPARATED FOR THE WORK.—Vs. 1–3. The church was at Antioch—an important city in Syria—and perhaps next in importance to the church at Jerusalem. It had in it eminent talent. They were engaged in earnest service which included fasting. They were far away from the enjoyments of the natural senses. To them, in this state, the Holy Spirit said, "Separate me Barnabas and Saul." The voice was probably to the church, not to a Bishopric, Presbytery, or Priesthood. The Lord himself had called these missionaries before, but the church was to separate them and send them out. The commission of Christ to "Preach the gospel to every creature," is to all who have the gospel. The sent ones are the representatives of the church, though sent forth by the Holy Spirit. The important thought is, not to create dignitaries in the church, but, that Jesus wants the *work* done, of preaching the gospel to every creature. The ordination of these men was to a mission, not to an order in the church.

The missionaries went by land sixteen miles to Seleucia, the nearest seaport, and from thence by water to Cyprus,—the home of Barnabas,—eighty or one hundred miles distant, an island in the Mediterranean Sea. At Salamis, the capital of the island, they preached the word in the Jewish synagogues. The prophecies were always read there, and the preaching was applying these prophecies to Christ. John (Mark) was an "attendant," an assistant in temporal matters—as honorable as any other part of the work.

THE WORK WITHSTOOD.—Vs. 6–8. At Paphos, at the other end of the island, a hundred miles away, which was traveled by land, they met Barjesus, by interpretation Elymas, a sorcerer, [Gr. *magus*], a false prophet. He was a guest of the deputy, or proconsul, of the country. This officer, Sergius Paulus, was a man of understanding, thoughtful and sensible, and he called for the missionaries, that he might "hear the word of God." But the Jewish false prophet—evidently false at heart, a conscious impostor—withstood, opposed, the apostles, determined to prevent his host from receiving the new light—the gospel of the grace of God. The law of Moses (Deut. xviii. 9–22) forbade the practice of the occult arts, yet this man would seek to hold his host to the law. He evidently was a hypocrite.

THE WORK ATTESTED.—Vs. 9–12. Saul, now called Paul, having, by the Holy Spirit, the power of discerning spirits, (1. Cor. xii. 10), saw this man's false heart, and expressed his "guile and villainy" in the strongest language. He then pronounced a curse upon him in the name of the Lord: "Thou shalt be blind, not seeing the sun for a season;" and the Lord showed that Paul was right, and confirmed his preaching, by the blindness. This is an illustration of the mental blindness that follows the hypocritical treatment of truth. When men see advanced light, the Lord requires them to walk in it; and if for any reason, for social preferments, for fear or favor of men, light is *not* followed, it reacts on the guilty one as inability to see more.—See John ix. 39–41. But though for the time being the blindness was total, it was not endless nor hopeless, but only "for a season." The Lord is merciful even in his

punishments. The miracle convinced the proconsul, and, being a wise and influential man, his conversion was an important one.

After this, (Ver. 13) the missionaries sailed from Paphos to Perga, the capital of Pamphylia, one of the provinces of Asia Minor. But John Mark left them and returned to Jerusalem. Some think it was because he felt that his mother needed him, since James had been killed; others that he dreaded the hardships of the journey. Who knows? Paul was displeased with his course, (xv. 36–39) though he afterward spoke well of him.—2. Tim. iv. 11. The Lord no doubt overruled the matter for good.

QUESTIONS ON THE SABBATH.

Several articles have been received, written in review of my reply to Bro. Fisher's article in the Hope of August 15. It does not seem best to publish them, as they are quite lengthy, and are so much like Bro. Fisher's own reply which was published. Our brethren who keep the seventh day will find need for the exercise of patience and forbearance because we do not see this matter as they do. We do not blame them for thinking as they do, but honor their convictions on the subject.

Most of what we have received seems to have been written in a kindly spirit. This we appreciate. Some unkind insinuations, and reflections on our motives, do not commend themselves. But where questions are asked in regard to certain passages of Scripture, it seems necessary to give them attention. It is quite noticeable that the main position taken, as to "Facts about the Sabbath," has not been answered. We would still call attention to the outline of the subject, in reference to the ages, given in that article. The substance is this: There was no command to keep the Sabbath before the Exodus from Egypt; neither has it been commanded since the resurrection of Christ. Whatever may be the reason, this is true, and should not be ignored.

One asks: "If the decalogue is not the *moral* law, are we to think it is *immoral?*"

This question arises from a misapprehension of our position. The contrast we made was between that kind of law which is based upon the *nature* of things, and the other kind, which is right only because commanded. We called the former moral, and the other positive, or ceremonial. The distinction seems clear, by whatever name it is called. Baptism belongs to the latter kind. There were many ceremonial laws in the Jewish age. But we would not call them "immoral." Our friends should understand the distinction here made. It seems that none should find it difficult to distinguish between a law that is commanded because it is natural and right, and one which is right only because it is commanded. All *dispensational* commands are of the latter kind. If God wrote the Sabbath law in the *nature* of Adam, as one brother claims, then it is of the former kind. But we see no proof of such writing in the nature of man, either in or out of the Bible.

2. "Does not Exodus xx. 6 command men to love God?"

Let each one read it, and judge for himself. It *refers* to love, but does not *command* it. "The law" is more comprehensive than the *ten* commands, or the decalogue. The *two* great commands of the law are "Thou shalt love the Lord, etc," and "Thou shalt love thy neighbor as thyself."

Is it difficult for those who read the Hope to see that the Old Testament phase of law was administered to Moses by the angels, and that it remained for Christ to declare or reveal the Father? Is not the "new commandment," to love as Christ loved, a higher law? It is the law of burden-bearing, and self-sacrifice, for others. This is called "the law of *Christ*," (Gal. vi. 2), and as he declared the Father, (John i. 18), is not this emphatically "the law of *God?*"

3. "Can a man love God and his neighbor without keeping the *ten* commands?"—and the questioner refers to Matthew v. 17-20. It is true that love shows itself in loyalty, as when John says, "This is the [evidence of the] love of God that we keep his commandments;" but did not many of our sabbath-keeping brethren love God long before they began to keep that day?

A glance at the passage in Matthew v., will show that the law having "jots and tittles" to be "fulfilled" includes the ceremonies and types of the Jewish age. To "fulfill" either "the law or the prophets" is not man's work, but God's, as it means to bring to pass whatever is foretold or typified. The sabbath is one of the "shadows [or types] of things to come," of which the body, or substance, is of Christ.—Col. ii. 16, 17. The spirit of the sabbath is rest, not merely from physical labor, but from that of which physical weariness is a type. Jesus says: "Come unto me, all ye that labor, and are heavy laden, and *I* will rest you." He himself is our peace and rest, our sabbath. The believer into him enters into rest, *the* sabbath, not one day in seven, but continually. When Paul says "the law is spiritual," can he refer to more than the *spirit* of the law? Is the letter ever spiritual? "The letter killeth, but the spirit giveth life;" and only the letter could be written on tables of stone.

4. "If you are correct in claiming that moral laws are natural, and that men without the written law are 'a law unto themselves,' why did God go to so much trouble and expense to make his will known to men?"

It is Paul, not Bro. Paton, that is here criticised.—See Rom. ii. 14, 15. Is it quite reverent to speak of God's "trouble and expense?" No doubt the original (and therefore in the best sense "natural") light of man was greatly dimmed by sin. The apostle's teaching is that the law was added "because of transgression" (evidently against the natural law), in order to quicken the dying conscience, make sin appear sin, or exceeding sinful, and thus be a school-master to bring men to Christ. But where is the evidence that the sabbath law ever had a place in the natural conscience, or that any man, even in the line of the faithful from Abel to Moses, ever observed the sabbath?

5. "Did not God. institute the sabbath for man at his creation?"

Let all read the record, (Gen. ii. 2, 3), and judge for themselves. God both ended his work and rested on the seventh day, and the woman was the last work. This is both history and type. "And God blessed the seventh day, and sanctified it,"—that is, set it apart for some holy purpose. It does not say what purpose; but it is evident that it was not then given as a rest-day for man. The facts named in the preceding answer show this. No one seems to have known anything about it, nor to have kept it, nor to have been punished for its non-observance, until after the Exodus from Egypt, 2500 years after the creation.

That God meant to give his rest-day to Israel in due time, no one need doubt; but it seems also to have been blessed and set apart as a type of the millennium—the seventh thousand years, the rest that remaineth for the people of God. As God ended his work on the old creation and rested on the seventh day, Eve being the last made; so the new creation [in seed form] will be complete early in the seventh thousand years, the antitype of Eve, the Church, "the Bride, the Lamb's wife," being the last fully created or made ready. To foreshow that day of rest and glory is the holiest use to which the primary seventh day could be sanctified, or set apart.

6. "Did not the Christian dispensation begin at the baptism of Jesus? and was not the sabbath observed and enforced during his personal ministry?"

No doubt the earthly ministry of our Lord made the *dawn* of the new age, but that was also the "harvest" of the old age. The ages lapped, and therefore so did their work. The new kingdom was being preached, and the deeper phase of law given, and yet the law as interpreted by those "in Moses' seat," continued in full force until Jesus died.—See Matt. xxiii. 1-3 and Col. ii. 14-17. While under the law, (Gal. iv. 4, 5), he was a Jew, and by his death and resurrection, he and all in him were brought where there is neither Jew nor Greek. In the full sense, the new dispensation did not begin until Christ had risen and the Holy Spirit had come. That Spirit has never required sabbath-keeping. Read Colossians ii. 14-17, and see that the sabbath ("days" not being in the original) is one of the "shadows" disposed of. First-day service is not sabbath-keeping.

7. "Did not Paul and the other apostles keep the sabbath and preach in the Jewish synagogues on that day?"

No doubt they conformed to the custom when among Jews. Did they not preach every day when they could get a congregation? If preaching on the sabbath, to those meeting on that day, is sabbath-keeping, then I keep the sabbath at every such opportunity. But the majority of modern sabbath-keepers are less willing to hear a full gospel than were the Jews.

8. "Did not Jesus teach that the sabbath was to be a holy day as late as the destruction of Jerusalem, by saying, "Take heed that your flight be not in the winter, neither on the sabbath day?"

The inference would be stronger had he not mentioned winter. The context (Matt. xxiv. 16-21) seems to show that the idea of holy time was not in his mind, but the danger of the situation, and therefore the desire for the safety of his disciples. The weather would be the danger in winter. Many dangers in such a movement would attend the mothers of unborn or infant children. The other danger would be that the Jews would kill those found journeying on the sabbath.

9. "Does not Isaiah lxvi. 22, 23 show that the sabbath will be observed in the new earth?"

Even if it does, that does not touch the duty of the Church of Christ, as the passage relates to the restoration of Israel. And it refers not only to the sabbath, but also to the "new moon" gathering; and what Christian would accept that? That it does not refer to the "perfect day" on earth, is shown by the context, as sin and death still exist. That the Jews in the beginning of their restoration will observe *all* that their law requires, even to the sacrifices, seems not only reasonable but Scriptural.—See Ps. li. 18, 19; Isa. lvi. 7; and lxvi. 20. Whatever may be the design of the Lord as to Israel in the future, the royal priesthood of this age are no more under the sabbath law than under the other shadows of the Old Testament. They are counted risen and ascended with Christ.

EXTRACTS FROM LETTERS.

I HAVE not forgotten you, though I am late in sending my renewal for the HOPE. Money has been scarce, but I now inclose you a dollar. I like the paper more and more, and would rather lose one meal in a day than give up the HOPE. I do not find many who care to talk of these things. Sometimes I am lonely. So many seem perfectly satisfied with the old faith of their fathers; but I thank the Lord he has shown me "a more excellent way." May God bless you in your noble work. W. H. E.

CHEROKEE, IA.

THE GOLDEN LINK has been received all right.

I am very much pleased with the teaching of the HOPE concerning God's plan of life and salvation for all. It harmonizes very clearly with my own light and understanding of the plan. Your light has strengthened mine in many points. It has helped me to harmonize the word. I think the greatest trouble today, with both professors and non-professors, is the inability to rightly divide the word of truth, so as to be in harmony with the character of God. He is not at a discord with himself. When we see him as he is, and are made like him, all discord will disappear, and all his children shall live in perfect unison with himself.

SWAMPSCOTT, MASS. J. S. C.

I WISH to thank you for continuing to send me the HOPE, though my time has expired. I expect to be able to renew soon. If anyone has ever had the HOPE, I do not see how they would ever want to be without it. Each number grows better and better. I have failed to find anything as yet to contradict your teachings.

I was much interested in Bro. Chase's questions and your replies. He came here to preach both before and after he began to read your writings, and afterward, I knew before he had talked ten minutes, that he had met with a change in some way. He did not touch on the old doctrinal points, but preached a simple, loving, gospel sermon, which had the right ring to it.

I was glad to see his last letter in the HOPE, and that you answered his questions so plainly. May the Lord give him understanding. I am quite sure he will not put his light under a bushel. I hope we shall hear from him again. As for me, I am still trusting in him who is the Saviour of all, specially of them that believe. L. S.

I ENCLOSE $2.00, one for my paper for 1893, and the other for the following new subscriber to the HOPE. * * I take it for granted that the HOPE will continue to live, and be sent to many more than in the past, to give help and light and spiritual food to the hungry. And while it is feeding the multitude, may God feed and water and strengthen you, that you may be able to give the household meat in due season.

The HOPE is a source of great encouragement to me. I always look anxiously for its coming; and if it is late, I wonder if Bro. Paton is sick. May the dear Lord spare you long to carry on the good work. I know it takes means to do this work, and hope and pray that the Lord will put it in the hearts of those that have this world's goods to help you this coming year more than ever before. It is laying up treasure in heaven. But I know it is the middle class, or those who have to make a sacrifice, that keep the wheel going.

I say again, May God bless you in the undertaking of your work for another year, and may the burden be lighter than in any previous year. May the prayer of every reader of the HOPE be going up to God, that he will provide for your every need.

BOSTON, MASS. L. J. E.

SINCE you were here, I have made a trip north, and have seen several of the brethren. Bro. ——— handed me a dollar, which I enclose to renew his subscription for the HOPE. You will please credit him with the same. He is a great lover of the HOPE, and I think he will soon send for your several books. Bro. ——— also is a strong advocate of the larger hope and of the plan of the ages. I begin to see that bread cast on the waters is seen after many days; and the truth is gradually destroying the roots of sectarianism and false theology. Truly the "Man of Sin" is being consumed by the spirit of the Lord's

mouth, and destroyed by the brightness of his presence; and Babylon is falling, and will continue to fall, till the minds of the people become clear, and not confused as in times past.

Now, Bro. Paton, I can realize that your labors in preaching and printing have been prompted by the Spirit of God; and that they have borne and will bear fruit to the glory of his name, there is no room for doubt. As far as I know, a deeper work of grace has been the invariable effect on all who are *lovers* of the larger hope, and see God's plan of the ages. Truly this is "good tidings of great joy," which those in the light of God's plan see "shall be unto all people." The words of God's heavenly messengers to the shepherds will be proved true, being realized in due time by all people, which will enable them to give honor and glory to God in the highest sense, not in the lowest sense.

Brother, I feel it my duty, as I am or may be prospered, to help you push on this grand and glorious work. May the Lord bless and encourage you. H. G.

GRAND RAPIDS, MICH.

ENCLOSED you will find $1.00 for which please send me THE WORLD'S HOPE for one year.

I am much interested in the numbers which you so kindly sent me and now desire to keep posted on what you may still have for the hungering ones of the household of faith.

I have read all three editions of DAY DAWN, also MOSES AND CHRIST, and while I cannot fully agree with you, I can heartily recommend your books as worthy a large place among the best thinkers of the present day. No one yet has all the truth or all the light, and I apprehend, will not "until the Lord shall bring again Zion." Then we shall be enabled to see "eye to eye." Until then I realize more and more our need of patience one with another, because seeing through a glass imperfectly, we fail to understand alike on many things.

May the dear Lord help us to highly prize our precious privileges, and may we in the same spirit of love which has been manifested toward us by him who bore our sins upon the cross, aid the weaker ones to stand in him who is the Way, the Truth, and the Life. MRS. J. H. P.

UTICA, N. Y.

ENCLOSED please find $2.00 for which you will please send me your three books: DAY DAWN, MOSES AND CHRIST, and THE GOLDEN LINK. I do not think that anyone but myself has read any of the books in this place, and my greatest desire is to get some interested in the larger hope, in this section, and I will do all I can to interest them, as I believe it will bring to them what it has to me,—peace and happiness.

May the blessed Lord prosper you in all things. C. C. F.

BRISTOL, TENN.

ADAM AND CHRIST,

THEY are called the two Adams, and both are seeds of unlimited fertility. The first was the head and embodiment of the whole race of natural men;—that is, they were all created in him, and, by the law of generation, developed from him. And being by this law sharers of his nature, they are all involved in all his conditions and penalties, until delivered therefrom. So Christ, the Second Adam, was and is the Head and Embodiment of the whole race for spiritual generation, that is, the regeneration; and, being thus made partakers of his nature, all are involved—either practically or prospectively—in his conditions and destiny. In these two Adams, we have, therefore, God's plan of sonship on two planes,—"First the natural, and afterward that which is spiritual."

The second Adam is greater than the first. The second can undo the conditions of the first, but the first cannot undo the conditions of the second. The life of the first could be destroyed, but no power can destroy the life of the second. And because this is true of the two heads, the two seeds, it is also true of the two bodies, or the two crops. That is, all that proceeds from the second Adam is as much greater than what proceeds from the first Adam, as the second Adam himself is greater than the first Adam. The stream

cannot in any case rise higher than the fountain; but it can rise to the height of the fountain. And the whole line of the reasoning of Paul, in 1. Corinthians xv., is to show that all who have a share in the nature of the first Adam, shall also have a share in the nature and destiny of the second Adam. "As in Adam all die, even so in Christ shall all be made alive." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." There is and can be no death in Christ; so all made alive in him must have life indeed. This is why he could truly say: "Because *I* live, *ye* shall live also."

THE RESURRECTION.

THE apostle when declaring the certainty and universality of the resurrection, in the words, "As in Adam *all* die, even so in Christ *shall all* be made alive," also shows that all are not raised at the same time, as he immediately adds, "But every man in his own order," rank or company. This of itself shows that it is not *only one* class of men,—the righteous,—as some claim, that are to be raised from the dead. If only the saints, who are to be raised at the Lord's return, were ever to be raised, there would be but *one* order, and it would not include "every man." The statement, "*Every* man in his *own* order," in such a case would be an evident *mis*-statement.

Paul elsewhere spoke of it as a part of his *hope*, (something to be desired, as well as expected), "That there shall be a resurrection of *the dead*, both of the just and unjust." —Acts xxiv. 15. This shows what he means by "the dead," when several times, in 1. Corinthians xv., he speaks of "the resurrection of *the dead*." He means more than "the dead in Christ," who are to be "a kind of firstfruit" of God's great harvest.

In answer to the question, "*How* are *the dead* [which we have seen includes the "unjust" as well as the "just,"] raised up, and with what body do they come?" [which, by the way, shows that the expression, "the dead," does *not* refer to dead *bodies*, as is commonly supposed; for it would be absurd to ask, "With what *body* will *dead bodies* come forth?"] the apostle shows that there are two kinds of bodies, terrestrial and celestial; that is, earthly and heavenly, or natural and spiritual; and then he shows the difference between the two. The first kind, sown in this earthly life, he defines as being in a state of "corruption," "dishonor," "weakness," and "natural," or animal; [that is, before death, for neither God nor man sows dead seeds, but living ones, and "that which thou sowest is not quickened except it die." It dies *after* being sown]; while the second kind, when fully raised, is defined as being in a state of "incorruption," "glory," "power," and "spiritual," or heavenly.

Thinking of the resurrection merely as an instantaneous, physical fact, has to some made it appear impossible for *all*, the "unjust" as well as the "just," to be raised spiritual and immortal, without destroying the distinction between vice and virtue in this life. To such persons, the idea of all being raised immortal appears like the idea of all, without regard to character, going to heaven at death. But this difficulty disappears when it is understood that the resurrection, or being made alive in Christ, whether it begins before or after physical death, is a spiritual *process*, resulting from the application of the principle of judgment by "the Son of man." The church, whose judgment is in the present life, have their resurrection completed at the Lord's coming. They come forth "to a resurrection of life." But those, in whom the judgment is not begun in this life, "come forth to a resurrection of judgment." The complete resurrection is in both cases the *result* of the judgment, and in no case *precedes* it. The completed resurrection, or being made alive in Christ, includes the perfection of character, and is called the victory. And the judgment process is *unto* victory. Men are not to be made alive in Christ, and then judged. The waking is not the resurrection, or they could not "come forth *to* a resurrection." The judgment begins at the waking, and ends in victory, the resurrection, the victory of righteousness as well as of life. The Lord has assured us that "He will not fail, nor be discouraged, until he shall send forth judgment unto victory." And in the judgment process, there is room for all needed chastisement, or discipline, according to each one's need.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 22. ALMONT, MICH., NOVEMBER 15., 1892. $1.00 a year.

WHAT OF THE NIGHT?

THE morning cometh, and also the night. It is the morning to those in the light and watching for day. It is night to all false systems and those blinded thereby. But the existence of these corrupt and blinding things of earth has made the past ages dark, and those who intelligently look for their removal can see that "The night is far spent, and the day is at hand,"—even already dawning.

There are clear indications in the Bible that the Lord's people—those walking in the light—were supposed to know something of approaching and impending dispensational changes. Noah knew when the flood was coming. Abraham and Lot knew when Sodom was to be destroyed. At least a few knew when the Messiah was about to come. The disciples of Christ knew when Jerusalem was about to be overthrown. In all these and other such changes the principle is the same. The Word assumes that there is light of revelation and fact, so that the watchers need not be overtaken unawares by any approaching change.

This is emphatically so of the day of the Lord,—the day of Christ,—though many assume that nothing can be known about it. And sometimes the very passages supposed to show the folly of seeking to know "the times and the seasons," are a distinct warrant for searching. Take 1. Thessalonians v. 1-6 for example, in which the day of the Lord is said to come as a thief in the night. Let it be observed that the apostle here speaks of two classes, on only one of which that day comes as a thief. One class is spoken *to*, as "Ye" and "You;" the other class is spoken *of*, as "They" and "Them."

"But of the times and the seasons, brethren, *ye* have no need that I write unto *you*. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. [Upon all? If not so, upon whom?] For when *they* shall say, Peace and safety; then sudden destruction cometh upon *them*, as travail upon a woman with child; and *they* shall not escape. But *ye*, brethren, are not in darkness, that

that day should overtake *you* as a thief. *Ye* are all the children of light, and of the day; *we* are not of the night, nor of darkness." Then he adds the practical exhortation: "Therefore let us not sleep, as do others; but let us watch and be sober."

From this it is evident that there are revelations, by the correspondence of prophecy and fact, by giving attention to which we may have light enough to prevent our being overtaken unaware, which is the same as having the day come upon us as a thief in the night. Taking for granted that the children of God need not be in darkness, but may see the signs of the approaching change, the apostle says: "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. x. 24, 25.

It is safe to say that this is not an exhortation to assemble with those who not only do not see the signs of approaching day, but who oppose the searching for light upon this subject, and who brand as heretics and fanatics all who claim to know anything about it. They admit that they are in darkness upon this theme, and claim that all others must be in the same condition. They expect all alike will know when the day of the Lord comes, because they think it will be introduced by the open and visible appearing of Christ, the opening of graves, the rending of the heavens and earth, etc, etc. But if they were right in this, the day of the Lord would not come as a thief upon anybody, there would be no difference in this between being in the light or being in darkness, and no one could exhort so much the more because of seeing the day approaching. This must involve the ability to read the signs of the times, or to see the relation between the things transpiring and the coming of the day.

THE MAN OF SIN.

THE claim has been made from time to time in these columns that the day of the Lord has begun,—that the day dawn is upon us. The prophetic evidences of this position have been published in the book, DAY DAWN. These evidences suggested the name of the book. It may be said truly that those most familiar with the evidences are strongest in the conviction that the claim is correct. But there are some who do not see these evidences; who do not believe the day has begun; and who are still looking for it as very near. And this subject—the "Man of Sin"—has an important bearing on the truth or falsity of the two positions.

The question which in this connection presents itself is this: Is the "Man of Sin" to be found in the history of the past, or is he yet to come? This question is being pressed to the front by some strong writers of our day, who deny what is known as the "historical" view, and advocate the "futurist" view of this subject. The historical view, which is advocated in DAY DAWN, applies what is said of the "Man of Sin" to the Papacy, on the year-day principle, claiming that the "Time, times and a half," "forty-and-two months," or 1260 days, of prophecy,

have been fulfilled in the past as 1260 years, reaching from A. D. 538 to A. D. 1798. It is here claimed that the terrible persecutions of that dark period were under the reign of —not merely *an* antichrist, for there may be many, but—one deserving to be known as *the* antichrist, denying both the Father and the Son. Their doctrine of the Trinity, while using the names, Father and Son, virtually ignored both. Their dogmatic teaching as to the authority and power of the Pope, virtually ignored the authority of both the Father and the Son, claiming to change or set aside ordinances, or to make new ones. They professed loyalty, but denied in works.

It is objected to our view that the Papacy is in prophecy represented as a *woman*, and therefore cannot be a "*Man* of Sin;" but strictly speaking, the Papacy as a ruling power, one competent to persecute and martyr the saints, was *not* merely the Roman *Church*, but a *Union* of Church and State, in which the Church ruled. It is admitted that the *man* and the *beast* are sometimes synonyms;—and in Revelation xvii., the woman is seen riding and therefore controlling the beast. When a woman marries a man, she legally takes his name; and so it is not out of character, when this prophetic woman is united to the State, which is represented by a man, and gives her religious quality to the man, if the *combination* should be called the "*Man* of Sin." This combination—the Papacy—is not only a State-Church, but is also a Church-State.

This position, that the supreme power of the "Man of Sin" is in the past, and that since 1798 it has been gradually consumed and destroyed, (Dan vii. 25, 26), is one of the necessary elements of the claim that the day of the Lord is now begun.—See Times and Seasons, in DAY DAWN. And if it can be proved that the revelation and terrible work of the "Man of Sin" are yet future, then the idea that we are already "in the days of the Son of man," and that "the times of the restitution" are beginning, must be given up. Truth is truth, and it will stand, no matter whose view of it may fall; and truth is of more value than error in any case; but we have yet to learn that anyone,—who is familiar with the prophetic evidences given in DAY DAWN, who sees the harmony of the "Times and Seasons," or "The Days of Daniel and John," with the "Two Dispensations," the "Jubilee Cycles," and the "Times of the Gentiles,—has been led to believe that the "Man of Sin" is yet future. Some believers in the larger hope are thus looking to the future, but not those who see the prophetic strength of our position.

The "Futurist" theory denies the truth of the year-day view, and looks for a *personal* antichrist, or literal *Man*, to fulfill these prophecies in 1260 common days, or in three-and-a-half years. Many at the present time are led to believe that a certain seven-year period of prophecy begins this year, (1892) and reaches to 1899, and that the latter half of this seven years is the 1260 days of the "Man of Sin." They are therefore looking for a most *terrible*, TERRIBLE time before this decade closes. From our standpoint, the darkest period of church history is past, and it seems strange

that anyone *can* believe that a *man* [which he must be, to be literal], or even a *system*, headed by a man, will be able to do such a terrible work in 1260 days, as was done by the Papacy in 1260 years. We believe that the few years about to come will fully disprove this dark view; but, whatever terrible things may lie in the near future, we think it can *now* be conclusively proved that at least the "Man of Sin" and *his* terrible work are in the past.

A SCRIPTURAL TEST.

PAUL says, "Prove all things." It is not necessary to read all that a man has written, in order to prove the truth or falsity of some fundamental position or claim. In another article, we will apply a short, Bible test to the claim of some to be Christ come again in the flesh. Let our readers judge of its correctness. Here we would apply another short, Bible test of the truth or falsity of the claim that the "days" of the "Man of Sin" are yet in the future. And it is a fact worthy of attention that many of those holding the "futurist" position, *also* expect Christ *will come* in the flesh. Our readers must use their own judgment, and their knowledge of the Scriptures, as to the fairness of the test.

Of course, those who are familiar with the prophetic periods, and with the harmony of their endings, as before mentioned, will not need any other test. But it may be of value to some to look at the other test we have in mind. It will surely be admitted that *if* the "Man of Sin" has not yet been revealed, or developed, "the day of Christ" has not yet come. Paul plainly says, "That day shall not come, except there come a falling away first, and that man of sin be revealed."—2 Thess. ii. 3. Admitting the premise, we own the weakness of our position as to the day dawn being here. But from our point of view, the very things Paul mentioned as the reason "the day of Christ" could *not* be due in his day, we now give as the reason why "the day of Christ" is due. The rise, the reign, and the decline, of the "Man of Sin" were then in the future; but now we believe them to be in the past, and only the final exposure and destruction of that wicked system remain to be accomplished by the shining of the Lord's presence in this his dawning day.

It must be admitted by all who see the situation that it is important for us to know whether this "Wicked" power has had his day, or is yet to come into power. There are certain points of agreement between the two views. If we mistake not, the other "little horn," that plucked up "three of the first horns" "by the roots,"—the "horn" which had "eyes," and "a mouth speaking great things," of Daniel vii. 8, is by both interpretations called the "Man of Sin." We think it refers to the Papacy; others think it is a coming *man*. In verses 21, 22, "the same horn" is said to have "made war with the saints," "until the Ancient of days came, and judgment was given to the saints." This turning of the tables, we think, took place in 1798, when the Papal power was broken, the judgment on it being in favor of the saints, and of God's cause in general; others think it is yet in the future. Verse 25 tells of its blasphemous words, its exalted

claims, its persecuting spirit, and the length of its reign—"a time and times and the dividing of time,"—1260 days. We think those days were fulfilled as years, from 538 to 1798, the duration of Papal dominion, and that verse 26 refers to the change at 1798 and the consequent decline of the Papal political power since that time; others apply both these verses to the future "Man of Sin."

Some, seeing the strength of the application of these Scriptures to the Papal power, are saying, "May there not be a double fulfillment," one in the Papal history in 1260 years, and the other in the history of a man in 1260 days?" This idea would have more force if the lesser had been first, as in the case of Nebuchadnezzar's seven years, or 2520 days, representing the 2520 years of Gentile rule over Jerusalem. It may be doubted if ever God's large fulfillments precede his lesser ones. And it seems evident that there is but one power known as *the* man of sin, and that he is either in the past or in the future. Of course, the only question of vital importance is, "What has the Lord revealed?" His way will be done, and it is best.

We think it is admitted that the same power is mentioned in Daniel xi. 33 as causing many to fall "by the sword, and by flame, by captivity, and by spoil, many days." We apply this to the period before mentioned, or rather to the first 1000 years of it, that is, from 538 to 1538, at which time the Lutheran Reformation was sanctioned by the leading powers of Europe, which brought to the suffering saints the "little help" mentioned in verse 34. But though the Reformation had done much to better the condition of things, yet "some of them of understanding" continued to fall, "even to *the time of the end:* because it is yet for a time appointed," —1260 years, or until 1798.—Ver. 35. The French Revolution resulted in the abrogation of the Papal power in that year, and though restored in 1800, it was with a much less degree of power. Since then it has had no *legal* right to destroy a man's life for his faith.

According to verse 35, where the "appointed" days of cruel power *ended*, there the period called "the time of the end" *began*. Then "the time of the end" began in 1798, and since then we have been living in that period. Now turn to Daniel xii. 4, and see that Daniel was to "shut up the words, and seal the book, even to *the time of the end;* [and, as a result of the opening of the book of prophecy, so long kept sealed by the Papal power], many shall run to and fro, and knowledge shall be increased."

Mark this, two things were to last till "the time of the end:" (1) the power to persecute to death; (2) the book of knowledge was to remain sealed. It seems easy to see that these two facts are so related, that to destroy the persecuting power would result in opening the sealed book. According to the application, this wonderful change took place in 1798. The foretold result of this change was the increase of knowledge; and the *fact* is that a most remarkable increase of knowledge on all Bible subjects, and all other subjects too, has come since 1798. Oh! what wonders of grace, and marvels in nature, have been developed in this Nineteenth

Century. And even those who are locating the coming of the "Man of Sin" in the near future, are enjoying and glorying in the great increase of knowledge due in this most wonderful time. But why should they? Why do any of us? For according to their theory, the "Man of Sin" being in the future, the book is still sealed, and all this wonderful increase of knowledge is not due. "The time of the end" is not due until this "Wicked" power has done its work of crushing the saints. The book is to remain sealed until "the time of the end." And the increase of knowledge is not due until "the time of the end," after the sealed book is opened. If the "Man of Sin" is in the future, nobody *knows*, or *can know*, anything definite on these things, for the book is sealed. But the knowledge of this time goes to show that the book has been opened, therefore that the "times" of the "Man of Sin" are in the past, and that the day of the Lord is here.

BE NOT DECEIVED.

In 2. Thessalonians ii., the apostle treats of the "Man of Sin" and of its relation to the coming of "the day of Christ," and says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed."

The idea had been circulated among them, not merely that the day of Christ was "at hand," in the sense of being near, but that it had come, or was "now present,"—or had "set in."—See R. V., Em. Diag., and Rotherham. It was as if one should say, "Your letter is *at hand*,"—has come. With this in mind, the exhortation of the apostle shows at least two things:—

1. The apostle was not expecting the day of Christ immediately, or at any time, as some now think he was; though the warning of the second verse suggests that someone was using his name, attached to a letter, for the purpose of teaching what he did not teach. The whole passage shows that the apostle did not teach them to expect Christ then, for his coming, or presence, would introduce his day. "The days of the Son of man," (Luke xvii. 26), or "the day of Christ," cannot refer to a period of time *before* his coming, but to the period of his presence and work. There were then at least *three* "unfulfilled prophecies," between them and his coming, (a) the gradual "falling away," or apostasy, from the primitive simplicity of the gospel churches, as the beginning of which the "mystery of iniquity," was already working; (b) the revelation, or full development, of the "Man of Sin," as the climax of that apostasy, (Vs. 3-7.); and (c) the gradual consumption of that power by "the spirit of his [the Lord's] mouth." When these three things are fulfilled, the next thing in order or this line of fulfillment, is the destruction of this power by "the brightness of his coming," or, more literally, "the manifestation of [or the outshining of the truth concerning] his presence."—Ver. 8.

2. The second thing that the apostle's exhortation shows, is, that the coming of Christ, according to his teaching, was not to be an open, visible manifestation, or a coming in the flesh, which, so many are expecting in the near future, and as

some think has already taken place. Let this be carefully noted. If Paul had taught these people that Christ was to come in the flesh, so that he would be visible to mortals, there could have been no room for the deception against which he was warning them. They would at once have said, as some say now, "We know he has *not* come, because we have not seen him." It is evident, therefore, that both Paul and his readers held that the presence of the Lord in his day would *not* be visible to mortals. If Paul had thought otherwise, he would have regarded their view as a defection from the truth as to the *manner* of his coming, and would have said: "You ought to know, according to my former teaching, that the day of Christ *cannot* have come, because you *have not seen* him." But he offered no objection whatever to their idea of the *manner* of his coming, nor to his *invisible presence*, but only sought to correct their defection as to the *time* of his coming. Other things must come first, or before his day.

These facts well considered would not only show that many are mistaken when they think they are Scripturally authorized to look for Christ to come again in the flesh; but they would also serve as a safeguard against the delusion of thinking he has so come. This delusion is not uncommon now. There are several claiming to be Christ, the Messiah of this age, and they all have followers—such intelligent people, that one wonders why they should be deceived. But there are people very bright and intelligent on many subjects who are not familiar with the teachings of the Bible. Jesus has given the forewarning, and all who know and heed his word are forearmed. They will not be deceived.

Jesus said: "Take heed that no man deceive you. [Just the same in substance Paul said, "Let no man deceive you by any means."] For many shall come in my name, saying, I am Christ; [I am the Messiah]; and shall deceive many."—Matt. xxiv. 4, 5. This is said to have had a fulfillment long ago. But after giving the history of the dispensation until near its end, he also says: "*Then* if any man shall say unto you, Lo, here is Christ, or there; [which is to *locate* him in some particular place, which, of course, could easily, and would necessarily, be done, if he were so to come; but Jesus adds emphatically] *believe it not.* For there shall arise *false* Christs and false prophets, [whoever preaches these false Christs], and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive even the elect. Behold I have told you before. [Who will heed the warning so kindly given and so pointed?] Wherefore if they shall say unto you, Behold, he is in the desert; *go not forth:* behold, he is in the secret chambers; believe it not. For as the lightning [It seems as if he must have referred to daylight, rather than to what we commonly call "lightning," as the latter flashes in *every* direction, but only the former invariably] cometh out of the east, and shineth even unto the west; [and] so shall also the coming [presence] of the Son of man be."—Vs. 23-27.

From this it is evident that the

(*Continued on page 345.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months..... 50
To Foreign Subscribers..... 1 25
Sample to any address..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2.....	$ .60
Vol. 4, 5, 6, 7, 8 or 9.....	1.15
GOOD NEWS FOR ALL, (Tract) per. doz....	.05
SEED AND ITS WORK, (Tract) per. 15.....	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth.....	.15
" " Full cloth.....	.20
" " Full leather.....	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

WHAT OF THE NIGHT?..... 337
The Man of Sin..... 338
A Scriptural Test..... 340
BE NOT DECEIVED..... 342
EDITORIAL ITEMS..... 344
A HYMN OF PRAISE (Poetry)..... 345
NOTES ON SUNDAY-SCHOOL LESSONS,
Paul's First Missionary Sermon (Nov. 20) 346
The Apostles Turning to the Gentiles (27) 347
THE COMING CRISIS..... 348
THINKING PEOPLE..... 349
EXTRACTS FROM LETTERS..... 350
AMEN (Poetry)..... 352

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞A PROSPECTUS containing thirty-two sample pages of THE GOLDEN LINK will be sent free to all who order it. It shows the size of page, the kind of type and paper used in the book, and gives some idea of the story. The book itself has 418 pages, is very neatly bound in cloth, and the price is only $1.00.

(*Continued from page 343.*)

true Christ will never so come again as to be located, here, there, or anywhere else; and it therefore follows that whoever expects such a coming is liable to be deceived; and whoever claims to be the Christ come again in the flesh, whether by miraculous descent from the sky or by re-incarnation by a natural birth, is a false Christ, however much truth he may teach. He is either a willful deceiver or a mono-maniac. The more truth he may be able to attach to his claim, the greater will be his power to deceive, whether it be a willful deception or not.

But the Saviour implied that it would not be possible thus to deceive the elect. They may be severely tested or shaken by such a claim, and by the wonderful amount of truth connected with such a movement. But those who are permanently led away by such a delusion show conclusively that they are not the elect. They are "chosen to salvation, through sanctification of the Spirit and belief of the *truth*;" and in the same connection, they are contrasted with those who "received not the *love* of the truth."—2. Thess. ii. 10-13.

All truth belongs to God's chosen ones, no matter who brings it; but they do not need to learn any part of the truth from false Christs, even though such ones may teach much truth. We may well be wary of any new scheme, however plausible it may appear, if it be presented by a man claiming to be the Messiah, in the flesh, when we have our Lord's own words of warning. We would not warn anyone not to read their writings. We are not afraid to read them. We *have* read more than some might think, and we have the Saviour's rule by which to "prove" the fundamental claim false. They do teach much Bible truth; and that the Lord will overrule and use even their teaching for good, there is no good reason to doubt. But they also teach much that is not Scriptural. They do not even claim that it is all Scriptural. They claim to speak with authority, like Him who is the Author of truth. This is what leads people astray. And the elect will not be led astray, but will follow the word, and therefore know and heed Christ's warning. "Believe it not." "Go not forth." "Let no man deceive you." The *true* Christ is not coming again in the flesh. "Yea, though we have known Christ after the flesh, yet now henceforth know we him so no more."—2. Cor. v. 16.

A HYMN OF PRAISE.

GOD of our fathers, to thy praise
Our voices and our hearts we raise,
And tell thy glories all abroad;
Thou art our refuge, strength, and stay;
Thou art our life, our truth, our way,
To everlasting thou art God.

We bless and praise thy holy name,
Today and yesterday the same,
For all the works which thou hast done.
We thank thee for all gifts bestowed,
And for the matchless gift of God,
Our Saviour, thy beloved Son.

Guide us, O God, in all our way,
Be thou our help, our strength, and stay,
And fill us with thy peace.
Lead us through all life's weary road,
Till we shall reach the home of God,
Where all our toilsome wand'rings cease.

Then unto thee, O God, our King,
Anthems of praise thy church shall bring,
And in unceasing songs,
Shall laud and bless the Holy One,
And honor his beloved Son,
To whom all praise belongs.—*Christian.*

☞The editor expects to preach at Galien, Mich., Friday evening, Nov. 18, and at Buchanan, Mich., Sunday, Nov. 20, 10:30 a. m. & 7 p. m.

NOTES ON SUNDAY-SCHOOL LESSONS.

Paul's First Missionary Sermon.—Acts 15:26-43.
(Lesson for Nov. 20.)

GOLDEN TEXT.—To you is the word of this salvation sent. Acts xiii. 26.

INTRODUCTION.—After leaving Perga, Paul and Barnabas came to Antioch, of Pisidia, a province of Asia Minor. Here were many Jews, and on the Sabbath, the missionaries attended the service in the synagogue. After the reading of the Law and the Prophets, the rulers of the synagogue courteously gave them an opportunity to address the congregation; and Paul stood up, gained attention, and sketched their national history from the Exodus to David, through whose royal line the Messiah was to come. Our lesson takes up the argument after the Baptizer's identification of Jesus as the promised One.

This lesson is *not* Paul's *first* missionary sermon, for our last lesson gave the record of his preaching from place to place in the island of Cyprus; but this is the first one of which a synopsis is given.

CRUCIFIXION OF CHRIST.—Vs. 26-29. The apostle spoke affectionately, and appealed to their family pride, as those who delighted to trace their descent from Abraham. Those among them that feared (reverenced) God were proselytes. No Gentiles in this audience!—See ver. 42, R. V. "To you [Israel] is the word [the proclamation] of this salvation [not an offer] sent."

Paul had laid a historical basis for Christianity. He believed in a real, personal, historical Christ;—the One typified in the Law, and foretold by the Prophets. His message was true, and therefore not dependent on being believed. The Jews and their rulers, though priding themselves on their fidelity to the Prophets, fulfilled them in condemning Jesus to death. They did it ignorantly. See ver. 27; Luke xxiii. 34; Acts ii. 23; iii. 17, 18; 1. Cor. ii. 8. They were "wicked" in the sense of ignorant, animal, stubbornness, but not in the sense of knowing better. They condemned the innocent, fulfilled all that God had predetermined and foretold; but they did not know the divine mystery, that what they were so wickedly doing, was God's means of destroying wickedness, and of reconciling the world.—Rom. v. 8-10.

RESURRECTION OF CHRIST.—Vs. 30-37. "God raised him * * and he was seen." The death and resurrection are couple!—two parts of one thing. He died "for"—on account of—"sin," and "to sin."—1. Cor. xv. 3 and Rom. vi. 10. Hence his resurrection was "for"—on account of—"justification," a proof that his death secured the death of sin. "It is Christ that died; yea, rather, that is risen again." His being seen made "witnesses unto the people."

His death killed the old man; his resurrection was the key of hope—the birth of the new man. This is the gospel.—1. Cor. xv. 1-5. This is the "good tidings" Paul preached on that Sabbath. God had fulfilled—filled full—the promise made to the fathers. All that *will be* done, *was* done in Christ—in seed form. It was a finished work. Sin ended; everlasting righteousness brought in!—Dan. ix. 24. He is the Seed of God *for* all, and therefore *means* all. It is "unto all people." God gave "assurance [of victory] unto all" when he raised *him*.—Acts xvii. 31. In the living Christ is seen the world's victory. The apostle plainly shows that what was said to David meant Christ, and was and will be fulfilled in and through him. Peter used the same argument.—ii. 27-31.

REMISSION OF SINS THROUGH CHRIST.—Vs. 38, 39. "Through this man is [offered?—No.] preached [proclaimed, R. V.] unto you the forgiveness of sins." It was a fact—an expression of God's loving favor. "*God* was in Christ, reconciling the world, not imputing sin."—2. Cor. v. 19. "All that believe are justified"—not only *counted* right, but in due time *made* right. What was *secured* by Christ's death is *applied* by the Spirit to the believer. Faith does not *secure* forgiveness, or Faith would be the Saviour; it only *receives* remission.—x. 43. It also receives the Spirit, works by love, and purifies the heart.

EFFECT OF UNBELIEF.—40-43. "Behold, ye despisers, and wonder, and perish." The truth when not believed is to the unbeliever as if it were not true. The pardoned prisoner remained in prison *after* he was pardoned, until he *received* his pardon and

walked out. As long as he did not believe it, it was to him, in his experience, as if it were not true. So with the sinner. The life of sin continues until the truth is applied and believed. To perish is the lowest state to which sin can bring a man. The believer is stopped in his downward or perishing career. The masses of men have been left in darkness, and to go down to the pit. But in the resurrection all shall be restored.

The primary fulfillment of the threatening may have been in the destruction of Jerusalem, as Jews were the persons addressed. But the principle is the same whether national or individual. Both national and personal restoration are promised in the Word. Let us not forget that Jesus perished (Luke xiii. 33), but lives, to die no more, and holds the keys of death and hell.—Rev. i. 18.

"As they [the missionaries] went out, they [the Hebrew congregation—not the Gentiles] besought that these [joyous, gospel] words might be spoken to them [again] the next Sabbath."—Ver. 42, R. V. Those who followed the apostles out were "persuaded to continue in the grace [loving favor] of God."

The Apostles Turning to the Gentiles.—Acts xiii. 44—xiv. 7.

(Lesson for Nov. 27.)

GOLDEN TEXT.—I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.—Acts xiii. 47.

INTRODUCTION.—Though Paul was "a chosen vessel" to bear the truth to the Gentiles, (nations), up to this time most of his work had been done among the Hebrews. He, as well as others, observed our Lord's words:—"beginning at Jerusalem. This was in harmony with Jewish prejudice against the Gentiles, which had to be overcome. The Lord's method of working takes into account or includes all the natural conditions along the line. So on the first Sabbath spent in Antioch, of Pisidia, Paul addressed himself particularly to the "children of the stock of Abraham," and to their proselytes. With them on his side, he could then work more effectively with others. The Jews were not rejected by the apostles, until the gospel was rejected by the Jews. And on the second Sabbath, no doubt partly as a result of the missionaries' work during the week, as well as the report of Paul's previous sermon, Gentiles, as well as the children of Israel, composed their audience. Our lesson tells the result.

THE WORD REJECTED.—Vs. 44-47. The missionaries had made a deep impression on the masses. The multitudes that came to hear them roused the envy (jealousy, R. V.) of the Jews, and they contradicted what the apostle said, and blasphemed, (railed). This is often the opposer's strongest weapon. It was no argument against the truth, but it revealed the natural and stubborn state of the Jewish heart. Theirs was not what Jesus called an "honest and good heart," and so was not "good ground" for the gospel seed. Luke viii. 15. There was therefore a natural reason for their rejection of the word.

They in consequence were rejected. The missionaries showed a natural and righteous indignation, and said boldly: "It was necessary that the word of the Lord should first be spoken to you; [Luke xxiv. 47; Acts iii. 26]; but seeing you put [thrust] it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us," and then referred to Isaiah xlii. 6, 7; xlix. 6. In the sense of merit, no sinner is worthy of the life of Christ. It is always of grace. The unworthiness in this case was the unfitness of the ground to receive the good seed. Whatever the degree of guilt or blame, their hardness of heart caused this rejection. There are many prophecies of the Gentiles turning to the Lord, but the history shows that the gospel was given to them because Israel rejected it. But however painful the result, this rejection is not hopeless.—Rom. xi. 7-15; 25-32. "Now, if their fall be the riches of the world, how much more their fullness?"

THE WORD GLORIFIED.—On hearing the apostles quote the prophecies concerning them, "the Gentiles were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."—Ver. 48.

Some would be glad to have this read: As many as believed were ordained, etc., but no version at hand gives that rendering. The Diaglott, the Living Oracles, and Rotherham give "disposed" instead of "ordained," but none of them so render the same Greek word,

tasso, in Romans xiii. 1. The word means "arranged," or "set in order." This is the same as being prepared. Those whose hearts were prepared, opened, or ready to receive the truth, believed. Those not ready for it, how could they believe? By whatever means accomplished, "The preparation of the heart is from the Lord."—Prov. xvi. 1. We have seen in former lessons that the Lord does not choose men without reference to quality or use.—See Acts x. 2.

No wonder the Gentiles were glad, having been treated so long as dogs and unclean. This lesson agrees with what the Lord taught Peter.—x. 15, 28. The joy of the occasion caused the rapid spread of the gospel in all that region. The Lord works by natural as well as spiritual causes.

THE APOSTLES PERSECUTED.—Vs. 50–52. The angry Jews must have used cunning policy in stirring up "the devout women of honorable estate, and the chief men of the city," to have the missionaries expelled from the country. They no doubt were led to regard this expulsion as an important service to God and the people. Good people often do mean and cruel things in the name of God and religion, thinking the good end in view justifies the doubtful means used. Paul says their condemnation is just, who do evil that good may come. And yet good often results where evil is intended. In this case, the end was very different and better than was expected: the gospel was preached in other fields. "And the disciples were filled with joy, and with the Holy Spirit."

THE WORK AT ICONIUM.—xiv. 1–3. This was sixty miles south-east of Antioch. Here also the missionaries went to the Jewish synagogue. Many believed, both Jews and Greeks (Gentiles). But the unbelieving Jews aroused the opposition even of the Gentiles, against the apostles' work. But they staid a long time, speaking boldly; and the Lord confirmed the truth as to his grace, by many signs and wonders done by their hands.

But the city was divided, [The truth has always been a dividing sword, (Matt. x. 34–36; Luke xii. 51–53; John vii. 43; ix. 16; x. 19), but the division is made by the unbelievers or laggards], and it resulted in a plan to mob the missionaries, by stoning. This being a Jewish method of punishment, shows that the Jews were the instigators. The missionaries being made aware of the plot, fled (as the Lord had commanded, Matthew x. 23) to the cities of Lycaonia, Lystra and Derbe, and the country about them. "And there they preached the gospel."

So the good tidings have touched and glanced on every land, as the work of this age has not been to convert the world, but to select from among the Gentiles a people for the Name of Christ, (xv. 14),—a Bride for the Lamb.

"THE COMING CRISIS."

The ETHICAL PUBLISHING COMPANY, Rochester, N. Y., has just issued a little book of 192 pages entitled "The Coming Crisis," whose aim is to show that we are living in one of the most critical periods of the world's history and bordering upon a series of stupendous and startling events. It is not a harmonious statement of one man's view, but contains a compendium of expression of many writers, including Guinness, Barter, Disraeli, Totten, Smith, Magee, Seiss, Howard and others. Both the "Historical" and the "Futurist" views of the "Man of Sin" have defense among these writers, but, what is here made use of is that they all agree that the "Crisis" of the age is about due. Without endorsing all its dark forebodings, some of which are doubtless exaggerations based on a *too* materialistic interpretation of the imagery of prophecy, still it is safe to say that every intelligent person who will read it must find something in this work to interest and instruct. Price, in paper, 25 cents; in cloth, 50 cents. Sent postpaid by the publishers on receipt of price.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

THINKING PEOPLE.

Society never forgives the men and women who think and act for themselves, unless the popular element accepts the doctrine they advance. I mean by this that society never overlooks the effrontery of bringing new ideas into the world, until the world itself adopts those ideas. Anything new always comes with startling force to the great public mind, and a certain shock is felt all along the ranks, at the audacity of the man for departing from the well worn track, and making a new path for himself and his followers,—for he always has followers.

The sectarian spirit of Judaism could not forgive Christ for preaching a new gospel. Sectarianism has never since been able to forgive anyone for departing from the popular way. The sectarian spirit of Romanism could not forgive Martin Luther for nailing his famous 95 propositions against the sale of indulgences, to the door of the church in Wittemberg, and thus for all time hurling defiance at the church of Rome.

Peter's sectarian spirit would not allow him to mingle with, or preach the gospel to the Gentiles, until God sent a vision to show him that he should call no man common or unclean, thus forever disarming Peter of his prejudice, and making him one of the foremost workers in the gospel vineyard, something that he could not otherwise have been; and neither can anyone else in a shackled and bound condition.

Society would not forgive Columbus for his daring idea of sailing westward to compass the globe, and for ten years he was a beggar, at nearly every court in Europe, until the sagacity and foresight of a *woman*, sent him out upon that memorable expedition, which resulted in the permanent discovery and peopling of a new world. In his last days the great thinker was treated with ignominy and injustice, his name to be honored four hundred years later by the ovations of the entire world.

The world will not forgive the inventor for daring to bring his inventions to the front, until they are proved a success and a benefit to humanity; then they turn with one accord, and bless the inventor and laud his memory to the skies. Machine inventors meet, at first, with derision, scorn and angry defiance, for daring to work out a thought that is going to take work away from the laboring class, until the people find that the invention brings work, and is a help and a blessing to the great laboring community.

Society will not easily forgive or reconcile itself to a new policy of government, and the man who advances new ideas in religion, politics or social life, is, to use the very mildest terms, a *crank*. It is a comfort to know that a crank is used for turning things about. The thinking man or woman has a hard pull at first, against the waves of society. Not the men and women who take up somebody else's ideas and go on thinking and building after the foundation is laid, though they are often scarce, and have to work to pull through the breakers, but the original thinkers, who are few and far between, the leaders, who must endure all the world chooses to put upon them. So if you have not strength and power of endurance, and faith in the help of the Lord, don't think. If a new thought or a new idea comes struggling through your brain, crush it out, unless you are prepared to be set one side and closely observed through the social opera glass, as a natural curiosity that can be seen, but must upon no account be heard.

ERMINA C. STRAY.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ ALL new subscribers who send one dollar for the Hope before January 1, 1893, will receive the paper from the time they send to the end of 1893. Those who wish to send it to their friends may also take the benefit of this offer. This is a good time to send.

☞ SEND names for free sample copies.

EXTRACTS FROM LETTERS.

I HAVE come to see that the Scriptures do really teach that in the ages the entire race of Adam will be saved. And, Oh! what a flood of light and joy fills my entire being. Bless God for the truth! Of course, a confession of this truth has brought much persecution on the right hand and on the left. But what care I for that? If God be for me, it is more than all that be against me.

How strange that I, one who was an opposer of the views held by Age-to-come believers only a few years ago, should so soon become a believer in them myself! Surely, I thought it a very dangerous doctrine. I used to say, "Oh! that is dreadful—to tell poor sinners that they can go on in sin and rebellion against God, trampling their mothers' prayers and everything else beneath their feet all their lives, and then have another chance!" Oh! thought I, that is dreadful—to so deceive the poor, lost ones! What a change has come over me! How different things appear to my mind from what they appeared even six months ago! How true it is that

"God moves in a mysterious way,
His wonders to perform."

I must tell you a little of how the Lord led me into this. A little more than a year ago, I was preaching one evening in South Weymouth, Mass., from this text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At the close of the meeting, a sister came forward to the pulpit and said: "Brother Chase, I want to congratulate you on the good sermon you have preached. I believe the whole of it, and more."

"What!" said I, "a Universalist, are you?"

She answered: "No; I am what they call an Age-to-come believer."

"Well," said I, "I am sorry."

She then said, "I want to ask you a question. Does our Heavenly Father expect us to treat our enemies better than he will treat his?"

"Certainly not," I admitted.

"Well," said she, "He tells us to feed and bless our enemies, and so heap coals of fire on their heads, and kill them in that way. Now, why does he not kill His enemies in the same way?"

I tell you here and now, Bro. Paton, that question went home with me, and went to bed with me, and kept me awake; and I kept thinking:—

"Sure enough! why don't He kill His enemies in the same way?"

That question got up with me, and came to the breakfast table with me; and I said to Bro. G. with whom I was staying:—

"Where does that Age-to-come sister live who spoke to me last night?"

He gave me directions, and I made a bee-line for her home.

"Sister," said I, "have you any books or papers treating on the Age-to-come doctrine? If so, will you loan or give them to me? I want to read up, and see what they do believe, anyway. If there is anything any better than what I have, I want it."

But I kept saying to myself, "Of course, I do not really think there is anything better." I thought I had the very best the Bible contains: that is, life for the righteous and death for the wicked, both endless.

The sister brought me some of your papers, THE WORLD'S HOPE, and your little book, called, MOSES AND CHRIST, and gave them to me. And I read them in the cars, and in the depots, and everywhere, when I could get a moment of time. And then I re-read them, and rejoiced; and my heart seemed to be full, and yet, thought I:—

"It cannot be true. It is too good to be true. But, Oh! how I wish it might be so."

Oh! it looked so grand and good. And again I would read them over and over.

Then I would think of Peter's burning day, and of the everlasting destruction of the wicked, and of the Sodomites, whom at that time I honestly supposed were annihilated. So, of course, with the light I then had, I had to decide that it was all a pleasing delusion.

Then I went to Hartford, Conn., and commenced holding meetings. The first sermon was on the Love of God; and at the close, a Bro. S. and his wife told me how glad they were to be present and hear such

a good discourse on the Love of God. I asked them to come to *all* the meetings, and be free, and take hold in the social meetings.

But they said: "We are black sheep in the flock."

"Ah!" said I, "'black sheep!' What do you mean by that? Ar'n't you Christians?"

"Yes, but, we may as well tell you, we are Age-to-come believers."

And that went home with me, and came *round* the dinner table with me:—"We are black sheep; we are Age-to-come believers." Said I to Brother and Sister A., where I was staying:—

"What about this Bro. S. and his wife? Ar'n't they good people?"

"Yes," they answered, "but they have been led away into Age-to-come doctrine. It is all they want to talk about, and we can hardly endure it."

Monday morning came, and I started for the south part of the city, where the "black sheep" lived. I soon found their home, and rang the bell. Sister S. came to the door.

"I have come," said I, "to learn what these black sheep believe. Have you any book or papers treating on your views that you will give me to read?"

"Oh, yes, lots of them!" she said.

I was shown your paper, and also Bro. Adams'. They take both. I took several of his, on "All Things of God," "Plan of the Ages," "Purpose of Evil," etc., and I read and re-read and rejoiced. Oh, what a feast!

Then at times I would feel like a man drifting far away to sea; and I feared to believe my own senses and the word of God. Why! it was all so different from what I had been taught. But, Oh! it looked so good. Then again I would hide the books away out of sight, and resolve that I would never even think of it again, and say to myself: "It cannot be that God is in everything; it must be a delusion."

But I could not let it alone. I studied the books and the Bible day and night, until I am about as black a sheep as you can easily find in the flock.

Some of my brethren think I have lost my head; and others think I have lost both my head and heart; and that I have been so led away with the error of the wicked, that, like Judas, it would have been good if I had not been born. They think the evil I will now do in helping to spread the awful doctrine that makes black sheep, will in a little while superabound all the good I have done in seventeen years of hard labor in the gospel ministry. But in my heart I believe that Jesus will subdue *all* things to himself, and gather *all* to himself, and that *all* dominions shall serve and obey him.

Yours in the waiting,

ELD. ORA M. CHASE.

CANAAN, ME.

FIND inclosed Three Dollars, one to renew my subscription for the HOPE, as I cannot think of being without it, on account of the blessed truth it brings me out of God's storehouse—the Bible—in these latter days. I wish I had more of this world's goods, that I might be more able to help scatter the blessed truth to the people of the world; but we will have to submit to him who knows what is best for his children. But I will try to do all I can to spread the glorious light.

The other Two Dollars are for your four books, DAY DAWN, MOSES AND CHRIST, PERFECT DAY, and GOLDEN LINK. J. M. M.

CHICAGO, ILL.

SINCE reading the last HOPE, I feel like making an effort to write you, thanking you for the same, and the many that have preceded it.

I thought my writing days were over long ago, but I came up from what appeared my death-bed, and have suffered less than previously for more than a year. My right arm is still helpless and causes me constant suffering, as the disease is in the nerves.

Shut in my little room as I am, I have found great comfort in my hope, for I have proved the "Word of God" to be all it has promised to those who love its truths. How wonderful has been our journey! How very precious the fruits of my discipline! My sufferings are nothing, compared to the gracious manifestations of my Father's love. For weeks I was not able to lie down, yet I was kept in perfect peace.

It has rejoiced my heart through and through to see by the HOPE how you have been led on in your search for truth. The

first you wrote on the Resurrection, after leaving the old, made me shout for joy. Well, this last issue is honoring to our Father. Go on. Blessings on you!

There are some in Lynn who would like to see your face again, but, Oh! how many changes since you were here. But the coming of our King is nearing, and these are hurrying times.

If you can spare a copy of DAY DAWN, please send me one without money. My money days are gone. But I know "It is more blessed to give than to receive," and so do you. I want the DAY DAWN to lend. I have one with a similar name, but am not willing to lend that. Poor Bro. R. I love him, but turn from his bigotry.

MRS. F. W. HASKELL,
Home for Aged Women,
LYNN, MASS.

REMARKS: It is a pleasure thus to hear from our aged sister, and there are others who will be glad to learn of her condition both bodily and spiritually.

The DAY DAWN will be sent, and any other of my books she may be able to use. The HOPE is always sent free to those in need, but in this case, there is a debt of gratitude, which I am moved here to acknowledge. She does know the blessedness of giving.

About eighteen years ago, when I began to preach on prophecy and the larger view of the gospel, based on the Plan of the Ages, some who had been financial helpers in my former work were offended, and withheld their support, and we knew what it was to be in straitened circumstances. Soon after, there was to be a general meeting at Rochester, N. Y., at which I was expected; and at the same time, one of the railway companies gave a five dollar excursion to Niagara Falls. I was anxious that my wife should attend the meeting, that she might become more familiar with the new teaching, and acquainted with its friends. But an inspection of our meager funds showed that we lacked five dollars of having enough to make it practicable for both to go. And seeing no way out, almost at the last minute, I went to buy but *one* ticket.

But, on the way, I called at the post office, and received a letter written in a strange but now well known hand. It contained five dollars. The letter read as follows: "I send you five dollars of the Lord's money. If it comes opportune, please let me know, as I have been strangely impressed to send it." It was from Sister Haskell. What could I do but accept it as from the Lord?—as I did, and bought *two* tickets.

No one will wonder when I say the Lord then revealed a blessed tie, or bond of sympathy, between us; and that, in her old age, I consider her papers and books paid for in advance. May "the gracious manifestations of our Father's love" still continue to sustain her and sweeten her otherwise bitter cup of life.—EDITOR.

AMEN.

I can not say
Beneath the pressure of life's cares today,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

I can not *feel*
That all is well, when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves, and say, since it is so,
"Thy will be done."

I can not speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,
When he is love;
But I can see,
Though often dimly, through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each hour below,
Sometime, somewhere!

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait.

I may not try
To keep the hot tears back—but hush that sigh,
"It might have been;"
And try to still
Each rising murmur, and to God's sweet will
Respond, "Amen."—*Sel.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 10., No. 23. ALMONT, MICH., DECEMBER 1., 1892. $1.00 a year.

FAITH AND WORKS.

"By faith Abraham, when he was called to go out unto a place which he should afterwards receive for an inheritance, obeyed, and went out, not knowing whither he went."—Heb. xi. 8.

THE chief statement of this sentence is: "By faith Abraham obeyed." He believed God and therefore obeyed him. We would call attention to this principle, that the religion of Christ is not a religion of faith only, nor of works only, but of faith and works combined. Our religion is not merely one of ideas, but it *is* a religion of ideas, of ideas which, when rightly understood, become an inspiration to a life of activity, of godliness, of obedience. No matter what people may have thought; no matter how imperfect our lives as individuals or as a people may be; (and we may be as liable to make mistakes as other men are); but let it be distinctly understood that we have no sympathy whatever with the idea that religion is just a great theory.

Religion is a life, a practical, experimental life, and back of that, as a means to an end, underlie the great truths which we have received by faith. By faith Abraham obeyed God. He obeyed because he believed. Let us take account of the breadth and fullness of the things which Abraham received by faith. We are told of two things. One is the land of promise to which he went out; and the other is couched in the statement, "By faith Abraham offered Isaac." Abraham's faith took in two grand principles. It looked forward, to an inheritance. Faith always looks forward, as well as up to the invisible God. His faith also anticipated the great sacrifice that must be made in order to salvation. It is not only the personal sacrifice of Christ; though in an important sense, that sacrifice includes all the sacrifices that mankind can make. But let it be distinctly understood that the sacrifice of which Isaac's death in figure was a type, includes the sacrifice which we must make as followers of Christ. No one can ever enter the kingdom of God without sacrificing all that keeps people out of that kingdom, that is, all the elements or principles of the sinful life. The Scriptures assure us that the murderer, the drunkard, and others in similar condition, can-

not enter the kingdom of God. These are the elements of the kingdom of darkness. When a man comes into God's kingdom, these things must be left out.—Rev. xxi. 27; xxii. 15. That a man in those low conditions cannot enter God's kingdom and still retain them, must be evident to all who realize that God's kingdom is based in "righteousness, and peace, and joy in the Holy Spirit."—Rom. xiv. 17. The two kingdoms being opposite in principle and condition, to leave one and enter the other means to be changed from the condition of the one into the condition of the other. A man cannot be saved *in* his sins, but *from* them.

All sinful conditions must be sacrificed, or burned up. "Every one shall be salted with fire."—Mark ix. 49, R. V. While fire is a destroyer, it is also a purifier. In the case in hand, it destroys all low and sinful conditions, and thus purifies and saves the man, bringing him up to the dignity and glory of the divine image. God's sons and daughters are saved, and the work of the enemy, the enmity, destroyed. Whether this work of sacrificing the enmity is done now or in the great hereafter, it must be done.

Abraham's faith took hold of or included that result. By faith he obeyed God, making a sacrifice of his son, the fruit of his own love, though through him he expected the promise to be fulfilled that he should be the father of many nations. He believed that God was able to raise him up, even from the dead, from whence also he received him in a figure.—Heb. xi. 17-19.

So Abraham's faith not only took hold on the necessary sacrifice, but it also included the resurrection. Death and resurrection are two parts of the same thing—the substance of the gospel and of the process of salvation. This is why the ordinance of baptism is a symbol of both the gospel and obeying it,—an outward form of expressing an inward or spiritual reality. Some object to forms altogether, and some who believe that forms are useful think one form is as good as another. But to correct either of these views, it seems necessary only to see the meaning of the form—the gospel principle of death and resurrection illustrated by it. It means all that was included in Abraham's faith—the great sacrifice and the resurrection. So, in a symbolic sense, being baptized is obeying the gospel, even as Abraham's act of obedience expressed his faith. By faith Abraham obeyed the Lord, and thus his faith made him righteous.

ALL LIVE UNTO GOD.

By looking further at Abraham's faith in the resurrection, we may see that it was not limited to a few, but that in its application it included all mankind, even as Paul when he said: "As in Adam all die, even so in Christ shall all be made alive."

See Luke xx. 27-38. It tells of the Saviour reasoning with the Sadducees, who deny the resurrection, and all future existence, and had attacked him on the subject. They put the case of a woman who had seven husbands, and they thought to confound him by asking whose wife she would be in the future life seeing that seven had her here. He first shows that in that state they shall neither marry nor be given in marriage, which reasonably implies

that she will not be the wife of any one; and he then adds: "Neither can they die any more."

There are two classes who think this cannot mean everybody: those who think the wicked will never be raised at all, and those who think they will be raised up to die again. But Jesus made no such discrimination; and they should be able to see that the Sadducean woman under consideration was not a Christian, and Jesus did not even hint that such ones would be left out. The very opposite is taught in what follows: "Now that the dead [without exception] are [to be] raised, even Moses showed at the bush." The Sadducees did not accept the teaching of the other prophets as authority, but did accept Moses, so Jesus took them on their own ground in quoting the Lord's words spoken to him at the burning bush: "I am the God of Abraham, and the God of Isaac, and the God of Jacob."

Some may think this only proves that He was the God of those three men; but that Christ regarded those three "fathers" as representing all mankind, and the language quoted as teaching the resurrection of all, in due time and order, to the undying state, is evident from his own words: "For he is not a God of the dead, [as you Sadducees think them dead], but of the living: for *all live* unto him."

That is enough. Jesus applies it to all—including the past, the present, and the future; to him who sees the end from the beginning, all live, not merely exist, but *live*, because made alive in Christ. When he says *all* live, let no one try to make it mean less. Rather let us grasp with a comprehensive faith the unity of God and mankind in Christ, and realize that what is true *in* him, the Seed, will be developed, proved, and manifested *through* him, by the sacrifice and resurrection, of which the faith of Abraham took hold. When this work of Christ is carried out in the race, all will be one family and God will be all in all.

NOT FAITH ALONE.

THE faith of Abraham, based on the Covenant of Promise, included the grand outcome of Christ's work, and he is known as the father of the many nations. The adding of the *h*, the breathing sound, to his name, changing it from Abram to Abraham, doubtless foreshadowed the addition of the *breath*, or Spirit, of God to the human race. His wife also had the *h* added to her name, making it Sarah. As to the significance of the change of names, see Genesis xvii. 1–8 and 15, 16.

In view of the scope of Abraham's faith, is it any wonder that he was willing to work, to obey? or that he was ready to go out, not knowing where he went? "By faith * * he obeyed." Is there any good reason that we, partakers of the same faith, should do less? Is it possible for men to have this great faith, clearly and intelligently, without obeying it? If it is possible, it can do no good. Faith without works is dead, even as the body without the spirit is dead.—Jas. ii. 26. But no one can receive the truth in the spirit of it, or the love of it, which is the life of it, without being led to obey it.

It is important not only to believe God, but to obey him. It is not possible to please God *without* faith, as faith is both the connecting link and the motive for action. Faith works

by love, and purifies the heart. In Romans iv., as well as in the Old Testament, we are told that Abraham's faith was counted to him for righteousness. The reason for this is that it had power to lead him to righteousness. In this, too, the Lord saw the end from the beginning.

Paul makes faith very prominent in all his epistles, but especially when reasoning with converted Jews, who were inclined to cling to the law. He does not belittle good works, but shows that justification or salvation is not by obedience to the law, but by promise, through faith. And he emphasizes this idea by showing that the promise of the inheritance was given to Abraham and his Seed [which Paul explains to mean Christ and those baptized into him] four hundred and thirty years before the law was given.—See Gal. iii. 16-19; 26-29.

But even Paul never says that a man is justified by faith alone—as an abstract principle. Faith alone is dead faith. Some have said that the doctrine of justification by faith alone is a very comforting doctrine. If taken abstractly, it is a dangerous doctrine. Men are justified by faith without the deeds of the law, but not without obedience to the faith that justifies them. "By grace are ye saved, through faith." Faith is the means of accepting grace, and the power of grace is seen in the change of heart and life it produces. It new-creates in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. ii. 8-10.

There is an important, Bible sense in which men are justified by the death of Christ, and therefore before they can either believe or obey. See Rom. v. 8-10, 18. In iv. 25, the apostle shows that Jesus was delivered for [on account of] our offences, and was raised for [on account of] our justification. The death secured the justification because it secured the death to sin, (Rom. vi. 7-10) the sin of the world, assumed when he was made sin for us, (2. Cor. v. 21) and borne to the cross, (1. Pet. ii. 24); and the justification being secured, the resurrection manifested it. Had not our justification been secured by his death, his resurrection could not have taken place. In view of this, it is easy to see why he was raised "on account of" our justification.

What the Calvinist thinks was true of the elect only, Paul teaches was true of all mankind,—that is that they were in Christ when he died and rose. They and others call it substitution, but the advantage or disadvantage of substitution is that a man cannot be in his substitute. In this case, it would be a disadvantage, if Christ died and rose instead of us. That would have left us out entirely. It is union with Christ, and not substitution, that secures death to sin and resurrection into the life of God. See 2. Cor. v. 14, R. V: "For the love of Christ constraineth us, because we thus judge, that one died *for* all, therefore *all* died." As he died to sin and all died in him, it follows that all died to sin; and as "He that is dead [to sin] is freed [justified] from sin," (Rom. vi. 7), it follows that he rose justified.

This justification by Christ's death and resurrection is the gospel. In him, righteousness is ours legally, so to speak. And the important question is, How is this righteousness

become ours practically? It must thus become ours in order that we may become personally sharers in the salvation and glory of Christ. It is all secured for us, and laid up for us, in him, as money in a bank. But how shall we draw it out, and use it, and enjoy this salvation?

First, we are to believe the gospel, the good tidings, the truth as to what has been done for us in the finished atonement work of Christ. This will bring peace, "For he is our peace.—Eph. ii. 14–17. Then the righteousness secured for us, being claimed, is imputed to us. But this is not enough; sin must not only be covered, but, by the process of regeneration, it must in due time be blotted out. To believe the truth and to claim righteousness as ours is only the beginning of the process of regeneration. Faith not only receives remission, (Acts x. 43), but also receives the Spirit, (Gal. iii. 14), the Spirit of truth, of love, of holiness, and therefore of good works. So there is no room for the doctrine of "faith only."—Jas. ii. 24. There is an abundance of room for work, even as Paul says, to "Work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of his good pleasure."—Philip. ii. 12, 13. Though some have thought otherwise, there is perfect agreement between Paul and James. Paul teaches that faith works by love, and purifies the heart, and so forms the character. And James shows that "faith wrought with his [Abraham's] works, and by works was faith made perfect," and that his faith justified him (made him righteous) when it led him to obey the Lord. So Paul said: "By faith Abraham obeyed." And we may safely say that men are made righteous by believing and obeying the gospel of Christ.

TWO BIBLE ILLUSTRATIONS.

THERE are two incidents, one recorded in the Old Testament and the other in the New Testament, which illustrate the relation between faith and works. The first is the case of Naaman, the Syrian leper. Leprousy could not be cured by any human or earthly agency, and therefore fitly represents the disease of sin, or the sinful nature. But the Lord can heal all diseases, and in his mercy and power can circumvent and stop all the dreadful consequences of sin. Not only can he forgive, or cover, sin, but he can also cleanse and remove entirely from our being every stain, and make us like or bring us to himself.

Naaman was not an Israelite, but a little captive maiden in his home knew about Elisha, and said to Naaman's wife: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprousy." Word is brought to the leper, and it is decided that he shall go into the land of Israel. He is provided with a rich present, and carries a letter of introduction from the king of Syria to the king of Israel. Their outfit and plan savored of worldly pride. But the king of Israel was alarmed at being called on to heal a leper. He thought the object was to seek a quarrel with him, and he exclaimed: "Am I God, to kill and to make alive?" When Elisha heard of the matter, he sent word to the king to have the leper come to him and learn that there was a prophet in Israel. "So Naa-

man came with his horses and with his chariot, and stood at the door of the house of Elisha."

But the proud leper was disappointed, [Strange that he should be proud!] the prophet did not even go out, much less make a great demonstration over him, but simply sent him word to go and dip himself seven times in the Jordan. He was offended and angry and would not do it. It was too simple and humbling. The Jordan, indeed! "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage."

How natural and proud and stubborn! Any other means or way better than what the Lord appointed! He had rather die than wash in that ignoble stream! But turning from the simple requirement, he was as leprous as ever. How like the sinner!

But the servants ventured near, and reasoned with him: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" They awakened his better judgment, and he washed as Elisha had said, and was made whole and clean.

Now, what healed the leper? how was he healed? It was not the prophet, nor the man's faith, nor his works, nor the dipping, nor the water, that healed him, but the power of God. And yet, in order to be healed, he must believe and obey. And he was not healed through faith only, but when it overcame his pride and stubbornness, and led him to obey. Like Abraham, by faith he obeyed, and in obedience was blessed.—See 2. Kings v. 1-14.

The other illustration is that of the woman mentioned in the gospels, who had been diseased and in the hands of the physicians for twelve years, and was no better, but rather grew worse. She heard of Christ, believed, and said in her heart, "If I can but touch the hem of his garment, I shall be made whole." Still, though having that simple faith, she was not yet healed. "Faith alone" was not enough; she must act, and come in contact with Christ. This her faith led her to do, led her to press through the crowd, to overcome all obstacles, until she touched him, and then she was healed instantly. Christ assured her that her faith saved her; but how and when did it save her? It saved her by inspiring her to act, and when she obeyed the inspiration of her faith, she was healed. Like the others, by faith she obeyed, and was blessed.

This illustration shows that there is a marked difference between touching Christ and *touching* him. Many in the crowd were touching him, and got no blessing. The only touch that brings blessing is the touch that has *heart* and *purpose* in it. It is the simple faith that says: "If I can but touch, I shall be made whole," that brings the blessing.

God help each one to be willing, like that woman, to brave the popular crowd and overcome every obstacle in the way of confessing and obeying Christ. Why will people hesitate to obey their faith and commit themselves on the side of Christ before men, for fear of what others may say? In so important a matter, it is not worth while to be hindered by public opinion. Let each one act for himself. Remember, Jesus said: "Whosoever shall confess me before

men, him will I also confess before my Father which is in heaven." If you have any degree of light, be persuaded to take a decided stand, and let the world know, not only that you believe a certain doctrine, but that you thankfully "take the cup of salvation," (See Ps. cxvi. 12-14), and willingly accept Christ as your personal Lord and Master.

There is a difference between "making a profession of religion," and accepting and confessing Christ as our Lord and Saviour. The former seems to be like professing to be good, and savors of the Pharisee who thanked God that he was better than other men; and certainly we cannot keep too humble. But to confess Christ as our Saviour is in keeping with the spirit of the poor publican, which Christ commended, who cried: "God be merciful to me a sinner."

If we have a dear, earthly friend, we will not be ashamed to acknowledge him. Surely, then, we should not be ashamed to own our great and good heavenly Friend. He has brought us Heaven's message of undying love and eternal salvation, and he wants us to accept both, and confess him and his truth before men. Is it not worth while that we should indeed openly and definitely acknowledge him as our Saviour, and commit ourselves to his service, and do all we can to carry the good tidings of forgiveness and salvation to the world of men? This is good Samaritan work. Jesus said: "Go, and do thou likewise." We are to be co-workers with Christ. We are to carry out the principles of his life, and thus be prepared to share in his glory. He will reward every man according to his works.

HOLIDAY PRESENTS.

In this holiday time, if you think of giving a book to a friend, send for The Golden Link. Being an interesting "Story of Our Times," it is very readable by young and old. It deals also with many of the living questions of these times, in a manner calculated to awaken thought. Many of its readers say it has not only entertained them, but done them good. For a book of its size, (418 pages) its quality of paper, and style of binding, it is cheap at one dollar, the price of a single copy; but for two dollars, sent at one time, we send three copies, postpaid.

Some have friends to whom they may prefer to send the Day Dawn, ($1.00) the Perfect Day, (50 cents) or Moses and Christ (50 cents). But in order to encourage the missionary spirit, and hasten the circulation of what we think important truth, we reduce the price one-third on all these books; so that if two dollars are sent us *at one time*, all four books, neatly bound in cloth, will be mailed to one or several addresses. Let this offer be understood. For two dollars, we will send three dollars' worth of any one or all of our books. This also includes new subscriptions for the Hope where the reduction is desired; but it does not include renewals of subscription. We hope to fill many orders very soon.—Editor.

THIRD EDITION OF DAY DAWN.

The Third Edition of Day Dawn is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00: and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

FAITH AND WORKS 353
All Live Unto God 354
Not Faith Alone 355
Two Bible Illustrations 357
HOLIDAY PRESENTS 359
EDITORIAL ITEMS 360
OUR COMMON SALVATION 361
NOTES ON SUNDAY-SCHOOL LESSONS,
Work Among the Gentiles, (Dec. 4) 362
The Apostolic Council, (Dec. 11) 363
PUNISHMENT FOR CORRECTION 364
TWO ORDERS OF PRIESTHOOD 365
EXTRACTS FROM LETTERS 366
WHAT COMFORT! 367
THE LIVING GOD 368

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable.) please notify us at once, and we will gladly correct them.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound 50 cents: in paper cover 30 cents.

OUR COMMOM SALVATION.

A BROTHER (G. R. C.) calls attention to Jude 3, asking for a definition of "the common salvation" there mentioned; and afterward says: "I hope the Lord will lead you to write upon the subject of Special and Common Salvation."

By this, the brother suggests, what is held by many, that there are two *kinds* of salvation—one of which is common to all, or universal, and the other limited to a class. It is assumed that a "common" salvation implies that there is also a "special" salvation. But is this necessarily so? If there is a universal salvation, is it not a "common" salvation, though there should be no "special?" When we speak of the "common weal" does it mean that there is also a "special weal." If we speak of our "common country," does it necessary imply that we have *two* countries, one of which is "special?"

Unless it can be shown definitely that there is a "special salvation," it may be that Jude referred to the fact that salvation is "common," and not "special" at all. Looking now at the passage suggests that Jude did not even have the idea of the salvation of the *world* in mind at all, but as he was writing to Christians, and said "*our* common salvation," (See R. V., Em. Diag., and Rotherham. They all say "our" instead of "the.") it seems probable that he referred to the present state of salvation which is "common" to all believers. The context favors this view. They had as it were left Egypt, and started for Canaan, and the warning against "turning the grace of our God into lasciviousness," was based on the fact that "the Lord, having *saved* the people out of the land of Egypt, afterward destroyed them that believed not." Jude evidently was saying what was intended to have a present, practical bearing on the lives of his brethren, to guard them against the degrading influence of "certain men [who had] crept in unawares," and had not only encouraged corrupt practices, but had so far yielded to the blinding influence of sin, as to "deny our only Master and Lord, Jesus Christ."—See R. V. It indeed appears far-fetched to claim, as some do, that the apostle in this passage made reference to the future resurrection of *all*, but the eternal salvation of only a *few*. If it were true that God will raise the masses of men in a mortal state for the purpose of exposing their shame and then killing them again, it would be absurd to call such a resurrection a "salvation." And if God gives them a share in the life and righteousness of Christ, that is all the salvation anyone needs.

But does not the Bible somewhere speak of a "special salvation?" Paul says, "We trust in the living God, who is the Saviour of all men, especially of those that believe." —1. Tim. iv. 10. This is perhaps the most like *two kinds* of salvation. But does it necessarily mean that? Does it say that? To me, it rather seems to refer to the *one* kind of salvation, secured for all by the atonement that God has wrought out in Christ, but which is made special, emphatic, and practical only when the good tidings are believed.

"But," it may be asked, "do you not hold that the church elected and saved in this age is to have a special position and work in the kingdom of Christ?" Most certainly; but that is not a special *salvation*, but "a special position and work." Salvation is God's gift of *life* in Christ; and there is only one kind of life in Christ; but the position, or the glory, is the reward for works—the "crown" given to the faithful. All men in a sense *are* saved by the death of Christ, and in due time *all* men will believe or know that glorious gospel.—1. Tim. ii. 4-6. When believed, it will be realized emphatically that God is their Saviour, whether it be in this age or in the ages to come. But the elect church will not only have "the *salvation* which is in Christ Jesus," but in addition thereto, they are to have a share in his "eternal *glory*."—See 2. Tim. ii. 10.

It is not a "special salvation" that the believers obtain, but God is especially the Saviour of a man when he believes and obeys the truth. Then by his Spirit God *applies to* man what was *secured for* man in the "finished work" of Christ. This had been proved true in the experience of all whom Jude addressed as having this salvation which is "common" to all believers. The glory of the royal priesthood is not lessened, but really greatly enhanced, by the fact that in due time, and through their agency, all the race will believe in Jesus and therefore practically share in his salvation—his righteousness and life.

NOTES ON SUNDAY-SCHOOL LESSONS.

Work Among the Gentiles.—Acts xiv. 8-22. (Lesson for Dec. 4.)

GOLDEN TEXT.—In his name shall the Gentiles trust.—Matt. xii. 21.

INTRODUCTION.—Persecution caused the missionaries to move from place to place, but it did not lessen their zeal nor change their purpose. It therefore resulted in the wider or more rapid spread of the good tidings. In this as in other ways, the Lord makes man's wrath work to His praise. What cannot be thus overruled for good, he restrains, or will not allow.—Ps. lxxvi. 10. The present lesson gives us an interesting chapter in the experience of Paul and Barnabas.

HEALING A LAME MAN.—Vs. 8-10. Impotent in his feet, a cripple from his birth, he had never walked. From a human point of view, his case was hopeless. But "man's extremity is God's opportunity." The object of physical healing was not so much to make people bodily well, as to establish faith in Christ as Lord and Saviour. "That ye may know that the Son of man hath power on earth to forgive *sin*," was the reason Jesus gave for healing the man sick of the palsy. But the power to do the one was the power to do the other; and "*all* power in heaven and earth" surely implies power to heal both mind and body. And it seems that the difficult or hopeless cases were chosen, the more fully to prove the mission of Jesus divine.

The cripple *heard* Paul speak. There is a difference between hearing and *hearing*. It is said the Greek word in this case implies "interest and continued attention." The message was reaching his heart—the vital centre of his spiritual being. The Lord was opening his heart, as in Acts xvi. 14. The truth about Christ was not coming to him "in word only, but also in power, etc."—1. Thess. i. 5. And Paul felt in spiritual touch with this spiritually awakened one. His eyes were riveted on the man, and he saw that he had faith to be made whole—from the nature of the case, both spiritually and bodily, though the outward was the evidence for others.

"Stand upright on thy feet." What a supreme moment! How much depended on it! What well-defined faith on Paul's part! The Lord would not disappoint the faith which he himself had inspired in the two; and the man "leaped up and walked."

CLASSED WITH THE GODS.—Vs. 11-13. Lystra was an idolatrous city. When the people saw the result of the Apostle's word in healing the cripple, no wonder they cried out, "The gods are come down to us in the likeness of men." Paul had not in this instance mentioned the *source* of the miraculous power. He did not say, as Peter had said on a like occasion, "Jesus Christ maketh thee whole." This omission, though not intentional, perhaps led to the serious mistake of the people.

"The speech of Lycaonia." Probably a corrupt Greek, which the missionaries did not understand. Hence not until the priest of Jupiter prepared to put the idolatry in action by making a sacrifice, was any remonstrance offered.

WITNESSING FOR THE TRUE GOD.—Vs. 14-18. Here was a grand opportunity to contrast the false and the true, the dead forms with "the living God." "Sirs, why do ye these things?" There is no reason for it. "We also are men [not gods] of like passions with you, [of the same human nature, and not worthy of divine worship], and bring you good tidings, [See R. V. The object of the preaching is] that ye should turn from these vain things [idolatry] unto the living God," the Creator, the bountiful Benefactor, the Giver of all good. It was like saying: "The former ignorance God overlooked, but now commands all men everywhere to repent."—Acts xvii. 30, R. V. The substance of the disclaimer was: "We did not heal this man; it was done by the living God—the God of all life." And the multitudes were scarcely restrained from doing sacrifice unto the missionaries.

STONED BY THE MULTITUDE.—Vs. 19, 20. What a reaction! *Then* ready to worship them as gods; *now* willing to abuse them as if they were devils. [Woe be to the rulers of earth! those whom the people delight to honor. The reaction is coming.] That change was caused by certain Jews, whose prejudice had been aroused at Antioch and

Iconium. They "persuaded the multitudes;" —probably convinced them that this healing, if not by the gods, must be of Satan. They stoned Paul, dragged him out of the city, and left him for dead. But as the anxious disciples stood around him, he rose up, (whether by miracle or not is not said), and entered into the city; and on the morrow went forth with Barnabas to Derbe.

CONFIRMING THE DISCIPLES.—Vs. 21, 22. Nothing daunted by their terrible experiences, they preached the good tidings at Derbe, and "made many disciples." They then returned to Lystra, Iconium, and Antioch, risking all the dangers of the situation, that they might confirm the disciples in the faith; and showing them that the way to God's kingdom was not a smooth and flowery path, but one of difficulty and trouble. But, as he afterward wrote to Timothy and the church: "If we suffer, we shall also reign with him;" "For our light affliction, which is but for a moment [comparatively], worketh for us a far more exceeding and eternal weight of glory." Only through the experience of suffering in the true battle of life, can the royal priest be prepared for his future labor of love.

The Apostolic Council.—Acts xv. 12-29.

(Lesson for Dec. 11.)

GOLDEN TEXT.—Through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts xv. 11.

INTRODUCTION.—The closing of the preceding chapter shows that the missionaries ordained a plurality of elders or bishops in each local church, and gives a brief account of their return trip to the Antioch from which they were sent forth, where they rehearsed all that the Lord had done by them, and how he had opened the door of faith to the Gentiles. "And there they abode a long time with the disciples."

The first part of this chapter gives the reasons for calling this Apostolic Council. It was inevitable that there should be a sharp conflict in the transition from Judaism to Christianity. Certain Jews came from Judæa and taught that the Gentiles must become Jews in order to be Christians. After considerable dissension, the church at Antioch decided to send Paul and Barnabas, and several others to Jerusalem to consult with the apostles and elders there about this matter. Even there, all were not clear in the matter; but Peter's lesson, learned at Joppa and Cæsarea, came into good use. He showed that the Lord did not call upon the Gentiles to be circumcised and to keep the law of Moses, but purified their hearts by faith in the grace of the Lord Jesus, by which all alike shall be saved, and urged them not to tempt God by putting the unbearable legal yoke on the disciples. This brings us to the present lesson.

PAUL AND BARNABAS REPORT.—Ver. 12. The multitude kept silence and listened to the wonderful things which God had wrought among the Gentiles. The inference was clear that if these Gentiles were not accepted of God without keeping the law of Moses, the Lord would not have done these wonders among them. The Lord did accept them, and therefore the law under consideration was not binding in order to salvation.

WORD FROM JAMES.—Vs. 13-21. Whether James fully understood all he said or not, certainly he gave a brief and clear statement of the substance of God's Plan of the Ages. Inspired men sometimes utter truths greater than they realize. He first refers to Peter's (Simeon's) account of the Lord visiting the Gentiles [not Israelites, as our "Anglo-Israel" brethren would have it] "to take out of them a people for his name." The whole history in the Acts shows that the called out ones were Gentiles. This getting a Gentile wife for Christ, (even as Moses, the type, got a Gentile wife, at which some mocked and were punished), is the characteristic work of the whole gospel age. Though black by nature, they are made white and clothed in righteousness to be the bride of the Lamb.

Then James continues: "And to this [idea of the work of the gospel or election age] agree the words of the prophet; as it is written: After this [After the gospel work of electing the bride] I will *return* [It is not the *first* coming that is here mentioned] and build again the tabernacle of David, which is fallen down; [Israel left desolate at the first advent, and out of covenant favor during the age of gospel election, is to be restored at the dawn of the millennium.] and I

will build again the ruins thereof, and I will set it up: [For what purpose?] That the residue of men may seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from the beginning of the world."—See R. V. This same truth as to the fall of Israel, the calling of the Gentiles, and the restoration of Israel again, is clearly taught by Paul in Romans xi.

After applying the Scripture as above, James gave his sentence that the Gentile converts should not be troubled, but that they should be instructed to abstain from idolatry, from fornication, from things strangled, and from blood.

APPROVAL OF THE COUNCIL.—Vs. 22-29. "Then it pleased [or seemed good to] the apostles and the elders, with the whole church," to send chosen men with a letter to the Gentile brethren at Antioch and elsewhere. It is worthy of notice that these official members did not assume authority, nor act as independent of the church, but rather as a part of the church. Judas and Silas, chief men among the brethren, were chosen to return with Paul and Barnabas, bearing a letter from the church at Jerusalem. That letter contains a greeting from "The apostles and elders and brethren." Then follows a preamble: "Forasmuch as they had heard" that some had been troubling and subverting the Gentiles by requiring them to "be circumcised, and keep the law." Third, there is a reference to the messengers, with Paul and Barnabas, to make the message doubly sure. And fourth, there is the decision of the council: "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:" —before named. Some of these things are in the decalogue and some are not, from which it appears probable that if the majority of modern Christians had been in that council, they would not have been satisfied without adding at least one more prohibition. "If ye keep yourselves from these things, ye shall do well. Fare ye well."

☞ It seems strange to think that the year is so near its close. How time flies! One more number of the HOPE will close the present volume. We hope to hear soon from all who want the paper another year.—ED.

PUNISHMENT FOR CORRECTION.

AMONG the many ideas associated with punishment, we find, to restrain, to chasten, to instruct, to teach. The Greek word translated punishment in Matt. xxv. 46 is *kolasis*, and is defined to cut off, to restrain, to prune. The qualities for which the "goats" are condemned are like useless and injurious appendages or branches in an orchard. They need to be pruned, cut of and burned. That this is the object of the fire is clearly Scriptural and in harmony with the revealed character of our heavenly Father.

Isa. iv. 4, shows that the object of the "spirit of judgment" and the "spirit of burning" is to purge away filth. "Our God is a consuming fire,"—not to consume his own crowning work—man, but to consume all sinful conditions.

See also Mal. iii. 1-3. The Lord comes, and no evil one can stand when he appears. Why? Because he is like a refiner's fire, and like fuller's soap. And he sits as a refiner and purifier of silver, that an offering in righteousness may be the result.

That the Lord's object in punishment is correction, is clearly taught in Heb. xii. 5-11. "Whom the Lord loveth he chasteneth." Our earthly fathers chastened us for their own pleasure, but our heavenly Father chastens for our profit, that we may be partakers of his holiness. No chastening seems good at the time, but "Nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

Paul teaches the same thing when he affirms that he who builds with wood, hay and stubble, shall suffer loss; that his works shall be burned, but that he himself shall be saved, yet so as by fire.—1. Cor. iii. 11-15. And also where he, in the name of the Judge, delivers a great sinner over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1. Cor. v. 1-5.

All these are in perfect harmony with the idea of punishment in God's fire for the purpose of purging away the dross. And certainly when those *conditions* are burned away, the *aion* of punishment must cease.

TWO ORDERS OF PRIESTHOOD.

THE law had a priesthood after the order of Aaron, and Melchizedek was priest of the Most High God in the days of Abraham, long before the dispensation of the law began. The work of the Aaronic priesthood was to offer sacrifices in reference to making atonement, or reconciling the people to God. This reconciliation implied the existence of the law, which the people had transgressed. The means of such atonement was the shedding of blood, or the death of the beast, which represented the sinful nature of man. This phase or order of priesthood would therefore only be of use until sin was blotted out. But the work of Melchizedek, as "Priest of the Most High God," does not seem to have included bloody sacrifices, but to have been a priesthood of blessing, as represented by the symbols of bread and wine.—Gen. xiv. 18–20. It recognizes the warfare as past, the enemies as subdued.

These two phases of priesthood therefore appear to have been typical of two things, related to each other—the first as a means to the destruction of sin or the salvation of the world, the other referring to a work to be done after sin is entirely done away, and everlasting righteousness and peace are brought in. The Aaronic priesthood, even in its antitypical phase, must therefore come to an end; but the antitypical Melchizedek work will never end. For this reason, the work of the first order was done in type by a man that died, while the other work was done by a man represented as not dying. These two orders of priesthood are contrasted in Hebrews v.–vii., and the above thought is given in these words: "Here men that die receive tithes; but there he received them of whom it is witnessed that he liveth."—vii. 8. In the endless priesthood, the *life* must be endless, and therefore in the higher order, the priests are *made* according to the power or principle of an endless life.—Ver. 16. The Melchizedek priest not only always lives, but his priesthood never ends.

It should be admitted, and no doubt commonly is, that Christ is the great Antitype of both the Aaronic and Melchizedek priesthoods. He makes the atonement, or reconciles the world, through his death, and saves, preserves, and blesses by his life.—Rom. v. 10. In the present ages both phases of work are to some extent going on together, but in the complete sense, the two are related as Christ's conquering reign and the endless reign of peace. The conquering reign seems clearly and inseparably related to the work of making atonement, or reconciling the world of enemies to God. And while it is true that in the root, or fundamental, sense, the world was reconciled by the death of Christ;—which, in the same sense, made an end of sin, and brought in everlasting righteousness;—and while it is also true that men are said to be justified, or made righteous, when they believe the fundamental truth, or accept what was done for them in Christ; it is still true that, in the full and complete sense, the atonement or reconciling work is not finished until sin is utterly blotted out, and the world made righteous indeed.

To all who can see this, it must appear evident that the Melchizedek priesthood goes on in its work of blessing after sin is destroyed, in the reign of peace, in the conditions of the perfect day. He was king both of righteousness and of peace, (Heb. vii. 2), and as such was the prototype of the endless reign of Christ. From this it is evident that the "forever" of the Melchizedek priesthood is not limited like the "forever," or "everlasting," of sin and punishment.

The world of earthly men is not only to be reconciled to God by the atonement work, but it is also to be saved, in the sense of being preserved, or kept from falling by his life.—Rom. v. 10. And it is the glory of the elect church, the firstfruits unto God and the Lamb, that they are to share in both phases of Christ's work, as a royal priesthood. And though Christ did the work of both orders of priesthood, yet, as the eternal eclipses the temporal, he is not called a priest after the order of Aaron, but "after the order of Melchizedek,"—whose work is according to the power and glory of an endless life.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

☞ Send names for sample copies of HOPE.

EXTRACTS FROM LETTERS.

I DROP you these few lines, as you want to hear from all your readers at the close of the year. Again I thank you for your kindness in sending me the HOPE. I am still striving to make my calling and election sure, although I have much to contend with. I thank God for the light that I have received through you. The HOPE, with my Bible, is a lamp to my feet and a light to my path. I read it earnestly as soon as it comes. May you be long spared to teach us the truth as it is revealed in his word.

Your brother in the largest hope, H. S.

ALTOONA, PA.

INCLOSED find $2.00, for which please renew my subscription for the HOPE, and also send the same to the following new subscriber,——— ———.

I am thankful that you are able to furnish us with such good and, to me, interesting reading. Your writings are all I ever get here, as we do not have any of that kind of preaching here. I feel as though I could not do without the paper, and do not expect to as long as it is published. I should like very much to hear you preach again. I remember you and your work to our Father in my prayers very often. I always know you are preaching somewhere every Sunday if you are well. Should you ever come to Florida, you will be very welcome in our home. MRS. H. H. K.

TAMPA, FLA.

INCLOSED find one dollar for the HOPE for another year.

THE GOLDEN LINK which I got of you some time ago, I must say I highly appreciate. Some parts of it I cannot read without shedding tears.

I do long to see you and the other friends of these truths face to face. I am almost alone here as to the larger hope. If God spares my life and health another year, I expect to meet some of the believers in the north west. Though sometimes reproached for my faith, I thank God that neither angels, not principalities, nor life, nor death, nor any other creature, is able to separate us from the love of God, which is in Christ Jesus our Lord. C. N.

RED LION, PA.

I AM almost ashamed to address you, b it is only justice to you and myself that should do so; for it certainly would be a injustice to you to deprive you of the use o the money any longer; and it would be greater injustice to myself and family to b deprived of THE WORLD'S HOPE. So yo will pleased find inclosed $2.00 to apply o my subscription for the same. L. S.

AMADORE, MICH.

THE PERFECT DAY has been received. now inclose you $2.50, one to renew my su scription for the HOPE, fifty cents for th book, the balance for the cause. I wish could send more.

My vacation is over, and I am back to m work again. * * Yes, I can speak a wor for the Master, and it is all right; but wh I say a word for the Master's *truth*, mo people shut themselves up as tight as a oyster in his shell, and say: "Why! you a a Universalist."

I have scattered a good many of yo tract: "Good News For All," and I am len ing THE GOLDEN LINK. Very few care t talk about these things. Only one has spok en of the ideas in it. It is returned with th remark: "It is a good story." I forge though. The very first one I lent it to wa an invalid girl, and she was pleased with i and wanted something more on that line o thought. Then I took her MOSES AN CHRIST, and she has absorbed the truth taught. I do thank the Lord for her. must talk out sometimes, and I can talk a strong as I like to her. She is not at a shocked, but likes it.

How much I would like to meet with yo in the gatherings I read of in the HOPE. I would be a great privilege to hear a sermo from one of our own folks once in a while But it cannot be now, and I am thankful I have ——— ——— to talk with. *That* is a great privilege. L. S. H.

NOVA SCOTIA.

INCLOSED please find $3.00, one of which is to pay for my subscription for the comin year and the other two for some of you publications, as follows:—[The order includ three copies of MOSES AND CHRIST, and thr of PERFECT DAY, all in cloth binding.—E

I am not sure that this order will meet ith your approval, as it is a mixed one, and have been vainly looking for an offer from ou in the HOPE warranting me in sending ; but I will add that, if possible, I would ke you to send as requested, because I can- ot just now spend $2.00 for each of the two inds of books, and I want some of both that y friends, to whom I ask you to send them, ay become acquainted with you and the eas you express in both works.

[The order is quite in harmony with the ffer in the HOPE. In order to encourage he readers to do some missionary work in he circulation of the books, we are sending 3.00 worth, at the retail price, for $2.00, ither of one kind, or a variety—only re- uiring that the $2.00 be sent at one time nd all for books, or including new subscrip- ions for the HOPE, but not renewals. Some ave misunderstood; they have sent only 2.00, ordered some books at the reduced ates, and then asked us to apply the balance n their subscription to the HOPE. Let it e understood that the reduction is given nly when $3.00 worth of books are ordered r the equivalent sent in *new* subscriptions. ut the present order is all right.—Ed.]

I am quite pleased with the PERFECT DAY. think it ought to have a large circulation efore very long, and I will help all I can owards such a desirable result. Your style s simple, but so clear and so direct that it s impossible to misunderstand you, or to re- eive confused ideas of what you mean; at east, so it seems to me.

Dear brother, you are indeed blessed to be ble to do so much, and, at times, my heart verflows with thankfulness to God, that the iches of his grace is beginning to be known mong us, and that many of his servants, ome in one way and some in another, are ent to proclaim his truth faithfully, and earlessly. That the Lord's choicest bless- ngs may be poured out abundantly on you nd yours, is the sincere prayer of

NEW YORK. Z. J. M. H.

☞ ALL new subscribers who send one dol- ar for the HOPE before January 1, 1893, will eceive the paper from the time they send to he end of 1893. Those who wish to send it o their friends may also take the benefit of his offer. This is a good time to send.

WHAT COMFORT!

NOT long ago, I saw in a religious paper an article on the adaptability of the Scriptures to all the varied circumstances of life. There was much truth in it. There are statements and promises in the Bible fitted to console in any affliction and to strengthen for any needed labor. It did me good to read the article. But there was one short paragraph relating to comfort in affliction that attracted special attention. In substance, it was as follows:—

"How very many Scriptures there are which the Lord has given to comfort us when our loved ones are carried away by the cruel hand of death! and *if they were Christians*, what joy in the assurance that they shall have part in the first resurrection, and that we shall meet them in the kingdom of God!"

The writer of that article believes that all who die without first becoming Christians are hopelessly lost, and will be made alive in the *second* resurrection only to learn what they have lost and then be killed again. And with that idea vividly pictured before the mind, will the readers wonder that I was led mentally to exclaim, "What Comfort!" It seems good indeed to think of meeting our departed Christian friends in the kingdom of God. That *is* "joy." But what of all the rest of our "loved ones?"—for it must be honestly admitted that a large majority of the loved of earth die without that change that makes people Christians. According to the view of that and many other writers, where does God's word give us any "comfort" concerning the unconverted majority who are "carried away by the cruel hand of death?"

It must be admitted that if it will be a great "joy" to know that we shall meet a *few* of our loved ones in God's kingdom, it will also be a great *sorrow* to miss so *many* who are to be hopelessly shut out. In such a case, would not the "sorrow" overbalance the joy? If we can become indifferent to the fate of so many of our loved ones, how can we be sure of experiencing joy on account of the few? Our sense of the gain of the one class must be measured by our sense of the loss of the other class. If one gives

us great joy, it seems as though the other *must* bring overwhelming sorrow.

It does not help the matter to say that these who die unconverted have themselves to blame for it. Love cannot be satisfied to know that its objects are not blessed. The mother's love for her "wandering boy" thinks not to quiet or destroy the yearnings of her heart by saying: "It is all right, and I am content that he should be cursed, because he has himself to blame." Love is far more inclined to palliate than to blame. It cries out as did Christ, "Father, forgive them." And the strongest human love, the most forgiving mother's heart, are but sparks from the infinite heart and love of God.

There is joy indeed in the blessed hope that the true church shall meet in God's kingdom in the glorious morning of the first resurrection; but the most joyous element of that hope is that they who have part in the first resurrection are only "the first-fruits unto God and the Lamb," (Rev. xiv. 4.), and that the work of these first saved is to bring all the rest of mankind—everybody's loved ones—God's loved ones—to the knowledge of God and the love of the truth that they too may be saved and gathered in the great harvest of the world. This will be evident to all who are familiar with the Bible plan of the ages, and who consider the real import of these redeemed firstfruits being made kings and priests unto God, to have power over the nations, and reign on the earth.—Rev. ii. 26; v. 9, 10.

THE LIVING GOD.

My mind has been called to this subject by a question from an infidel, who asked me why God is spoken of continually in the Bible as "The Living God." I had never before thought particularly on the subject, and was not aware how often the expression does occur, until I looked up the matter, and then it swept like a flood over my whole being.

Ah! why should he not be designated as the *living* God? when, ever since the making of the golden calf, by Aaron, until the present time, the world has been filled with senseless, *inanimate* gods, of so many and various kinds, that it would be impossible to number or name them all:—gods of wood, gods of stone, gods of silver, gods of gold, gods of society, gods of business, and gods of our own imagination, of our church, of our creeds, and last, but not least, of *ourselves;*—gods without any living power in themselves, and therefore unable to impart life to others.

And when the deep waves of sorrow and affliction sweep over and engulf their worshipers, a great cry is wrung from their hearts, an agonizing prayer goes out, that seems like an echoing wail, sent out into the universe, going on and around, until it settles back, with a weight like lead, on their own hearts! Like the priests of Baal, they have cried aloud, and their god has not heard them. Then, in the deep bitterness of their feeling, they exclaim: "There is no prayer-hearing and prayer-answering God."

But their prayer was not made to the living God, who dwells not in temples made with hands, but in the hearts of his followers. In 2. Corinthians vi. 16, Paul says to the church: "Ye are the temple of the living God." Yes, truly, he has a temple in every heart that owns his influence; and, if we but wish for him, he is already present. And, Oh! how it cheers, encourages, inspires, satisfies, and sustains every one thus brought into that sweet companionship and divine communion with the living God.

We do not, like the priests of Baal, have to cry aloud to be heard, for on account of his nearness, and dearness, he hears our faintest whisper, and sends answers of peace and comfort to our waiting souls. Then we can realize that seemingly paradoxical statement of Paul: "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Yes, truly, he is the living God, and our living Father, (John vi. 57); and because he lives, and has the life-giving power in himself, we have the sure promise that all shall be made alive in him.

"And when we will one guide obey,
The dreariest path, the darkest way,
Will issue out in heavenly day."

AVIS.

☞ Those who want Vol. 10 of the HOPE bound, should order at once. Price, $1.15.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 24. ALMONT, MICH., DECEMBER 15., 1892. $1.00 a year.

TWO KINDS OF FEAR.

THERE are several words in the original Hebrew Scriptures translated by the word fear. *Emah*, Young defines to means "terror;" *deagah*, "fear, sorrow;" *charadah*, "trembling;" *chath*, "fright, terror;" *yirah*, *mora*, and *yare*, are all defined by "fear, reverence." Several shades of thought are expressed by a number of other Hebrew words, all translated fear.

The two principal ideas expressed by these Hebrew words are terror and reverence; and it seems that the same word is used for both. *Yirah* seems more distinctly to mean reverence. Under this head are found such passages as the following: "The fear of the Lord is clean;" "The fear of the Lord is the beginning of wisdom;" "The fear of the Lord is to hate evil;" "In the fear of the Lord is strong confidence;" "The fear of the Lord is a fountain of life;" and "The fear of the Lord is his treasure." Of Christ it is said that he should have the "spirit of knowledge and of the fear of the Lord." That this is not terror, or fear as now commonly used, but reverence, all will admit, and such reverence must be an element of the Christian character. But when it is said, "The fear [*pachad*] of the Lord fell on the people," it means that they were in a state of dread, or were afraid of the Lord.

Under the word *yare*, are found nearly all, if not all, the "Fear Nots" of the Old Testament, though, like *yirah*, it is defined as "fear, reverence;" and though under it occur such passages as: "Thou shalt fear the Lord thy God;" "Only fear the Lord and serve him;" "Let all the earth fear before the Lord;" "O fear the Lord, ye his saints;" "Blessed is the man that feareth the Lord;" "The angel of the Lord encampeth round about them that fear him;" "The mercy of the Lord is upon them that fear him;" "Then they that feared the Lord spake often one to another," etc. etc. It is equally evident that in these the word fear means reverence, though the same word is used to express a fear that is forbidden.

It seems very clear that the Lord wants the reverence (or reverential fear) of his children (mankind) as it

is a necessary condition of their well-being. But for the very same reason, that he loves his offspring, and desires their highest good, he does *not* want them to be afraid of him. Reverence is not incompatible with love; indeed they are closely akin, and there can be no love for God where reverence does not exist. But, while love draws men toward God, fear drives them away from him. But "perfect love casts out fear." So it is evident that reverence and the fear that hath torment are, in Bible usage, two kinds of fear, and work in opposite directions, though they are represented by the same original Hebrew word.

The same double use of the word fear is seen in the New Testament as in the Old. Under the Greek word, *phobos*, which Young defines as "fear, terror," are found, as might be expected, such passages as the following: "It is a spirit: and they cried out for fear;" "For fear of him the keepers did shake;" "All were amazed, and filled with fear;" "For they were taken with great fear;" "Men's hearts failing them for fear;" "No man spake openly of him, for fear of the Jews;" "And deliver them who through fear of death were all their lifetime subject to bondage;" "There is no fear in love; but perfect love casteth out fear: because fear hath torment;" "Standing afar off for the fear of her torment," etc.

All these speak of fear as an undesirable thing, and yet, under the same word, which is not defined as "reverence," are found passages where the word fear evidently means reverence, as in the Old Testament. Here are examples: "Walking in the fear of the Lord;" "There is no fear of God before their eyes;" "Perfecting holiness in the fear of God;" Submitting yourselves one to another in the fear of God;" "Work out your own salvation with fear and trembling:" "Your chaste conversation coupled with fear," etc. In all these, the word fear would be well represented by reverence, and is closely akin to love.

Under the Greek word, *phobeo*, defined, "To cause fear, terrify," are found the "Fear Nots" of the New Testament; and yet under the same word are found passages where the word fear refers to a commendable and desirable thing. For example: "His mercy is on them that fear him;" "A devout man [Cornelius], and one that feared God;" "But in every nation, he that feareth him, and worketh righteousness, is acceptable to him;" "Whosoever among you feareth God, to you is the word of this salvation sent;" "Be not high minded, but fear;" "In singleness of heart, fearing God;" Honor all men; fear God; honor the king [ruler];" "Them that fear thy name, small and great;" "Fear God, and give glory to him;" "Who shall not fear thee, O Lord, and glorify thy name;" and "Give praise to our God, all ye his servants, ye that fear him, the small and the great."

From all these passages, in both the Old and New Testaments, it is evident that there are two kinds of fear, one of which is desirable, and the other not; one of which is akin to love, drawing the heart toward God,—fearing to displease him, earnestly desiring to know and do his will,—and the other tending to drive away from God, and to build a barrier between him and his children.

FEAR NOT—BE NOT AFRAID.

IT is evident that while the Lord seeks reverence, he does not desire that men should be in fear, as fear is now commonly understood; and therefore when the Bible says, "Fear not," it must mean, "Be not afraid."

God is love, and love, when known and appreciated, attracts, and causes love in return; but fear repels. As God is love, all his purposes and ways are based in love, and therefore it follows that only those who know him not can be afraid of him. To know him is to love him: "For he that loveth not, knoweth not God: for God is love." "Acquaint now thyself with him, and be at peace."

No wonder that men are afraid of God, who have been taught the fearful idea that Christ had to appease his Father's wrath by himself, the innocent one, receiving the blow from the Father's sword, which was aimed at the guilty sinner.

No doubt many readers can remember being taught in such a way as led to thinking that Christ was good and kind, and that he came to purchase his Father's love and reconcile him to us; whereas the Bible truth is that Christ was sent by the Father himself to reveal his love, which has neither beginning nor end, and to reconcile the world to him. The old tradition repels men from God, but the older truth has drawing, reconciling power. It says: Fear not, for God is your everlasting Friend.

1. Let us look at a few of the many "Fear Nots" of the Bible. The first is: "Fear not, Abram: I am thy shield, and thy exceeding great reward."—Gen. xv. 1. This was spoken to the patriarch before he had the promise of a son to be his heir, and, therefore, before "he believed in the Lord; and he counted it to him for righteousness."—See Vs. 2-6. It was before the *h* was added to his name, making it Abraham. This change of name was given in connection with the promise that he should be "the father of a multitude of nations."—xvii. 5. The *h* was added also to the name of his wife, because she should "be a mother of nations."—Vs. 15, 16.

The *h* sound is that of a strong breath, and the Spirit given to man is God's breath. Jesus breathed on them, and said, "Receive ye the Holy Spirit." To those who can see the *spirit* of this change in name, and of God's promise to Abraham, (Gal. iii. 14), it will not be difficult to see that Abram and Abraham, as names, represent the man before and after the gift of the Spirit, before and after conversion,—and therefore that this "Fear not" was spoken to the unconverted man. Only those in the dark are afraid. Those in the dark are the very ones who need this message; and the glorious truth as to God's purpose, revealed in the gospel, is to the world. They need to trust in the Lord in order to enjoy his blessing, but the best reason for such trust, is that his plans are so controlled by love that they need have no fear.

2. In Genesis xxi. 17, we have the voice of the angel of the Lord to the desolate Hagar, who was weeping for the terrible condition of her son Ishmael: "Fear not; for God hath heard the voice of the lad where he is." Isaac was Abraham's elect child, a type of God's elect, and Ishmael, the son of the bond-woman,

was a type of the non-elect. But though cast out, and left desolate, still there was hope for him. "Arise, lift up the lad, * * for I will make him a great nation. And God opened her eyes, and she saw a well of water, [type of the water of life]; and she went, and filled the bottle with water, and gave the lad drink." Vs. 18, 19.

It is a great mistake, which many have made, to think and teach that only the elect, or firstfruits, will be saved and blessed. The salvation of Israel, the rejected nation, is clearly illustrated by the case of Ishmael; and Israel as a rejected nation, stands for all the non-elect. This "Fear not" also speaks of hope for the world.

3. When Jacob was dead, and had been carried by his sons to Canaan, and buried in the cave of Machpelah, and the sons had returned to Egypt, they were afraid of Joseph. They remembered how they had maltreated him, and now that their father was dead, they feared he might revenge his wrongs upon them. They appear before him pleading for mercy at his hands. Then followed a touching scene, from which an important lesson of forgiveness may be learned:—

"And Joseph wept when they spake unto him. * * And he said unto them, Fear not: for am I in the place of God? But as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them,"—spake to their hearts.—Gen. l. 17–21.

How like the Lord's method of conquering his enemies and forgiving them! He too speaks to their hearts. Because that is his way of subduing his enemies, he says to us: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil; but overcome evil with good." Rom. xii. 20, 21.

4. When Moses had led the children of Israel out of Egypt as far as the Red Sea, and the army of Egypt followed them, they were sore afraid. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever."—Exod. xiv. 13.

It is always safe to obey the Lord, however dark the prospect may be. Egypt represents the world, or the natural state of man. Canaan represents the spiritual state to which the Lord proposes to bring man. Man, as to his spirit,—that is, the inner man,—is God's son. God's purpose to save man out of the bondage of the natural state is expressed in the statement: "Out of Egypt have I called my son." It takes both Egypt and Israel to represent the two natures in man. Israel is the son that was "baptized unto Moses in the cloud and in the sea."—1. Cor. x. 2. The Egyptian army which went into the sea, and did not come out, represents man's sins, his inner enemies, which are symbolically buried, covered, washed away, in the waters of baptism.

This crossing the Red Sea, this baptism unto Moses, is a type of the

beginning of the Christian life.

From that time, Christ being received, His righteousness is imputed to the man, his sins being covered; but the real conflict is in the wilderness journey. What seems a short road takes a long time to travel it, because of the wanderings. But God brought his son to Canaan, and the words of Moses were fulfilled.

Perhaps some will understand this brief statement, and draw encouragement from this "Fear not."

5. When the law was given at Sinai, amid the fearful thunderings and lightnings of that awful day, the people were terror-stricken, "And Moses [even then] said, Fear not: for God is come to prove you, and that his fear [reverence] may be before your faces, that ye sin not."—Exod. xx. 20. The training and discipline under that law was like that of a school-master to bring them to Christ.—Gal. iii. 24.

6. In many cases, when Israel was to meet their enemies,—which, like the sins they represented, were to be blotted out,—the Lord said, "Fear not, neither be dismayed." The Lord is able to do what he has undertaken. And "*He* will not fail, nor be discouraged, until he shall send forth judgment unto victory." "Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."—Deut. xxxi. 6, 8. "Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."—Josh. x. 25. For a "Fear not," even when sin seemed to triumph, see 1. Samuel xii. 20, 22. "The Lord will not forsake his people for his great name's sake."

7. In 1. Kings xvii., is given us the case of Elijah and the widow of Zerephath. In the time of the long drouth and famine, Elijah was fed by the ravens, and drank from the brook. But even the brook became dry, and he was sent to the widow to be sustained. She had only a handful of meal and a little oil for herself and her son, and yet "Elijah said unto her, Fear not; * * but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." And it all proved true.

"Trust in the Lord, and do good, and verily thou shalt be fed."

Elijah is a type of the saints. Great was the drouth and famine (spiritually) for the 1260 years ending in 1798. But through it all, the faithful few were sustained. Since then there has been an abundance of rain.—See Elijah and Elisha, in DAY DAWN.

8. In 2. Kings vi., is given an account of Elisha and his servant being surrounded with the host of the Syrian army. The young man was afraid, and said, "Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The affairs of earth are far more under control of the invisible forces than many suppose. "The angel of the Lord encampeth round about them that fear [reverence] him, and delivereth them." Jesus said a legion of angels were subject to his call. No one doing the Lord's work need be afraid. The Lord will protect him until his share of the work is done. "Fear not."

9. "I will fear no evil: for thou art with me."—Ps. xxiii. 4. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?"—Ps. xxvii. 1. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas."—Ps. xlvi. 1, 2. "In God I have put my trust, I will not be afraid: what can flesh do unto me?"—Ps. lvi. 4. "The Lord is on my side; I will not fear: what can man do unto me?"—Ps. cxviii. 6. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."—Isa. viii. 12. It is better to be right and stand alone, than to go with the crowd in doubtful measures.

10. See Isaiah xxxv., for a grand expression of the glory of a coming day of light and gladness, such as earth has never seen. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompence of God; he will come and save you."—Ver. 4. God's vengeance against sin and unbelief and fear is a part of his way of salvation. To Jacob and Israel [two names of the same man, representing the unconverted and overcoming states] the Lord says: "Fear thou not; for I am with thee: * * Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer is the Holy One of Israel."—Isa. xli. 10-14. See also xliii. 1, 5; xliv. 2, 8; liv. 4, 5.

11. See Jeremiah xxx. for a promise of the restoration of the scattered nation. "Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall rest and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee with judgment, and will in no wise leave thee unpunished."—Vs. 10, 11. R.V. Same xlvi. 27, 28. This shows the object of judgment and punishment,—to correct. When the end is gained, the punishment ceases.

"Sing, O daughter of Zion; * * The Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not."—Zeph. iii. 14-16. See Hag. ii. 5; Zech. viii. 13, 15.

12. Let us now look at a few passages in the New Testament. "Fear them not," (Matt. x. 26) that is, those who persecute and call hard names. The Master bore all that for us. Verse 28: "Fear not them which kill the body, but are not able to kill the

soul: but rather fear him who is able to destroy both soul and body in hell,"—gehenna. Man has three parts or elements—spirit, and soul, and body.—1. Thess. v. 23. Man can only kill the body; God can kill both soul and body; but even in such a case, "the spirit may be saved in the day of the Lord Jesus."—1. Cor. v. 5. "Fear ye not therefore, ye are of more value than many sparrows."—Ver. 31.

13. "Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matt. xxviii. 5, 6. This is the angel's joyous message of life for all beyond all death. "He turneth man to destruction; and saith, Return, ye children of men." Ps. xc. 3.

14. There is an important "Fear not" in the second chapter of the gospel by Luke, connected with the Christmas Sunday School lesson.

15. "Jesus said unto Simon, Fear not: from henceforth thou shalt catch men."—Luke v. 10. The greatest ambition and comfort of the faithful gospel minister!

In answer to the words: "Thy daughter is dead," Jesus said to the ruler of the synagogue, "Fear not: believe only, and she shall be made whole,"—or "saved."—Luke viii. 49, 50. This bids parents believe and hope for the recovery of all children from the land of the enemy.

To the faithful in Christ Jesus, the overcomers, Jesus says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. The promise is sure. The number to whom it is given is comparatively small. But the glory of having the kingdom—the "power over the nations,"—is that its exercise will result in saving "a great multitude which no man can number."

16. There are several other "Fear nots," but we now close by referring to Matthew xvii. 7: "And Jesus came and touched them, and said, Arise, and be not afraid." The transfiguration scene appears to give a pictorial glimpse of the coming kingdom. Peter evidently so understood it.—2. Pet. i. 16-18. The three in glory seem to represent the heavenly phase, the ruling power of the kingdom; and the three in the mountain, not glorified, seem therefore to represent the nations over whom the saints shall have power. They are afraid at the manifestation of that glory, as the nations naturally will be. But that power is not to curse the nations, but to bless them. From this point of view, how significant the words of the blessed Saviour to them: "Arise, be not afraid;" and these also: "This is my beloved Son, in whom I am well pleased; hear ye him." In due time, all the dead shall hear the voice of the Son of God, and hearing, shall live. "Perfect love casts out all fear," and when we know God's purpose and ways, we can but love him.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

LIST OF PRICES.

WORLD'S HOPE, (Bound) Vol. 2	$ .60
Vol. 4, 5, 6, 7, 8 or 9	1.15
GOOD NEWS FOR ALL, (Tract) per. doz.	.05
SEED AND ITS WORK, (Tract) per. 15	.05
GOD'S HOPE FOR MANKIND (Tract) per. doz.	.10
SONGS OF HOPE, 145 Hymns,	
Stiff cover half cloth	.15
" " Full cloth	.20
" " Full leather	.25

All papers, tracts and books are sent postpaid.
ADDRESS J. H. PATON, ALMONT, MICH.

CONTENTS.

TWO KINDS OF FEAR 369
FEAR NOT—BE NOT AFRAID 371
EDITORIAL ITEMS 376
CHRISTMAS JOY 377
NOTES ON SUNDAY-SCHOOL LESSONS,
A Brief Review, (Dec. 18) 378
The Birth of Christ, (Dec. 25) 379
HOLIDAY PRESENTS 380
BODY AND BRIDE 381
DEEDS AND WORDS, (Poetry) 384

BOUND HOPE, VOLUME 9.

Volume 9 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

STANDING OFFER.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "Mar. 92," "June 92," "Sep. 92," or "Dec. 92," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 92*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 91," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

VOLUME TEN BOUND.

ALL who would like to have the bound volume, for preservation and future reference, should send their orders at once, that we may know how many to have bound. It will be neatly bound in cloth, with its name and number in gilt letters on the cover. The price, postage paid, is $1.15.—EDITOR.

CHRISTMAS JOY.

Once again Christmas is upon us, and in a a few days all Christendom will be turning its eyes to Bethlehem, to welcome the new-born King. It comes upon us fresh every year. We never tire of it. It is of no use to tell us that there is nothing in seasons and anniversaries, that truth is truth all the year round.

We look forward to Christmas day now, when we have passed the meridian of earthly life, with just the same zest as we did as children; and with more: for our feelings are excited by higher pleasures than were known to us as children.

But with whatever joy Christians may greet the return of Christmas, it is, it must be, a joy proportionate to their faith in God. The man who has convinced himself that salvation is confined to a very small circle of mankind, to a rigid election, will greet its return with joy and gladness, as he thanks God that his free grace has elected him to be saved out of the general wreck of mankind. The man who believes that Salvation is indeed open to all, but that, owing to the force of evil, salvation can never be universal, will praise God with more joy and hope than the former. But it is surely for him who in his very heart of hearts can crown the new-born King "Lord of All," that there is reserved that "joy unspeakable and full of glory" of which Peter speaks. And let me assure the dear brethren across the sea, that a great multitude here in England will this Christmas join them in ascribing unto God the honor due unto his name, by praising him as the Saviour of *all* men.

It is a pity, a great pity, however, that many who have had faith enough in God to see that his purposes can never fail, do not seem to see their way to confess him before men. They will confess him as far as they think it suits the people. They are afraid of consequences. So they preach morality, and the example of the saints, but speak little before others of that great love of God that found vent in the creation of man. For is not the creation of man and the salvation of man one and the same? Let us think. Have we any revelation, or knowledge, of the character of God? Yes, we have the written word of God which declares that he is Love, and we have a personal manifestation of God in the person of Jesus Christ. He came to show that *God will sacrifice himself sooner than that man should be sacrificed.*

Is it suggested that God or his love is changeable? No, it is claimed on the contrary that his love is fathomless, and his mercy endureth forever. Nothing it seems stands in the way but the power of evil and man's inveterate obstinacy. And can the power of evil and man's obstinacy be such that it can successfully cope with and neutralize the power of God and his will? I am ashamed to answer: Yes, so it is supposed. Oh! my brethren, let us hurry away to Bethlehem, and adore him who is born as at this time, Saviour of the World. This is indeed He through whom all things were made.—John i. 3. This is indeed the firstborn of all creation, in whom everything and every power in heaven and earth were created.—Col. i. 11. And this is He through whom all things, (whether upon the earth or in the heavens) are reconciled and made one with God. Then do not creation and salvation go hand in hand? Is God the Creator of all men? Then so he is the Saviour of all men. He created them because He can save them. He saves them because he created them.

Can you look back to the beginning of all things, and suggest a reason why God should create Man? Was it to work out a problem as to the power of evil? Was it, as we say, to see if a square peg would fit in a round hole? God forbid. Was it not rather an overflowing of the inmeasurable love of God that designed a race, to be created in Adam and recreated in Christ Jesus, every single individual of which is to be for ever a monument of the glory of God? Do you not think that it would be very much more to the glory of God, that all his works should stand fast and endure; and that they should neither have to be destroyed as hopeless failures, or endlessly tormented because the will of man is stronger than the will of God? Can you honestly say, that you can reconcile either of these dreadful alternatives with a high conception of the character of God, and with his Omniscience that must, from before

the foundation of the world, have made perfectly evident to Him the result of creation?

But no perplexing questions like these will be *ours* this glad Christmas time, as with the eye of a great Faith in God we view his works, and see him working out our salvation with such calm and unruffled confidence in his own power to "subject all things unto himself." It seems to us that it is only necessary to see the Oneness of God, to see also that all his works must be One. Quite true: Man may go through a stage, or stages, of discipline and training to fit him for his final and destined position; and till he has learned his own littleness and God's greatness, his own weakness and God's strength, he may get rather roughly handled in the school of experience. In fact, it is evident that till man's will coincides with God's will, he can expect nothing but tribulation and anguish. How necessary then for us to understand what the will of the Lord is, that knowing his love towards us we may be led to love him in return. Let us, then, go this Christmas to those familiar spots where Angels are proclaiming the "highest glory of of God and peace for man," and where they call the new born child's name "Jesus," and where Simeon is content, having seen the "salvation prepared for all people," and where Mary "rejoices" and Zacharias "blesses God." And if we can see "God in Christ reconciling the world unto himself" we shall be relieved from any anxiety as to the final outcome of all things. And we shall also be led to strive more earnestly to bring our rebellious wills into subjection to his will, as we reflect on the utter hopelessness of any controversy with God.

Let us hail to-day then with all becoming gladness this unspeakable gift of eternal life in Jesus Christ. As gifts from our earthly friends will come to us this season with many a glad surprise, so may the great gift of God burst with a new light upon many who have not, in our opinion, as yet glorified him as God.

A Happy Christmas, then, to all, is the earnest wish of the writer. E. Batty.

Petworth, England.

☞SEND names for free sample copies.

NOTES ON SUNDAY-SCHOOL LESSONS.

A Brief Review.

(Lesson for Dec. 18.)

CENTRAL THOUGHT.—The Gospel for all the World

For six months the lessons have been in the Book of Acts. This book may be divided into three parts: (1) Relating to the founding of the Christian Church; (2) Relating to the spread of the gospel by individual effort; and (3) Relating to the spread of the gospel by missionaries sent out by a Church. Again, the book may be considered in two parts: (1) the work of Peter and his associates; (2) the work of Paul and his associates.

The book is specially interesting because it is historical and experimental. It has much of human nature in it, and shows the wonderful contrast between the low and high possibilities of man;—how God's grace can speedily change from the cruel persecutor to the noble preacher and martyr, as in Paul's case; and a sectarian Jew into a liberal spirit, who would "call no man common or unclean," as in the case of Peter. It is the only book in the Bible that gives the method of dealing with new converts; and the simplicity of the matter, and the contrast between the apostolic way and the sensational way of many modern evangelists and revivalists is note-worthy. The absence of the "anxious seat," and of the long sieges at the throne of grace, in order to obtain peace, is remarkable. The apostles *preached* peace, and baptized the believers.

The prominence given to the "Name of the Lord Jesus" speaks loudly. The honor and glory of healing and salvation were given to Him. "Jesus Christ maketh thee whole." "In the name of Jesus Christ, rise and walk." "There is no other name * * whereby we must be saved." The people were taken out for his Name; they were baptized in his Name; and were called by his Name;—to follow their way would be a cure for sectarianism. The spiritual oneness of all believers in Christ was the basis of their simple church organization. In him, there is neither Jew nor Greek, nor divisions of any kind. Christian unity is illustrated by the tree and its branches; church unity, as often thought of, is more like the forced union of staves in a barrel.

The relation between the divine interference and human instrumentality in the conversion of men is interesting. What man could not do, God's Spirit and the Angels did; all else, man had to do. The fact is never ignored nor belittled that *man* was commissioned to "preach the gospel to every creature." The Lord *arrested* Saul in his mad career; but he sent him to Ananias to hear the word and be baptized. The Lord did not preach to the Ethiopian, but prepared Philip to join himself to the chariot, and preach Jesus, and baptize the man, and send him on his way rejoicing. A vision of an angel prepared Cornelius to receive the gospel, but he must send for Peter in order to hear it. The preparation of the heart, by various, and, if need be, by supernatural agencies, is of the Lord, but man is ordained to preach the gospel, and God is never likely to change that order. He has ordained by "the foolishness of preaching to save them that believe." The preaching to the *dead*, even, will be by the glorified men, of whom Christ is the Head.

Christ's thought was that of a world-wide salvation. God loves the world,—not the Jews only,—nor the elect only. The Church today, (as did the apostles in their time), need expansion of thought to the full import of the truth that "God is no respecter of persons," and that in view of the full atonement made in Christ, *no* man is to be reckoned "common or unclean." The out-reaching Spirit of Christ, then and now, is seen in this: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." It was hard for the first Christians to get away from the doctrine of limitation; it is equally hard for many now. But the Spirit of God was and is in the lead, and he is the life of the motto,—which may we all accept,—"Christ for all the world, and all the world for Christ."

The Birth of Christ.—Luke ii. 8-20.

(Lesson for Dec. 25.)

GOLDEN TEXT.—Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.—Luke ii. 10.

INTRODUCTION.—This is designed for a Christmas lesson, and this year for Chrismas day; and so, on Sunday this time, the thought of devout worshipers and students of the Word will be led to Bethlehem, and to consider the fact and the import of the birth of Christ into our world. The many are apt to regard Christmas as a holiday, to be devoted only to feasting, visiting, and amusement. Very few, comparatively, use it as a reminder of God's great gift to mankind, and make it sacred by exercising and showing the Christmas spirit of kindness and goodwill toward their needy fellow-men. The joy will not be less, but deeper, if this year the higher and unselfish use be made prominent. Some may think less of memorial times and seasons than others. All may not be sure that Christ was born on December 25. But we may all join in gratitude and rejoicing that the Holy Child was born. The fact is *more* important than the exact time.

THE ANGEL'S ANNOUNCEMENT.—Vs. 8-12. "Shepherds abiding in the field." It was appropriate that the birth of the Great Shepherd should be made known to those who were "keeping watch over their flocks by night." Abraham, Moses and David, to whom promises of the coming One were made, were also shepherds. This was an humble but very useful occupation. It was emblematic of His work who should feed and lead and guard the sheep, and gather the lambs, and carry them in his bosom.

"*An* angel of the Lord stood by them."—R. V. It may not have been *the* [highest] angel, but no one could have been intrusted with a more important message. The birth of our Saviour was designedly, and as foretold, in lowly circumstances, but still it was attended by marks of dignity and majesty far surpassing all human grandeur. Such a visitor, and the attending light from heaven, caused the shepherds to be "sore afraid." And the angel said, "Fear not:—["Be not afraid." R. V.] for, behold, I bring you good tidings of great joy, which shall be to all people."

This is perhaps the most important "Fear Not" in the Bible. The reason comprehends as much as all the others. It is not only tidings, or a true message, but *good* tidings—gospel. It is not to a *few* people, nor only to "all the [*Jewish*] people," but to "*all* the

people" of the *world*. The world-wide scope of the after teaching and commission of Christ warrants this view. And who dare say that this "shall be unto *all* the people" does not include all who had ever lived and who should ever live? "A Saviour"—from sin and death! Fully competent to execute his loving design, being "Christ the Lord!' This birth was the planting in humanity, the world of men, of the Seed which was able to give life to every son and daughter of Adam. Nothing can mar the unity of the race, created by him and for him, nor break his life-giving relation thereto.

THE ANGELIC SONG.—VS. 13, 14. The angel was joined by a multitude of the heavenly host. All heaven was pulsating in sympathy with earth's joy and hope at this supreme moment. What a grand choir and what a glorious song! They knew that the salvation of the world would bring "glory to God in the highest" [heaven], and the highest glory to God, as well as "peace on earth." What blesses men honors God. This message of salvation is an expression of Heaven's good will *toward* men, and will result in due time in goodwill *among* men, when Christ shall have conquered all his foes by the light of the knowledge of God, and God's will shall be done by earthly beings as well as the heavenly.

VERIFICATION AND PROCLAMATION.—VS. 15–20. The shepherds proceeded at once to Bethlehem, David's city, and found the new-born babe, as they had been told. And they told all that had happened, and what they had learned about this child. The people wondered; but Mary, the happy mother, pondered these things in her heart. Then the shepherds returned to their humble occupation, to wait.

APPLICATION.—Let it be personal. "I bring *you* good tidings of great joy." "There is born to *you* a Saviour." "Let *us* go * * and see." Christ is the personal Saviour of each one. He was not only born for us, but he lived, died and rose for us—"the first born from the dead"—our pledge of victory. We may see Jesus as the finished man, the new creation, our great High Priest, and sure Conqueror. May we realize it as never before on this Christmas day. And may the loving and benevolent Spirit of Christ be and abide with us forever. "Thanks be unto God for his unspeakable gift."

HOLIDAY PRESENTS.

IN this holiday time, if you think of giving a book to a friend, send for THE GOLDEN LINK. Being an interesting "Story of Our Times," it is very readable by young and old. It deals also with many of the living questions of these times, in a manner calculated to awaken thought. Many of its readers say it has not only entertained them, but done them good. For a book of its size, (418 pages) its quality of paper, and style of binding, it is cheap at one dollar, the price of a single copy; but for two dollars, sent at one time, we send three copies, postpaid.

Some have friends to whom they may prefer to send the DAY DAWN, ($1.00) the PERFECT DAY, (50 cents) or MOSES AND CHRIST (50 cents). But in order to encourage the missionary spirit, and hasten the circulation of what we think important truth, we reduce the price one-third on all these books; so that if two dollars are sent us *at one time*, all four books, neatly bound in cloth, will be mailed to one or several addresses. Let this offer be understood. For two dollars, we will send three dollars' worth of any one or all of our books. This also includes new subscriptions for the HOPE where the reduction is desired; but it does not include renewals of subscription. We hope to fill many orders very soon.—EDITOR

"PEACE and good-will, good-will and peace
Year after year with sweet increase
The heavenly carol swells;
The holy tale of Jesus' birth
In ever-widening circles earth
With tongues unnumbered tells.

His sword is Truth, his armor Love;
His Spirit as a tender Dove
Broods o'er this troubled life;
He pities, pardons, strengthens, feeds;
He binds the broken heart that bleeds;
To peace transformeth strife.—*Sel.*

WHY NOT give THE GOLDEN LINK to your friends for a Christmas Present? They will like it. It will do them good. 418 pages—cloth-bound—postage paid—$1.00.

Address:—LARGER HOPE PUB. CO.
Almont, Mich.

BODY AND BRIDE.

I HAVE been much interested in reading and pondering over many of the articles contained in THE WORLD'S HOPE, and trust I have not read without deriving benefit therefrom. But in reading the last number (Dec. 1st.) I was some surprised by the way in which you make Moses a type of Christ. I refer to your remarks on page 363,—"The Apostolic Council." You quote the words of James as found in Acts v. 14, "How God first looked to take out of the Gentiles a people for his NAME."—Then you say: "The getting a Gentile wife for Christ, (even as Moses, the type, got a Gentile wife, at which some mocked and were punished), is the characteristic work of the whole Gospel Age."

I can see no such possible inference from the words of James; besides, there are very decided objections to such a position. Moses is a type of the Anointed Jesus in that Moses is the prince of his house (house of servants), as Jesus is the prince of his house (house of sons), Heb. iii. 5, 6. Moses had a following, the Jewish church. Jesus has a following, the gospel church. The called out ones of the Gospel Age are spoken of as the body of Christ.—See Eph. v. 30. Paul distinctly says of the Church," We are members of his body." And in chapter i, 22, 23, he declares that the God of our Lord Jesus Christ, the Father of glory, "hath put all things in subjection under his [Christ's] feet, and gave him to be head over all things to the church, which is his body, the completeness, full development of him who is filling all things with all."

Please observe that the above Scripture shows that it will take all the chosen ones of the Gospel Age to develop the Man—the Christ,—"The full development of HIM."

A perfect type will be found in Isaac, and one which is in every way Scriptural. Isaac was the child of promise; so was Christ, and so are the members of his body. Isaac was born after the Spirit; so was Christ, and such also will be the members of his body. Isaac was heir of all: "Abraham gave all that he had unto Isaac," (Gen. xxv. 5), so was Christ, and so are we, who are heirs of God and joint heirs with Christ."—Rom. viii. 17. Isaac was the promised seed;(Gen. xxii. 18; xxi. 12.) so is Christ, and so are they "who are Christ's."—Gal. iii. 16-29. When Isaac had reached the prime of manhood, at forty years, his father, Abraham, sent his servant to seek a wife for his son; so too in the end of the Gospel Age--when that which is perfect shall have come— when the glorified members shall be joined to the Head, the Father will say: The time has come, et us seek a wife for the Anointed One!

Now if we are right in accepting of the Scriptural type of the Christ as Isaac, we shall not be far wrong in considering Isaac's wife as in some way representing "the bride, the wife of the Lamb."

Then let us turn to the story of Isaac's wife, and without doubt we shall find the type of "the wife of the Lamb."

Abraham said to the eldest servant of his house, that ruled over all that he had, "Put I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of heaven, and of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell: But thou shalt go to my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him: Peradventure the woman will not be willing to follow me unto this land; must I, therefore bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again."—See Gen. xxiv.

Please note several points:—Sarah is a type of the Gospel Covenant. It was after Sarah's death that Abraham sent to find a wife for his son Isaac. Isaac is a type of the Christ perfected; therefore the antitypical wife must come in after the end of the Gospel Covenant, and belong to the perfected Christ: the Head and body joined —the "Perfect Man!"

Reasons why the Gentile Church should not be regarded as the "Bride:"—

1. It will take all the elect of the Gospel Age for the development of the Perfect Man of Ephesians iv. 13. "Till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man; to the measure of the stature of the ANOINTED One."

2. The wife must not be of the daughters of the Canaanites, (Gentile nations). The Gospel Church is made up from the Gentile nations.

3. The wife is not sought until after Sarah's death, which signifies that the antitypical wife will not be sought until *after* the end of the Gospel Age. Rebekah occupied Sarah's tent.

4. The wife was of Abraham's kindred, of his father's house. We may look for the antitypical bride to be of Jewish stock.

5. The "Perfect Man" will not arrive at maturity—perfect development. until all the "body members" are perfected and united to the Head—which will not be until the end of the Gospel dispensation.

6. When all the members of His body are united—making the fully developed Man, at the end of the Gospel Age, then there is no bride—but the time when the bride shall be sought.

Having for some time been very confident that the truth in regard to "the wife of the Lamb" has not been generally discerned, also believing that the time has now arrived that the knowledge may be grasped in its wonderful beauty and harmony, and further believing that this light will so illumine the pathway of all earnest seekers after truth as to enable them to see many things, which without this knowledge, *cannot* be seen and understood—this being a key to another department which has not been, and cannot be penetrated without this knowledge,—therefore the necessity of laying aside the old *forced, unscriptural* position that the Gospel Church will be the bride of Christ. Why persist in a position which has not a shred of Scripture to sustain itself? This is merely an old belief, born of ignorance and darkness, handed down to us, but as groundless as the doctrine of "eternal torment," and destined to be assigned to the realms of laid by dogmas—absurd and without foundation anywhere in the Word of God.

* * * * * * * * * *

It is surprising to me how he or any one can ask people to accept his thoughts, and at the same time turn a deaf ear to every suggestion from others. God never gave all his gems of truth to any one person. It is here a little, there a little. If the Holy Spirit is leading and taking of the things of God and showing them to us, we should not be surprised to see the light burst forth now and then even from some dark corner of the vineyard. Paul saw many and grand truths that others did not see, and how it broadened out and beautified all the Gospel records! Peter saw a vision from the housetop, and the brethren never doubted or disputed his statement, but we hear James saying what "Simeon hath declared."

O for the brotherly love and unity which must be if we are Christ's—that love that will help—not hinder—in bearing each other's burdens! O for the manifestation of the Spirit in every work of life!

It is love after all that is the test. For though we may have all knowledge and all power—even so that we might remove mountains, and though we should lay all on the altar of sacrifice—give our bodies to be burned—if we have not love, it will profit us nothing. Love suffers long and is kind. Love does not envy. Love is not boastful, is not puffed up, is not provoked to anger, does not imagine evil. The greatest of all is love!

Please accept these earnest words in the spirit in which they are penned, and if you think the matter of sufficient importance, I should much like to hear from you.

I cannot believe all of truth and all of light has yet been seen, or that the time has yet come for a full understanding of all the purposes of God. The pathway is to grow *brighter* and BRIGHTER unto the perfect day. The brighter vision will be that new rays of light will be given as we advance nearer to the end of the race. The perfect day has not yet been ushered in. Many crosses must be borne—much grace vouchsafed. But, thanks be to God, the provisions are abundant, and our blessed Father gives out with a liberal hand.

In the best of Christian bonds,

MRS. J. H. PATTERSON.

REPLY:—I like what our correspondent says about the importance of "brotherly love and unity;" and of love, the greatest thing in the world, being the test. In the earnestness kindled by controversy, there is danger of forgetting to be kind in word, and if at any time, I should be tempted to call the position of my correspondent "forced," "unscriptural," "absurd," "merely an old belief, born of ignorance and darkness," or anything of that sort, I hope all readers will bear in mind that editors, too, are human, and in need of the covering of charity's mantle.

I am also heartily in accord with the idea that the path is to shine more and more, and that God has not given to any mortal man, or woman, the ability to know and handle all the "gems of truth," nor the right to reign as a pope, nor to "lord it over God's heritage" as an infallible judge; and that "we should not be surprised to see light burst forth" even in obscure places. No one can receive anything except it be given from heaven; hence none of us should be surprised or displeased at the inability of others to see as we do.

One thing I would suggest as to the law of growth, or of increase of light in the shining path, namely: it never discards *fundamental* ideas, but retain and utilizes them, and grows by adding things in harmony therewith. For this reason, the church has always held *some* things right, and *I think* [The right to differ is here taken for granted.] one of these right and fundamental things is that the Church, whether true or false, is in the Bible represented by a woman: that the corrupt Church is called a harlot by her union with the State, and by recognizing a man as her head,—[thus becoming the body of the Man of Sin]: and that the true Church is called "a chaste virgin," "espoused to one husband," and to be presented to Christ (2. Cor. xi. 2) and so in due time, at the "marriage of the Lamb," become "the bride, the Lamb's wife."

Another fundamental truth, which the Church has always held; is that the true Church is called "the *body* of Christ." Our correspondent holds *that part* of the truth, but does not

understand how a woman, a wife, can properly be called the body of a man, her husband. To me, there is no difficulty in the case, and therefore I hold *both* of these fundamental Bible truths. Paul makes the matter plain. In 1. Corinthians xi. 3, he tells us that "the head of the woman is the man;" and so it must be true that "the body of the man is the woman;" and yet no one for this reason would think of denying that the woman is "the bride, the man's wife."

The simple truth is that in New Testament usage, the Church is called both Christ's body and bride. And the very passage our sister quotes against it, (Eph. v. 30), when taken with its context, proves it so. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."—Ver. 23. This clearly places the wife and the body in the same relation to the head; and the whole passage is built on this premise. The love of Christ for the Church, and her subjection to him, are both illustrated by the true relation of husband and wife. "He that loveth his wife loveth himself," (Ver. 28) shows that the husband and wife in Scripture are considered as one body—one flesh; "For no man ever yet hated his own flesh."—Ver. 29. I hope and pray that the Lord will enable, not only our sister, but all other readers as well, to see that it was to amplify the truth as to the oneness of the husband and the wife, that Paul wrote the words, "For we are members of his body, of his flesh, and of his bones." God made *two in one* when he made Adam, and when the Lord joins two in marriage, the *two are one flesh.* —Ver. 31. And, in verse 32, Paul shows that this "mystery"—the truth under cover of the natural—is "concerning Christ and the church." If Paul does not here teach that the church is both the body and the wife of Christ, how could it be expressed in English words?

As the wife takes the name of her husband, so the called out ones of this gospel age are said to be baptized in the Name of Christ, and they should own no other name. What they are to be when the union (marriage) is consummated, they should reckon themselves now.

With this New Testament principle in view, what I said about Acts xv. 14 seems plain enough. The woman not only takes the name of the man, but she is also "the glory of the man," and the two are one (1. Cor. xi. 7, 11); so the Church is the glory of Christ—the complement of the Head—and therefore when he comes in his glory, to bless and regenerate Israel and the other nations, the Church as his bride must appear with him in glory.—Col. iii. 4.

Now for my part, much as I believe in the allegories and types of the Old Testament, I can accept nothing as typical that does not conform to the teaching of the New Testament. In the law, every "jot and tittle" means something; but the allegories give pictures on general principles, and it is not necessary that each fact or circumstance in the lives of allegorical characters should be taken as a type of something. Sarah is indeed a type of the gospel covenant—or God's covenant of promise—because she was Isaac's mother; but her death has no part in the matter, because God's covenant of promise *never* dies. As well urge that Christ will die after the marriage, or else that Isaac could not have been a type of Christ, because Isaac died; or that God will die, because Abraham, who represented Him, died. The actual death of those allegorical characters is no part of the picture.

If a truth is found in the New Testament, and then it is found illustrated by a fact in an allegory of the Old Testament, it may well be taken as type and antitype. But the exact order of the events in the allegory cannot always be traced in the antitype. This can be seen in all the allegorical characters in Genesis. These facts were distinctly seen in the writing of MOSES AND CHRIST, and there mentioned.—See Pages 108, 109. See also DAY DAWN, third edition, pages 33 and 207.

I am surprised that Sister P. tries to make less of Moses as a type of Christ, than of Isaac. The "like unto me" which the greatest prophet (except Christ) said of the coming One, is a stronger statement than can be found as to Isaac being a type of Christ. But I believe in both; and I think anyone who will read what is written in DAY DAWN and MOSES AND CHRIST about these two men *might* see that the getting of a wife, in each case, stands in the same relation to the plan as the work of the gospel age. It seems stronger even in the case of Isaac than of Moses.

Isaac had been raised from the dead "in a figure;" then Abraham sent Eliezer to get a wife for Isaac. [Not Christ and the Church, but Christ *Jesus*, is the "Lamb of God" who is to have a bride.] This *seems* to represent the work of the Holy Spirit during this age of election—the espousal being at Pentecost, the marriage after the night of waiting, when the Bridegoom comes to meet his virgin church, as Isaac came to meet Rebekah.

It is true that Rebekah was not a Canaanite; they were the descendants of Ham, and seem to represent sin, which is to be blotted out; but neither was she a Jew. Abraham was not a Jew. There were no Jews then. He was of the descendants of Shem, and his fathers were of Ur of the Chaldees, an idolatrous nation.—Gen. xi. 10-31. Rebekah was a near relative of

Abraham—daughter of Bethuel, his brother's son, (Gen. xxii. 20, 23),—and his object was to get a wife for Isaac of his near kin. The Gentiles were as near to God as the Jews, and had escaped the greatest sin—the rejection of the Son of God, for which the Jewish house was left desolate. God saves only that which is akin to himself, hence he saves man, and destroys the works of the devil, as typified by the Canaanites.

The history of Moses also is so given as to show clearly the outline of the plan of the ages. The two advents of Christ are represented by Moses coming twice to his own people. At the first coming they were both rejected, and during the interval between the two comings, they both get a wife, and neither of them from the nation that rejected them. Israel, like the other nations, can only be saved by being regenerated after the "Marriage of the Lamb."

Space and time forbid more. What has been said may not be satisfactory. It seems to me that a careful reading of what is given on these subjects in DAY DAWN and MOSES AND CHRIST *should* convince the most skeptical that the types are not out of harmony with the New Testament teaching that the true Church of this age is the virgin elected to be the bride of Christ. But if I cannot convince others, the evidence is at least overwhelmingly clear to me. In either case, "Let brotherly love continue."—EDITOR.

DEEDS AND WORDS.

A SEA of snow in dead, white rifts,
On hill and dale was lying;
While moaning over street and field,
A northeast wind was sighing,
And seeking entrance through the doors,
In country and in city;
And heeding not the poor man's prayer,
Nor the widow's moan for pity.

The winter had been hard thus far,
And bitter in its trying,
For Marah and her children three,
Of care and hunger dying.
And Christmas eve was here tonight,
In country and in city,
The birthday party of the One,
Who taught us love and pity.

But over yonder in the church,
Bright lights, and music ringing,
All evergreens, and flower bedecked,
And happy children singing.
The scene like fairy land was fair,
The music sweet and pleasing;
They thought not of the widow there,
Nor hungry children freezing.

Three little faces pressed against
The cottage window glasses;
Three little shivering voices speak,
Of all the scene that passes.
"Oh, mamma, why does God up high
Leave us to die in hunger?
Is it 'cause Jamie, Nell and I
Are poorer, ma, and younger?"

And then the faces drew away,
And listened with their mother,
While the Christmas carols o'er the way,
Told of their Elder Brother.
And tramp, tramp, tramp upon the pave,
Up to their doorway knocking,
Came "Santa Claus," and entered in,
To fill each little stocking.

Not "Santa Claus," but neighbor Brown,
Who made them start and scamper,
Who brought them food and fuel too,
In box and barrel and hamper.
Poor neighbor Brown! he made no note
Of praising God and Jesus,
But up in heaven it's all set down
By one who knows and sees us.

—ERMINA C. STRAY.

A LITTLE girl said she thought if Christmas was Christ's birthday we ought to make him presents. While we are remembering one another, surely we ought not to leave Christ out. If it is his birthday, surely it would be very strange if we did not think of him at all. What are you going to give to Christ on Christmas day? You have been planning many a little gift no doubt for your friends; have you thought of anything for Jesus? What can you give? Well, for one thing, all that you do for the poor or for the sick or for the orphan or the suffering, in his name, he accepts as done to himself. Every case of need you hear of is, therefore, Christ himself standing before you asking for gifts. But the first thing and the best thing you can give to Christ is *yourself*.—*S. S. Visitor.*

☞ THIS number closes the tenth volume of the HOPE, and with some difficulties, the Lord has also sent us many blessings. Several times financial help has come from unexpected quarters, when our way seemed almost hedged up. We would record our gratitude to all givers. We would like to hear at once from all our readers, who do or do not want the continued visits of the HOPE. Early renewals will help us and be good for others. Agents (All who can may act as such.) who will send us *three new names* need only send two dollars—and more at the same rate. How many will do something to increase the circulation of the paper? All our workers wish all our readers a happy Christmas and New Year.—EDITOR.